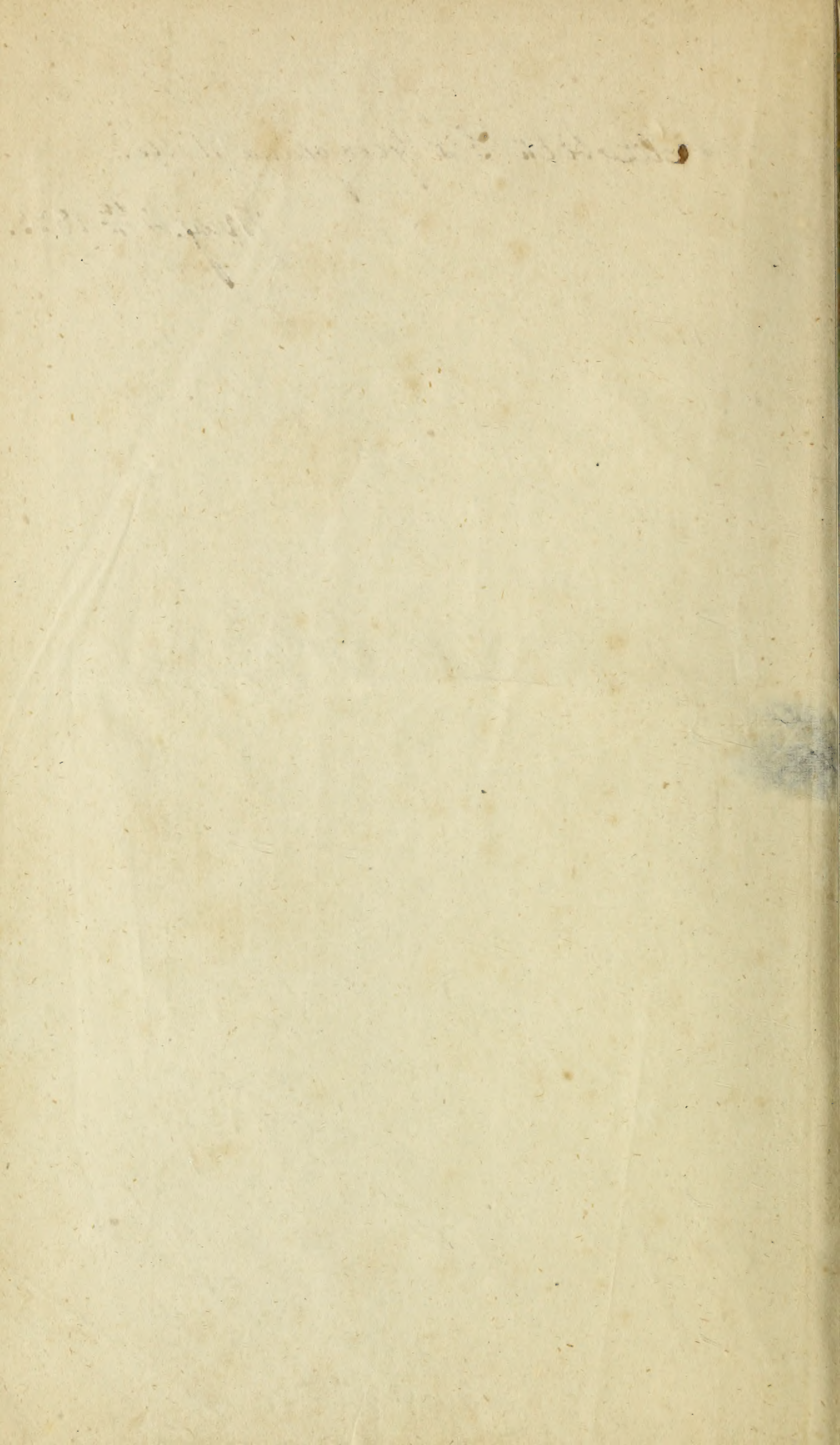
Elizabeth S & Georgiana J Welles.

May 4th 1833.



Georgiana Achmuty Welles

JAHN'S

BIBLICAL ARCHAEOLOGY,

TRANSLATED FROM THE LATIN,

WITH ADDITIONS AND CORRECTIONS,

BY THOMAS C. UPHAM,
Professor of Moral and Intellectual Philosophy, and of the Hebrew Language
in Bowdoin College.

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PREFACE.

PREFACE TO THE SECOND EDITION.

This Translation, of which a second edition is now offered to the public, was undertaken at the suggestion and desire of Professor Stuart of the Theological Seminary at Andover; and was first published at that place in February of 1823. For the encouragement and aid, which Professor Stuart afforded him in this undertaking, and for the assistance, which he received in various ways from other gentlemen of the Theological Seminary, with which the Translator was at that time connected as an assistant instructer, he embraces this opportunity to repeat his grateful acknowledgements.

The author of the original work is Dr. John Jahn, who was formerly Professor of Oriental Languages in the University of Vienna. It was at first written in the German Language, and extended through five octavo volumes. Being of such extent, and accompanied with numerous plates, it was found too expensive for common use, and after numerous solicitations to that effect, was abridged by the author himself, translated into Latin, and printed in a single octavo volume. The Translation into English, which is now presented to the public, is made from the second edition of the Latin Abridgment, printed at Vienna in 1814.

The Translator, in fulfilling his task, has constantly had before him the original German Edition, and it is proper for him to remark, that where he noticed an observation in the German which seemed to be important, and which promised to instruct and interest the English reader, but which, nevertheless, was not in the Latin, he has ventured in a considerable number of instan-

ces, to translate and insert it. In doing this, he has considerably increased the labour and responsibility, which devolved upon him, but it is believed the work has thereby been rendered more valuable. It is hardly necessary to remark that, in order to learn the additions and alterations, and the grounds on which they have been made, it will be found important to compare the translation with the German, as well as with the Latin.

The NOTES, which have been occasionally inserted, and the EXTRACTS, which, in order to render some articles more complete, than they would otherwise have been, it has been thought proper to insert, are distinguished from the text of JAHN, by being enclosed with brackets. Many errors in the references have been corrected; and in the present edition the reader will find a full and valuable INDEX of the passages referred to.

For this Index the translator here acknowledges his obligations to the interest taken in this work by MR. SMITH TRAVERS of the City of Washington. It was made out with much care and labour by MR. TRAVERS soon after the publication of the first edition, and is now with pleasure presented to the reader with only a few alterations from his copy. Other minor improvements will be found in this edition; and it is confidently hoped that the work will be found in all respects a valuable assistant to the biblical student in acquiring a knowledge of the Holy Scriptures.

THOMAS C. UPHAM.

Bowdoin College, Brunswick, Me.
November 30, 1827.

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BIBLICAL ARCHAEOLOGY.

PRELIMINARY REMARKS.

§ 1. BIBLICAL ARCHAEOLOGY.

Archaeology, ἀρχαιολογία, considered *subjectively* or in reference to the mind, is the knowledge of whatever in antiquity is worthy of remembrance, but *objectively* is that knowledge reduced to a system. In its widest sense, therefore, it embraces achievements of a historical nature, and every thing else, important to be transmitted to subsequent ages; but, in a limited sense, has special reference to religious and civil institutions and ceremonies, to opinions, manners and customs, and the like. As there are circumstances, worthy of being noticed and remembered, not only in the religious and civil, but also in the domestic concerns of the ancients, so Archaeology may be divided into sacred, political, and domestic.

Biblical Archaeology embraces every thing in the Bible worthy of notice and remembrance, whether it be merely alluded to, or treated as something well known.

§ 2. ITS IMPORTANCE TO A THEOLOGIAN.

I. It enables him to throw himself back more fully into the age, the country, and the situation of the sacred writers and their cotemporaries, and to understand and estimate the nature and the tendencies of the objects, which are there presented to him. II.

It puts him in a better situation to detect allusions to ceremonies, customs, laws, peculiarities in the face of the country, &c., and to make himself sure of the precise import of the passages, where such allusions occur. III. It proffers him new ability in answering the objections of the opposers of Revelation, the greater part of which originate in ignorance of antiquity. IV. It presents to his view distinctly and impressively the adaptation of the different dispensations, the object of which was to preserve and transmit religion, to the character and situation of the age. V. It shows him, where to separate moral precept and religious truth from the drapery of the figurative language, in which they are clothed; since language, considered as the medium of thought, takes its character in a measure from that of the times. VI. It enables him to enter into the nature and spirit of the arguments in favor of the authenticity of the sacred books. VII. That an acquaintance with Biblical Archaeology is of great importance is evident from this also, that all, who have undertaken to explain the Scriptures, while ignorant of it, have committed very great and very numerous mistakes.

§ 3. THE SOURCES OF BIBLICAL ARCHAEOLOGY.

It is necessary, in order that the student may derive real profit from a book of sacred antiquities, not only that he should make a right use of it by studying it in a proper manner, but that the book or system itself should be drawn from genuine and undoubted sources. These sources are

I. The Scriptures; which are very weighty, because they are in fact the testimony of the people themselves in regard to events and customs, in which they were the agents.

II. Ancient Monuments. These are in a manner living testimonies. Such are the triumphal arch of Titus, a representation of which has been given by Reland in his *De spoliis templi Jerosolymitani in arcu Titiano Romae conspicuis;* the ruins of Persepolis; the subterranean vaults or sepulchres in Syria, Palestine, and Egypt, countries, where pyramids also, obelisks, and the ruins of various edifices bear testimony both to the perfection and the antiquity of the arts; and the ruins of Baalbec and Palmyra, engravings of which in copper have been furnished by Wood. They are of

a more recent age, but they illustrate what occurs in the Bible, relative to the edifices of Herod, and the temple of Jerusalem in the time of our Saviour.

III. Ancient Greek, Phenician, Egyptian, and Roman coins. Jewish coins with inscriptions in the old Samaritan character, and those of a few other nations.

IV. The works of Philo the Jew and of Josephus, the former of whom resided in Egypt, the latter at first in Judea and subsequently at Rome ; both were cotemporaries with the Apostles.

V. Ancient Greek and Latin authors, who sometimes give a more full account of events and customs, which are merely mentioned or alluded to in the Bible, particularly Herodotus, also Xenophon, Arrian, Strabo, Plutarch, Diodorus Siculus, and almost all the others. But it is the dictate of sound criticism, that the authority of the Biblical writers, who were indigenous, and for the most part cotemporary with the events they relate, should supersede, when there is any disagreement, that of these profane writers, who were of another country and a later age.

VI. The Mishna or the text of the Talmud, which is a collection of traditions, made very nearly between the year 190 and 220, and was accompanied after a time by the explanations of the two Gemaras ; the one of which, called the Jerusalem, was written about the year 280 ; the other, called the Babylonian, was begun in 427 and completed about the year 500. In making use of the information, which this work supplies, there is need of much caution, as there are many modern interpolations in it.

VII. Certain ecclesiastical writers, who lived in Syria or other oriental countries, particularly Jerome and Ephraem Syrus ; also some Syriac and Arabian books, especially the most ancient. Finally, the Journals of modern travellers, who have visited the East, marked the appearances of the country, and given an account of the manners and customs of the inhabitants. In making use of the last mentioned works, there is need of caution, lest we assign to antiquity what belongs to a more recent period, although it ought at the same time to be kept in mind, that the inhabitants of the East are not fond of innovations, and retain to this day customs, which throw light on many things mentioned in the Bible. The people who have retained with the most constancy and exactness their ancient habits, are the wandering Arabs, who live in the Arabian deserts, next to

these are the itinerant shepherds of Palestine, Syria, Mesopotamia, Babylonia or Erak, Egypt and the north part of Africa. Other nations come into the account, on the subject of biblical antiquities, in proportion to the nearness of their situation to the Hebrews. Furthermore, we should make a distinction between what these writers have seen and heard, and their conjectures and opinions; for in the one case they are witnesses, and in the other they assume the functions of a judge, a part which may be sustained by any person, provided he has the facts in the first place upon which he may build his judgment.

BIBLICAL

ARCHAEOLOGY.

PART FIRST.

ON DOMESTIC ANTIQUITIES.

CHAPTER I.

§ 4. BIBLICAL GEOGRAPHY.

As it seems necessary, that something should be known respecting the theatre of the memorable events in the Bible, before proceeding further we shall give a concise view of biblical or sacred geography. Lest we should delay too long in the threshold, we shall not now discuss the situation of the countries, mentioned Gen. 10: 5—10, &c. shall say nothing respecting the origin of the Tigris and Euphrates, and shall omit the geography of Asia Minor and Greece. We proceed, therefore, to state in a few words the situation of those countries, which occur more frequently in the Bible.

§ 5. ARAMEA.

The region, which in the Bible is denominated Aram, אֲרָם, is a vast tract, extending from mount Taurus south as far as Damascus and Babylonia, and from the Mediterranean sea in an

eastern direction beyond the Tigris into Assyria. Different parts of it are called by different names.

I. Aram beth Rechob, אֲרַם בֵּית רְחוֹב, otherwise called Assyria; in the most limited meaning of the term, it was a small province or peninsula surrounded by the Tigris, and the less and greater Zab. Its extent was increased in the progress of time by the addition of seven other provinces, and in the age of Isaiah and Ahaz, it became, by the accession of other territories still, which extended into Syria and Palestine, the very large empire of Assyria. Its metropolis, Nineveh, was situated on the eastern shore of the Tigris, nearly opposite the site of Mosul at the present day. It was laid waste in the year 877 before Christ by Arbaces and Belesis, but was rebuilt; it was laid waste again by Cyaxares I. and Nabopolassar in the year 625 before Christ, and ever afterwards remained desolate. II. Aram Naharaim, Mesopotamia, now called by the Arabic name Al-Gezira or the island, for it is almost surrounded by the Tigris and Euphrates. The provinces into which it was divided were 1. the Mesopotamian plains, פַּדַּן אֲרָם, or שְׂדֵה אֲרָם, and 2. the province of Nesibene, אֲרַם צוֹבָה. III. Aram without any epithet attached to it, is Syria, now called by the Arabic name, Al-Sham or the country to the left, because, when the Arab's face was turned towards the east, Aram or Syria lay upon the left, i. e. to the north. Its most celebrated cities, the ruins of which still remain, were Baalbec or Baal-Gad, בַּעַל גָּד, otherwise called Heliopolis; Tadmor, תַּדְמוֹר, or Palmyra; Aleppo, now called Haleb, חֶלְבּוֹן, and Antioch. Its minor divisions were 1. the kingdom of Damascus, דַּמֶּשֶׂק; 2. the kingdom of Maacha, מַעֲכָה; 3. the kingdom of Tob, טוֹב; 4. the kingdom of Hamath, חֲמָת; and 5. the kingdom of Geshur, גְּשׁוּר, on the Orontes.

Note. The orientals, when undertaking to designate the several quarters of the heavens, turn their face to the east. Hence קֶדֶם, which properly means *in front* or *before*, means also the East; שְׂמֹאל, *on the left hand*, means also the North; אָחוֹר, אַחֲרוֹן, *behind*, and יָם, *the sea*, because it is in that direction, mean likewise the West; and יָמִין, *the right hand*, means the South.

§ 6. Phenicia.

It is that part of Syria and Palestine, which borders on the shores of the Mediterranean, extending from the river Eleutherus, which empties between Orthosia and Tripoli, lat. 34° 26′, to Achzib or Ecdippa, lat. 32° 50′, or, as some say, to Acco or Ptolemais at the mouth of the river Belus. It is a country small in extent, though once celebrated for its arts and its commerce.

Its principal cities were the celebrated Sidon and Tyre, the last of which was the most recent in point of origin, but eventually rose to the greatest distinction. It was overthrown by Nebuchadnezzar, and afterwards rebuilt on a neighbouring island. It was again overthrown by Alexander the great, and was rebuilt, but never recovered its ancient greatness.

§ 7. Media.

Media, מָדַי, between the 32d° and the 40th° of lat. is bounded on the west by Assyria and Armenia, on the north by the Caspian sea, on the east by Hyrcania and Parthia, and on the south by Persia. The metropolis was Ecbatana, אַחְמְתָא, now called Hamdan.

§ 8. Persia, Susiana, Elymais.

Persia, פָּרָס, is a tract of country, which extends from Media, lat. 34°, to the Persian gulf, lat. 27°, and embraces Susiana and Elymais. In a more restricted sense, it had Susiana on the west and Caramania on the east. In the latter sense, Susiana, whose metropolis was Shushan, שׁוּשָׁן, was situated between Persia and Babylonia, and was bounded on the south by the Persian gulf. It is now called Chuzistan. Elymais, עֵילָם, occurs in ancient books for the whole of Persia, but in a more limited signification it is that district, which is situated to the north of Susiana and the north-east of Babylonia, and is bounded in other directions by Media. Its limits, however, cannot be very accurately defined.

§ 9. Babylonia, Chaldea.

Babylonia was so denominated from its celebrated capital Babylon. In its greatest extent, it was bounded on the north by Armenia, and was then anciently called Shinar or Singar; but when the limited meaning was attached to the word, it designated the tract bounded on the north by Mesopotamia, by Arabia Deserta on the west, and by the Persian gulf on the south. A section of the southern division of this country, situated on the western shore of the Euphrates, was ceded by the kings of Assyria to certain tribes of Chaldeans. Their original residence was not, as Michaelis supposes, the south eastern shore of the Euxine, but, as we learn from Xenophon, the southern and eastern part of Armenia. Cyropaed. Bk. II. III. Anabasis, Bk. II. III.

§ 10. Arabia.

Arabia was called by the inhabitants of Palestine the eastern, and by the Babylonians the western country; by the former אֶרֶץ קֶדֶם *ἀνατολή*, and by the latter עֶרֶב or *'Αραβία*.

Hence the Arabians were sometimes denominated בְּנֵי קֶדֶם or orientals, sometimes עַרְבִים or the people of the west, 2 Chron. 9: 14. Jer. 3: 2. The Arabs anciently denominated themselves, and do to this day, by either of these names, with this peculiarity, however, in regard to the latter word, that they call the Bedouin Arabs or the dwellers in tents collectively עֲרָב, but the inhabitants of cities, עֶרֶב, comp. Jer. 25: 24. The division into Arabia the happy, the stony, and the deserted, which was made by Megasthenes and Ptolemy, was unknown to the inhabitants of the East, and is not observed in the Bible.

Arabia Felix is the name of that peninsula, which is so bordered by the Red Sea, more properly called the Arabian gulf, by the southern ocean, which was formerly in this part called the Red Sea, and by the Persian gulf, that it would be perfectly surrounded, were a line drawn from the inland extremity of the Persian gulf to port Ailan or Aelan, situated near the eastern end of the Red Sea.

That region, which is bounded on the east by Arabia Deserta,

on the west by Egypt and the Mediterranean, on the south by the Red Sea, which here divides and runs north in two branches, and on the north by Palestine, is called Arabia Petrea, or the *stony*, from the city Petrea, סֶלַע. Idumea, otherwise called Seir, שֵׂעִיר, is the northeastern part of Arabia Petrea. Finally, the tract, which has Arabia Felix on the south, Babylonia and the Euphrates on the east, the Euphrates and Syria on the north, and Gilead on the west, is called Arabia Deserta. There are large tracts in these regions, especially in Arabia Deserta, covered with rolling sands; barren as they are, they neverthless, occasionally supply pasturage to the wandering shepherds.

§ 11. Egypt.

Egypt, מִצְרַיִם, מָצוֹר, אֶרֶץ חָם, extending from lat. 31° 27′ to 23° 45′, is bounded on the east by Arabia Petrea and the Red Sea, on the south by Ethiopia or rather Nubia, on the west by the deserts of Africa or Libya, and on the north by the Mediterranean. It has been divided into two parts, the lower or northern, which is called the Delta, and the upper or southern, which in Arabic is called صعيد *Zaid*, in Greek *Θηβαΐς*, and in Hebrew פַּתְרוֹס, unless, which may be the case, by the Hebrew Pathros merely a district or canton is meant to be designated. It is sometimes divided into three parts, in which case the lower part of Upper Egypt receives the name of Heptanomis, because it consisted of seven districts. The celebrated Nile, which is commonly denominated in the Bible, by way of eminence, יְאֹר or *the river*, passes through Egypt. Every year in the month of August and September it inundates the adjacent country, fertilizes it by a deposition of black mud, and empties at last into the Mediterranean. Formerly it had seven mouths, two of the principal of which remain. The most celebrated cities in this country are נֹא or נֹא אָמוֹן i. e. Thebes or Diospolis magna, the metropolis of Upper Egypt, long ago celebrated by Homer for its hundred gates, and still memorable for its ruins; נֹף or מֹף, Memphis, almost on the division line between lower and upper Egypt, on the western shore of the Nile; צֹעַן or Tanis, which yet remains in an island of lake Tennis or Mensale; and Alexandria, built by Alexander on the shore

of the Mediterranean near the western boundary of Egypt, celebrated for its harbour.

§ 12. Land of Gessen or Goshen and the river of Egypt.

The region of Goshen, גֹּשֶׁן, in the Vulgate Gessen, is called Gen. 47: 6, 11, מֵיטַב הָאָרֶץ or *the land of pasture*, and was, therefore not a cultivated part of Egypt. From 1 Chron. 7: 21, it is clear that the boundary line of this tract was not far from the city of Gaza. Hence it must have been the eastern part of lower Egypt which extended along the shore of the Mediterranean, as far as Arabia Petrea. This accounts for the circumstance, that the Alexandrine interpreter, who must have been acquainted with the geography of this region, renders Gen. 45: 10, *Γεσὲν Ἀραβίας.*

From these particulars it appears, that Goshen was nearly of a triangular form, being bounded by a line drawn from Heroopolis to the river of Egypt, by the Mediterranean, and by the Pelusian branch of the Nile. But an inquiry arises here in respect to the position of the river of Egypt, which occurs so often in the Bible. Most probably it is the torrent, which when it is swollen during the winter season, empties into the sea at Rhinocolura, now called Al-Arish; for the Septuagint renders נַחַל מִצְרַיִם by the word *Ῥινοκολοῦρα*; and Epiphanius, who was not less acquainted with these regions than the Alexandrine interpreter, asserts, Haer. 66, p. 703, that Rhinocolura was called by the inhabitants, *νεελ*, which is evidently the word נַחַל, uttered with different vowels. The traveller Helferich also, p. 385, says he came in 1565 to Al-Arish, situated in a country called Nechile, which is the word נַחַל again with a little alteration. Compare Brochard's Book of travels, p. 466; and Wansleb, in the collection of Travels made by Paulus iii. 164. That other travellers have not found the river or torrent in question, is owing to the circumstance that its channel or valley was dry; as might have been expected in the warm season, which was the time when they approached it.

§ 13. Extent and boundaries of the Hebrew territories.

Canaan, כְּנַעַן, a region occupied in the first instance partly by the Canaanites, the posterity of Canaan the son of Ham, partly

by Abraham, Isaac, and Jacob, and promised by God to the posterity of these patriarchs, is enclosed by the river Jordan, the Dead Sea, Arabia Petrea, the Mediterranean, and Syria. The divine promise, however, had respect at the same time to those territories, which the Hebrews, when afterwards provoked to arms, should reduce to their authority. As soon as they were in a condition to penetrate to the land, which had been occupied by the Patriarchs before them, they conquered the kings of Gilead, who had taken up arms by way of resistance, and occupied, by the right of war, the tract which stretches from the river Arnon to the foot of mount Hermon or Antilibanus, Num. 21: 21, et seq. Afterwards they subjected the neighbouring territories. The boundaries in reference to this increased extent are defined, Gen. 51: 18—21. Num. 34: 1, 2. Deut. 11: 24. Josh. 1: 4. 11: 16, 17. 12: 1—7. 15—33.

On the south, the boundary line ran with some irregularities from the end of the Dead Sea along Idumea and Arabia Petrea, as far as the river or torrent of Egypt. The pastures of Arabia Petrea, particularly of the desert, which extends both through Petrea and Deserta as far as the Persian gulf and north along the Euphrates, remained free, for it was not possible to fix any definite limits in those regions. In the time of David the whole of Idumea as far as the bay of Elana submitted to the Hebrews. The furthest city, in this direction, that belonged to them, is often mentioned by the name of Beersheba, בְּאֵר שֶׁבַע, which, however, was not situated on the boundary line.

On the west, from the river of Egypt to the city Acco or Ptolemais, or rather as far as Achzib, Josh. 19: 28, 29, the boundary was the Mediterranean Sea, called in Hebrew, הַיָּם הַגָּדוֹל, הַיָּם הָאַחֲרוֹן. The Philistines, who were conquered by David, dwelt on its southern shore, within the limits just mentioned.

They often threw off the yoke. From Achzib, the boundary received a direction north into the main land, and ran contiguous to Phenicia 78 English miles to lat. 34°, terminating at Apheca, which is situated between Biblum or Gible and Baal-Gad or Baalbec. Phenicia, therefore, was not included in the territory of the Hebrews. Josh. 13: 2—6. Comp. Numbers 34: 6, and Joshua 19: 24—31.

The northern boundary extended with many deviations from Apheca to the east, touched in Coelesyria upon the kingdom of Hamath, and enclosed the city of Baal-Gad, lat. 34°, near which ap-

pears to have been situated the city of Dan, so often mentioned, as being on the northern extremity of the kingdom. There the line ran south-east to Arabia Deserta, so as to exclude the kingdom of Damascus; the whole of which, with the cities of Betack and Bairuth was at length occupied by the armies of David. It recovered, however, its freedom under his successors, and created much trouble to the kingdom of Israel.

On the east, the Euphrates was the boundary assigned, Deut. 11: 24. It cannot, however, be accurately determined, on account of the extensive deserts, which exist in that direction. The mountains of Gilead, which were subjected by Moses, approach the barren waste, which girds the shore of the Euphrates, and as we learn 1 Chron. 5: 9, 16, supplied pasture to the tribes of Gad and Reuben. The tribes beyond Jordan, under Saul, subdued a large extent of country, 1 Chron. 5: 19. The Ammonites possessed the territory to the east of the river Arnon, and the Moabites inhabited the region to the south of the same river. So that the Arnon was the boundary, which separated the Hebrews on the east from the Ammonites, and on the south from the Moabites, until they were subdued by David, who extended the lines of his dominion, as far north as 35° 15′ of lat. where the city Thipsach or Tapsacus was situated. From these facts it is clear, that the kingdom of David and Solomon was very large, extending from the 28 to the 35 of lat. and from the 52d to the 59th of longitude.

§14. Face of the country; Mountains.

Palestine is a mountainous country. Two ranges, the one on the east, the other on the west side of the Jordan, extend from Syria into Arabia, interrupted, however, in various places, by vallies and level tracts of greater or less extent. The principal mountains are,

1. *Mount Lebanon.* It is formed of two summits, which run north almost parallel from lat. 33° 12′ to lat. 34° 32′, and leave a valley in the middle, which is called Coelesyria, *κοίλη Συρία,* חוּל הַלְּבָנוֹן and בִּקְעַת לְבָנוֹן, Gen. 10: 23. Jos. 11: 17. These mountains begin to ascend about three miles north of ancient Tyre, where the river Leontes, now called Kasmie, which flows from Coelesyria or the valley between the mountains, empties into the sea. The western summit is denominated Libanus, by the Greeks,

and the eastern, Antilibanus; but the Hebrews do not make this distinction of names, denominating both summits by the common name of Lebanon or Libanus. Libanus runs north from the mouth of the Leontes, bending a little to the east, it leaves on the borders of the sea a plain of different degrees of breadth. Some promontories, notwithstanding, two at least, project into the sea, the one near the mouth of the Lycus, now called Nahr el' Khalb, lat. 33° 16', the other, lat. 34° 50', called *θεοῦ πρόσωπον*. Anciently on these mountains there grew cedars, of which there remain to this day from twenty to forty, though according to Aryda only fourteen, of great size and antiquity, together with many smaller ones. Antilibanus runs from the mouth of the Leontes, at first, in an eastern direction, but soon alters its course and runs north, parallel with Libanus. It is much higher than Libanus, and is crowned with *perpetual snows*, Jer. 18: 13. In the summer, snow is also found on Libanus in the clefts and fissures, which are exposed to the north; it is often brought down into the neighbouring cities, and mingled with the drink of the inhabitants, in order to render it more cool and refreshing, Prov. 25: 12. The highest peak of Antilibanus was called by the Hebrews, Hermon; by the Sidonians, Sirion; and by the Amorites, Senir, Deut. 3: 9. In later times these three names were given to three separate summits, 1 Chron. 5: 23. The part towards Damascus was called Amana, אֲמָנָה, from which flow the two rivers Amana and Pharphar, 2 Kgs. 5: 12. The pine and the fir flourish on Antilibanus. The height of these mountains is about 9000 feet. They exhibit a grand and imposing appearance; many of the images, which occur in the Scriptures, are drawn from them. Isa. 10: 34. 29: 17. 35: 2.

II. *Carmel.* This is a mountainous ridge, which begins to rise about thirteen miles south of Ptolemais, in the vicinity of a large bay formed by the sea. It stretches south 11½ miles, and is 40 miles in circumference, according to D'Arvieux nearly 60. The northern and eastern summits are higher than the southern and western. The northern summit or ridge projects into the sea, the southern recedes, and leaves a plain on the shore in the form of a half circle. The name itself is an indication of the fruitfulness of these ridges, and of the vallies, which they form; for כַּרְמֶל is a contraction for כֶּרֶם אֵל, which means the *garden of God*, or a very pleasant region. The tops of these mountains are crowded

with oaks and firs, the vallies with laurels and olives; nor is there any deficiency of fountains and rivulets, so grateful to the inhabitants of the east. Carmel has been to the Hebrew prophets the source of many poetical images, Isa. 29: 17. 32: 15. 35: 2. Mich. 7: 14. Jer. 48: 33. Its many caves are worthy of notice, many of which existed in ancient times; also the paths leading through continuous clefts in the rocks, where one may easily and effectually hide himself, Amos 9: 3. 2 Kings 2: 25. 4: 25. There was another Mount Carmel, with a city of the same name, in the tribe of Judah, 1 Sam. 25: 5. 27: 3. 2 Sam. 3: 3.

III. *Tabor,* תָּבוֹר, *Ἰταβύριον*, a singular mountain of an oblong shape, in the direction from north to south, eleven miles east of Carmel, and about nine west of the Jordan, on the northern side of the plain of Jezreel or Ezdrelom. It is estimated to be nearly a mile high, and a journey of three hours in circumference at the bottom. On the top of the mountain is a plain of an oblong figure, like the mountain itself, and three thousand paces in circuit. On this plain there was formerly a city, probably the same with the city Tabor in the tribe of Zebulun, mentioned 1 Chron. 5: 77, and which, in Joshua 21: 34, is simply called קַרְתָּה, a city. It is not the same with the Tabor, mentioned 1 Sam. 10: 3, which was two miles distant from Jerusalem.

IV. The *Mountains of Israel*, also called the *Mountains of Ephraim*, occupied nearly the centre of the whole country. To the south of them were the *Mountains of Judah*. Both ridges are fruitful, excepting those parts of the mountains of Israel, which approach the district of the Jordan, and those also, which extend from the mount of Olives to the plains of Jericho. These tracts are rough and uneven, and abound in hiding places for robbers, Luke 10: 30. The highest peak in the mountains of Israel or Ephraim, seems to be what was formerly called the Rock Rimmon, Jud. 20: 45—47, but is now called Quarantaria. The mountains Ebal and Gerizim are celebrated. They are separated from each other merely by an intervening valley, the former being to the north, the latter to the south of Shechem, Josh. 8: 30—35. Deut. xxvii. In the mountains of Judah are numerous and large caves, of which Adullam, עֲדֻלָּם, is the most celebrated, 1 Sam. 21: 1, 2. Comp. also Gen. 23: 9, 19. Josh. 10: 16. There was also a city of the name of Adullam, Josh. 15: 35.

V. *The Mountains of Gilead,* גִּלְעָד. They are situated east of the Jordan, and extend from Antilibanus or mount Hermon into Arabia Petrea. The northern part is called Bashan, and was celebrated for its oaks and pastures. The middle was denominated Gilead in the stricter sense. In the southern part were the mountains Abarim, עֲבָרִים. Among these, in the region of Jericho, arose the mountain Pheor or Phegor, also Nebo, from the summit of which, called Pisgah, the whole land of Canaan is visible. Deut. 3: 27. 32: 48—50. 34: 1,2. comp. Matt. 4: 8.

§ 15. Plains. מִישׁוֹר, עֲרָבָה, שְׁפֵלָה, בִּקְעָה.

The most celebrated are, I. The shore of the Mediterranean *from the river of Egypt to mount Carmel.* The tract from Gaza to Joppa is simply called הַשְּׁפֵלָה, *the plain.* In this plain were the five principal cities of the Philistines, viz. Gaza, Askelon, Azotus, Gath, and Ekron or Accaron. The region reaching from Joppa to Carmel, which is somewhat hilly, was called *Sharon.* This is to be distinguished from a place, likewise called Sharon, situated between Tabor and lake Gennesareth; and from a third place also of the same name, east of the Jordan in the tribe of Gad, celebrated for its pastures.

II. *The plain of Jezreel,* יִזְרְעֶאל, *Ἐζδρηλωμ, μέγα πεδίον,* extends from west to east, through the middle of Palestine, beginning at the Mediterranean and the mountain Carmel, and terminating at the egress of the Jordan from lake Gennesareth. Its length is from twenty-three to twenty-eight, and its breadth from nine to thirteen miles. The eastern part is called Sharon; the western, the plain of Megiddo, בִּקְעַת מְגִדּוֹ. See Judges 4: 1, et seq. 6: 33. 7: 8. 1 Sam. 29: 1, 11. 2 Kings 23: 29. 2 Chron. 35: 22. 1 Macab. 4: 49.

III. *The region or district of Jordan,* כִּכַּר הַיַּרְדֵּן or עֲרָבָה, *ἡ περίχωρος τοῦ Ἰορδάνου* or *μέγα πεδίον,* includes the shore on both sides of the Jordan, from the lake Gennesareth to the Dead Sea. Its breadth from west to east is thirteen miles, its length from north to south, according to the corrected reading of Josephus, Bell. Jud. L. IV. c. 8. § 2. is 138 miles, which is too great a length to correspond with the distance between lake Gennesareth and the Dead Sea. Modern travellers make the length about 56 miles. This region may be divided into, I. *The plain of Jericho,* בִּקְעַת יְרֵחוֹ,

which is watered and fertilized by a small river, and is eight miles in length, and two and a quarter in breadth. II. *The valley of Salt*, reaching to the Dead Sea. 2 Kings 14: 7. 1 Chron. 18: 12. 2 Chron. 25: 11. III. *The plains of Moab* beyond Jordan, שְׂדֵי מוֹאָב, also, עַרְבוֹת מוֹאָב, in which the Hebrews pitched their tents, Num. 26: 3. These plains are called, Num. 25: 1, and Josh. 2: 1. 3: 1, Shittim, נַחַל הַשִּׁטִּים, or the *valley of Acacia*. A variety of words are applied to level places or vallies, whose different shades of meaning cannot now be accurately determined. נַחַל, however, is a valley, which has a torrent flowing through it in the winter; גַּי, גֵּי, גֵּיא is a valley without any such torrent; עֵמֶק is perhaps a deep valley, as בִּקְעָה is a broad valley or plain. Of these vallies, that of Hinnom גֵּי הִנֹּם or גֵּי בֶן הִנֹּם, near the southern wall of Jerusalem, is particularly worthy of mention for two reasons. The one, that it separated Judah from the tribe of Benjamin; the other, because in a certain part of it was תֹּפֶת Topheth 2 Kings 23: 10, where infants were burnt to the idol Moloch, Jer. 7: 31.

§ 16. FORESTS, יְעָרִים.

Forests are mentioned in Joshua 17: 15, and in many other passages. They are mentioned so frequently as to convince us, that the Hebrews anciently were not often compelled, like the modern inhabitants of Palestine, to burn the excrements of animals for fuel; although it may have sometimes been the case, as is probable from Ezek. 4: 15. The forests which are spoken of with the greatest praise in the Bible are, I. *The cedar forest on mount Lebanon*, see § 14. I. also 1 Kgs. 7: 2. 2 Kgs. 19: 23. Hos. 14: 6—8. II. *The forest of pines and firs on Antilibanus*, which was first reduced into the possession of the Hebrews by David. 2 Sam. 8: 5, 6. 1 Chron. 18: 4. III. *The forest of oaks* on mount Bashan. Zech. 11: 2. IV. *The forest of Ephraim*, which the Ephraimites began to cut down so early as the time of Joshua, see ch. 17: 15, but of which there were some remains as late as the time of David, 2 Sam. 18: 6, 8, 17. A part of it seems to have been the wood near the city of Bethel, mentioned 2 Kgs. 2: 24.

V. *A forest on the boundary line* between Judah and Benjamin, near the city Baalah, which was thence called Kirjath Jearim,

קִרְיַת יְעָרִים, or the city of the forest, Jos. 15: 9, 10, 60. Ezra 2: 25. Neh. 7: 29. VI. The forest *Chareth* חֶרֶת, and the forest *Chorsha* חֹרְשָׁה. The latter was very large, in the tribe of Judah and the wilderness of Ziph, 1 Sam. 22: 5. 23: 14—16. VII. The *shrub fields* on the shores of lake Merom and the Jordan, called גְּאוֹן הַיַּרְדֵּן *the pride*, and, sometimes in the English translation, *the swelling of the Jordan.* Zech. 11: 3. Jerem. 12: 5. 49: 19. 50: 44. VIII. The forest *Joardes* east of the Jordan, mentioned by Josephus as having been cut down by the Romans, see his Jewish War, B. vii. chap. 6. § 5. IX. The forests on the top of Carmel, and on the sides of mount Tabor.

If at the present period forests are rarely to be met with in Palestine, we must remember that not only many of them were cut down by the Hebrews themselves, but that they were often destroyed also by the enemies, who at different times laid waste Judea. We should not be surprised, therefore, if wood should be wanting for fuel, though not much is required in that warm climate, and that the dried excrements of quadrupeds should be used in its stead.

§ 17. Deserts.

The Deserts מִדְבָּרִים, mentioned in the Bible, are uncultivated tracts of earth of two kinds; *some mountainous*, but not destitute of water; others are *plains*, covered with sterile sands, in which fountains are very rare, and still fewer are those, which afford water fit to drink. They scarcely make their way out of the thirsty earth and are soon absorbed again. These plains produce, notwithstanding, a scanty herbage, upon which the sheep, goats, and camels feed. The sands, which are scorched by the heat of the sun, are very light; and are borne about by heavy winds, like the waves of the sea. One whirlwind piles them up in immense heaps and leaves them standing; the succeeding one takes them and carries them to another place. In these deserts there were formerly villages and towns, Josh. 15: 61, 62. 1 Sam. 23: 19. They were not standing in the days of Jerome, (Prolog. in Comment. Amos.)

The *mountain deserts* are not of so dreary and unproductive a character. These deserts obtained names from the places, near which they were situated. The most celebrated is the *Great Desert*, which according to Jerome, (Prolog. in Comment. Amos,) commen-

ces at the city of Tecoa, which was six miles south of Bethlehem. It extends through Arabia Deserta as far as the Persian gulf, and north along the Euphrates beyond the city of Bir. This large tract is called in the Bible the *Desert of Judah*, because it commences within the limits of that tribe, Josh. 19: 34. Ps. 63: 1. 2 Chron. 20: 20. Matt. 3: 1. Mark 1: 4. John 10: 40. The *Desert of Engedi* is on the western shore of the Dead Sea and connects with the desert of Ziph. Both have lofty mountains and many caves. More to the south is the desert of *Maon* מָאוֹן, the desert of *Carmel* with a city of the same name, the desert of *Tecoa*, תְּקוֹעַ, also with a city of the same name; all of which are parts of the desert of Judah. The *Desert of Jericho* is that chain of mountains, which separates the mount of Olives from the city of Jericho. The *Desert of Beth Aven* seems to be part of mount Ephraim, which exhibits, as Josephus himself observes, in the part towards the Jordan, a bald and rough appearance. Josh. 18: 12.

§ 18. The Jordan, Lake Merom and Gennesareth.

The only river in Palestine of any considerable size is the Jordan, which, as was first discovered under the tetrarchate of Philip, has its source from lake Phiala, at the foot of Mount Libanus. Having first measured from this lake a subterranean journey of thirteen miles, and three quarters, it bursts forth from the earth with a great noise at Paneas, otherwise called Cesarea Philippi, see Josephus' Jewish War, B. I. ch. 21. B. III. ch. 10. It then advances about thirteen miles further, and discharges its waters into lake Merom or Samochonitis.

Lake Merom in the spring, when the water is highest, is seven miles long and three and a half broad, but the marshes extend to Daphne, where the Jordan issues from it. In the summer it is nothing but a marsh; in some parts indeed it is sowed with rice, but commonly it is covered with shrubs and rushes, which afford a hiding place to wild beasts, Jewish War, B. IV. ch. 1. § 1.

The Jordan, after it has left Lake Merom, flows on thirteen miles, and enters Gennesareth, which is also called the sea of Galilee or Tiberias. The waters of this lake, which is sixteen miles long and five broad, are pure and sweet, and it abounds in fish, Strabo, p. 714. It is surrounded with fruitful hills and mountains, from which many rivulets descend.

The breadth of the Jordan, at its egress from the lake Gennesareth, is from 150 to 200 feet, and it is 7 feet in depth. With many windings it runs through the plain, which is denominated, from the river itself, the *Region of the Jordan.* From the west it receives five tributaries, which are not much known; from the east it receives the Jabbok, the Jaezer, the Kerith, and the Acacia torrent, so called from the valley of the same name. The Jordan owes its origin to the perpetual snows of Antilibanus; consequently, in the time of harvest, which commences in the latter half of April, when it is swollen by the melted snows of that mountain, it dashes on rapidly and fills the whole of its upper channel, Jos. 3: 15. 4: 18. 1 Chron. 12: 15, for the channel of the river in the vicinity of Jericho, the place, of which we are speaking, is double. The lower one is ordinarily from 70 to 80 feet broad, through which the water flows the whole year; it is 10 or 12 feet deep, and the distance from the upper edge of the channel bank to the surface of the water is from 4 to 8 feet. The other channel, called the upper one, is broader than the lower, varying from 2 to 600 paces and is filled in the beginning of summer by the swelling of the waters, as just observed. Travellers have commonly visited the Jordan either before or after this time; hence they say nothing of its rise. Mirike, however, Travels, p. 119, testifies, that he found the upper channel still wet and slippery. Many are inclined to suppose, that the river has hollowed the first channel so deep, that it now never passes it.

§ 19. The Dead Sea. יַם הָעֲרָבָה.

The Jordan empties its waters into the Dead Sea, sometimes called the Eastern sea, sometimes the sea of Siddim, sometimes the sea of the Plain; because it occupies the plain of Siddim, in which the cities of Sodom, Gomorrah, Admah, Zeboim, and Zoar were situated, Deut. 3: 17. Gen. 18: 20. 19: 24. et seq. Joel 2: 20. Zech. 14: 8. As the Jordan, before the celebrated destruction of this plain, discharged itself in the same place, that it now does, the conclusion is a necessary one, that the lake, which then existed, was subterranean, comp. Gen. 14: 3. It was covered with a crust of earth, which was sustained by the Asphaltus, a pitchy, bituminous substance, which emerged from the bottom of the Lake, and collected during a long

course of years in large masses. The Asphaltus arises from the lake to this day, floats on its surface, and occasionally explodes, Isa. 34: 9, 10. Wisd. 10: 7. Jude 7. Hence it has obtained the name of the lake Asphaltites. This statement is confirmed by Gen. 14: 10, where mention is made of slimepits, through which the Asphaltus or bitumen penetrated from the subterranean water. This bitumen, being at length set on fire by the lightning, burnt, and the earth by which it was covered, being deprived of its support, sunk in the waters, and the lake made its appearance, Gen. 19: 24.

The lake is said to be 67 miles from north to south, and 17 in its greatest breadth from west to east. Its waters are a little impregnated with alum, and very much so with salt; hence it is called the Salt Sea, Gen. 14: 4, and because it preserves nothing alive in it, it is also called the Dead Sea. Whatever is immersed in its waters and taken out again, is covered with a crust of salt; which seems to have been the destiny of Lot's wife, unless indeed the discourse be merely of a monument heaped up of incrusted salt, Gen. 19: 26. The shores, excepting the north western, are mountainous. On the northwest is a plain, impregnated with salt, barren, scorched, and covered with cinders. This fact explains to us the origin of the custom of sprinkling salt upon desert places, unless reference be had in the custom to other salt vallies, of which there are numbers in the east, Deut. 29: 23. Judg. 9: 45. In this plain grows the *solanum melangenae* חֵדֶק, also called the vine of Sodom, which bears what have been denominated the apples and also the grapes and clusters of Sodom, otherwise called the bitter and poisonous grapes and clusters. They are said to be beautiful outside, but within, corruption and ashes, Deut. 32: 32. In the spring, when the Jordan rises, the lake itself is swollen. The inhabitants, therefore, dig pits on the shore, which receive the waters of the lake; the water in the pits stagnates after the fall of the lake, goes off gradually in vapour and leaves a bed of salt, which sort of salt is used by the whole of that region, Zeph. 2: 9. Ezech. 47: 11.

The other rivers, which empty into the Dead Sea are, I. from the west, Kidron, *χειμάῤῥος τῶν Κέδρων*, John 18: 1, which arises in a valley of the same name between Jerusalem and the mount of Olives; its channel is dry except in the winter. Its direction is

first south, then east, through the steep cliffs of the desert Engedi, where it receives some accession by means of the torrents from the mountains, and then descends into the Dead Sea. II. Near the southern extremity flows in the Saphia or Saphria, a considerable stream. III. On the eastern shore, nearly in the centre, is the mouth of the torrent Zerea, and a little north of it, IV. is the mouth of the river Arnon, which has its rise in the vallies of mount Gilead, from the torrents of that mountain. It flows first in a southern direction and then west, so as to form with the Dead Sea, the Jordan, and the Jobbak, a peninsula. The channel of this river, as we have already said, separated on the east the Gadites and the Reubenites from the Ammonites, and on the south the Reubenites from the Moabites.

§ 20. Other Rivers.

Of the other rivers and torrents, which are somewhat celebrated, may be mentioned, I. The Belus, לִבְנַת שִׁיחוֹר, a small river, according to Pliny only 4 miles in length; it arises in the mountains of the tribe of Asher and empties into the Mediterranean about two furlongs south of Ptolemais. The sand of its banks has been much used in the manufacture of glass, and it is said, "that the making of glass first originated from this river."

II. The Kishon. It arises from the foot of mount Tabor, where the Tabor unites with the mountain called little Hermon; it then divides into two branches. The smaller share of the waters, that descend from these mountains, flows east through the valley of Jezreel into lake Gennesareth. The remainder, which forms the larger body of the two, runs west through the valley of Jezreel, and, after being increased by the accession of many small streams, enters the sea near Carmel. The last mentioned branch of the river was called Megiddo, and anciently divided the tribe of Issachar from the tribe of Zebulun.

III. The Brook of Reeds, נַחַל קָנָה; it is dry except in the winter. In its course from east to west, it formerly separated the tribe of Ephraim from that of Manasseh, Jos. 17: 8, 9. It enters the Mediterranean south of Cesarea.

IV. The Brook Eshkol; it rises in the mountains of Judah and enters the Mediterranean at Askelon. It seems to be the same with the brook Sorek, Num. 13: 24. Jud. 16: 4.

V. The Brook Besor; it enters the sea at Gaza.

Note.—It may be remarked here, that נַחַל signifies a river, brook, or torrent, which flows in the winter, though it may be perfectly dry in the summer; while נָהָר signifies a large stream, and if it have the article prefixed, almost always means the Euphrates.

§ 21. On the Climate of Palestine.

The state of the atmosphere in this climate is different in different places, but it is not so changeable, as in some parts of Europe. We shall state its variations during the six divisions of the oriental year, mentioned Gen. 8: 22, which have been perpetuated to this day among the Arabians, see Golii Lex. Arab. p. 934.

During the first part of the year, which is called קָצִיר or the *harvest*, and which extends from the middle of April to the middle of June, the sky is serene, the atmosphere in the latter part of April is warm, sometimes oppressively so, excepting in the vallies and on the shores of the sea, where it is temperate. The heat continues to increase, and to become more unpleasant towards the latter part of this division of the seasons.

During the second part of the year, which is called קַיִץ, the time of fruits or *summer*, extending from the middle of June to the middle of August, the heat is so severe, that the effect of it is felt through the night, and the inhabitants sleep under the open sky.

The third season, extending from the middle of August to the middle of October, is called חֹם or the *hot season;* because in the commencement of it the heat continues very severe, although it soon begins to abate.

From the time of harvest or the middle of April to the middle of September, there is neither rain nor thunder, Prov. 26: 1. 1 Sam. 12: 17. Jerome on Amos 4: 7. Sometimes in the beginning of the harvest or the latter half of April, a cloud is perceived in the morning, which, as the sun rises, gradually disappears, Hos. 6: 4. But in the months of May, June, July, and August, not a cloud is seen, and the earth is not wet, except by the dew, which is, therefore, every where used as a symbol of the divine benevolence, Gen. 27: 28. 49: 25. Deut. 32: 2. 33: 13. Job 29: 19. Mic. 5: 7. The dew, copious

as it is, affords no support in the severe heat of summer, except to the stronger kind of herbs; the smaller and less vigorous, unless watered from some rivulet or by human art and labour, wither and die, Ps. 32: 4. If at this season of the year, a spark or brand fall among the dry herbs and grass, a wide conflagration commences, especially if brambles, shrubs, or a forest be near, Ps. 83: 14. Isa. 9: 18: Jer. 21: 14. comp. Exod. 22: 6. Joel 1: 19. Jer. 9: 12. The country generally presents a squalid appearance, for the fountains and brooks are dried, and the ground is so hard, that it splits open into fissures. These effects are accelerated, if the east wind happens to blow a few days, which is not only destructive to the vines and harvest fields on land, but to the vessels at sea on the Mediterranean, Hos. 13: 15. Jon. 4: 8. Job 14: 2. 15: 2. Isa. 40: 7. Gen. 41: 6, 23. Ezech. 17: 10. 19: 12. 27: 26. Ps. 48: 7. 103: 15. Acts 27: 14. Every wind is called by the orientals קָדִים, *an east wind*, which blows from any point of the compass between the east and north, and between the east and south, see Shaw's Travels, p. 285, and Prosper Alpinus de Medicina Egyptiaca, near the beginning. The breeze, which blows a few hours before the setting of the sun in that climate, is called among the Persians to this time, as in Gen. 3: 7, the breeze of the day, i. e. the cooling or refreshing breeze of the day, see Chardin Voy. T. IV. p. 8.

During the fourth part of the year, which is called זֶרַע or *seedtime*, i. e. from the middle of October to the middle of December, the appearance of the sky is various, sometimes dark and cloudy, but calm, and sometimes rainy. In the latter part of October, begin the first or autumnal rains, so necessary for the sower. The atmosphere still continues warm and at times it is very hot, but the weather gradually grows colder, and towards the end of this division of the seasons, the snows fall on the mountains. The brooks are still dry, and the water in the rivers is shallow. In the second half of November, the leaves fall from the trees. Some, who are less robust find the need of a fire, which they continue almost till April, Jer. 36: 22; others do without one the whole winter.

The fifth part of the year, חֹרֶף, extending from the middle of December to the middle of February, constitutes the *winter*. The snows, which are then not unfrequent, scarcely continue through the day, except on the mountains; the ice is thin and

melts as soon as the sun ascends to any considerable height. The north winds are chill, and the cold, particularly on the mountains, which are covered with snow, is intense. The roads are slippery, and travelling is both tedious and dangerous, particularly through the declivities of the mountains, Jer. 13: 16. 23: 12. Sirach 43: 22. Matt. 24: 20. When the sky is serene and tranquil and the sun is unclouded, the heat in the vallies and plains is sometimes great, as Josephus expressly testifies in regard to the plain of Cesarea near the sea. Thunder, lightning, and hail are frequent; the brooks are filled; the rivers are swollen; the fields are covered with flowers. As January departs and February enters, the grain fields flourish; the trees put forth their foliage; the amygdalus, the earliest tree of the forest, is in bloom about the middle of February.

Finally, the sixth part of the year, from the middle of February to the middle of April, is called קוֹר *or cold,* because in the commencement of it the weather is still cold, though it soon grows warm and even hot. The rains still continue, but are diminished; thunder and lightning and hail are frequent, though they cease towards the end of this season. The rain during this season is called the latter rain.

The first rain, or autumnal, and the latter, or vernal, are necessary to the fertility of the earth, and greatly to be desired, Lev. 26: 4. Deut. 8: 7. 11: 14, 17. Isa. 30: 23. Jerem. 3: 3. 5: 24. Hosea 6: 3. Joel 2: 3. Zech. 10: 1. Job 29: 23. Prov. 16: 15. 25: 14. James 5: 7. Rains in those regions are cold, and are announced by previous whirlwinds, raising the dust, which are expressed, by Arabic words, which mean *messengers,* and *good messengers or tidings,* Koran, 7: 55. 77: 1—3. By the Hebrews they are sometimes called the word or the command of God, דְּבַר יְיָ , אִמְרַת יְיָ Ps. 147: 15, 18. The north and west wind in particular indicate rain, 1 Kings 18 : 42—45. Prov. 25 : 23. If the evening be red, the morrow is expected to be serene; if the morning be red, rain is expected. Matt. 16: 2.

§ 22. FERTILITY OF THE SOIL.

The fertility of soil, so celebrated by Moses, is confirmed by the testimony of all, who have visited this region. Even the unculti-

vated and desert tracts are not destitute of rich spots, although they have comparatively but a small claim to the praise of fertility. If the untilled and waste places at the present day afford no very prepossessing appearance, it ought to be remembered, that they were predicted by Moses, Deut. 29: 22, et seq. and that the country has been laid waste successively by Assyrians, Chaldeans, Syrians, Romans, Saracens, the European crusaders, the Turks, and Moguls; and that it now groans under the dominion of the Turks, who neither protect the agriculturalist from the incursions of the Arabs, nor afford him any encouragement, but the contrary. And yet it is the unanimous testimony of travellers in regard to this country, that, where it is cultivated, it is extremely fertile. It produces all sorts of fruit-trees; and vines are not wanting, although the Mahometans do not drink wine. There are abundance of domesticated animals, of wild beasts, and birds. Josephus, *Jewish War*, B. III. c. 3. § 3, praises *Perea*, (which at the present time is a desert,) for its vines and its palm trees: and particularly celebrates the region near the lake Gennesareth, also the plain of Jericho, which are now uninhabited and desolate, B. III. c. 10. § 8. B. IV. c. 8. § 3. Indeed, we are informed by Josephus, that in Galilee there were 204 cities and towns, that the largest of the cities had 150,000, and the smallest towns 15,000 inhabitants. Hence we can account for it, that Josephus himself in this small province, short of 40 miles long and 30 broad, collected an army of nearly an 100,000 men, J. War. B. II. c. 20. § 6. As so many people were collected in such a small extent of country, it is clear, that the arts and commerce must have been patronized, and consequently the sciences; which leaves us to conclude, that the miracles of Jesus were performed in a country, where they could be examined and fairly discussed. The reproach, which is cast upon Galilee in John 7: 52, has no reference to the character of its soil or climate, but only to the fact, that the prophet or Messiah was not to be expected from that part of Palestine.

Note.—There is an intimation in Deut. 8: 9, that there were *mines* in Palestine, but we do not any where learn, that they were wrought by the Hebrews. The author of the book of Job mentions *mines*, in the commencement of his 28th chapter, but it is not certain, that he has reference to Palestine; and a very general mention is made of them in Ps. 95: 4, Isa. 51: 1. It is a well-known

fact, that mines, at a comparatively recent period, were wrought at Sarepta, a city of Phenicia. Scanty as our information is in regard to their mines, there is, nevertheless, reason to believe, that the Hebrews understood *metallurgy*, or the art of smelting ores; for we find mention made of *an iron furnace*, כּוּר הַבַּרְזֶל, Deut. 4: 20. 1 Kgs. 8: 51. Jer. 11: 4; otherwise called *the furnace of silver ore*, i. e. a furnace for refining silver-ore, כּוּר סִיגִים כֶּסֶף, Ezek. 22: 18—22; called also *the gold furnace*, כּוּר זָהָב, i. e. a furnace for refining gold, Prov. 17: 3. 27: 21. The word סוּג or סִיג, a metallurgical expression, means, (1.) a sort of *unrefined ore*, which, when melted, is employed in glazing earthen vessels, Prov. 26: 23; (2.) it means also *alloy* or metal of a meaner sort, which, by melting them together, was artificially combined with gold and silver, Ps. 119: 119. Prov. 25: 4. Isa. 1: 22, 25. Ezek. 22: 18, 19.

"Fullers' soap," בֹּרִית, which was employed not only in washing garments, but in cleansing gold and silver from the dross, was well known, Mal. 3: 2. Jer. 2: 22.

§ 23. CALAMITIES TO WHICH PALESTINE IS SUBJECT.

I. It is often afflicted with the pestilence, which enters from Egypt and other countries, and is frequently spoken of in the Bible.

II. Earthquakes are common; see Abdollatif. Denkwürd. Aegypt. p. 335, et seq. The city of Jerusalem rarely received any detriment from this source, Ps. 46: 3, et seq. The earthquakes, by which the country, with the exception of Jerusalem, was so often shaken and laid waste, were a source of images to the prophets, by which any scenes of destruction and overthrow were represented, Ps. 60: 2, 3. Isa. 29: 6. 54: 10. Jer. 4: 24. Hag. 2: 6, 22. Matt. 24: 7.

III. Thunder, lightning, hail, inundations, and severe winds happen in the winter, Isa. 11: 15. Pliny, Histor. Nat. ii. 49. Shaw's Travels, p. 289. From these operations of nature, the prophets borrowed many figures, Ps. 18: 8—15. 29: 1—10. 42: 7. Isa. 5: 30. 8: 7, 8. 11: 15. 28: 2. 29: 6. 24: 18. Matt. 7: 25.

IV. Vast bodies of migrating locusts, אַרְבֶּה, called by the Orientals the armies of God, lay waste the country. They observe as

regular order, when they march, as an army. At evening they descend from their flight, and form, as it were, their camps. In the morning, when the sun has risen considerably, they ascend again, if they do not find food, and fly in the direction of the wind, Prov. 30: 27. Nah. 3: 16, 17. They go in immense numbers, Isa. 46: 23, and occupy a space of 10 or 12 miles in length, and 4 or 5 in breadth, and are so deep, that the sun cannot penetrate through them; so that they convert the day into night, and bring a temporary darkness on the land, Joel 2: 2, 10. Exod. 10: 15. The sound of their wings is terrible, Joel 2: 2. When they descend upon the earth, they cover a vast tract a foot and a half high, Joel 1: 5. 2: 11. Judg. 6: 5. 7: 12. Exod. 10: 15. If the air is cold and moist, or if they be wet with the dew, they remain where they happen to be till they are dried and warmed by the sun, Nahum 3: 17. They decamp at length in good order and march almost in a direct line north. Nothing stops them. They fill the ditches which are dug to stop them with their bodies, and extinguish by their numbers the fires, which are kindled. They pass over walls and enter the doors and windows of houses, Joel 2: 7—9. They devour every thing which is green, strip off the bark of trees, and even break them to pieces by their weight, Exod. 10: 12, 15. Joel 1: 4, 7, 10, 12, 16, 18, 20. 2: 3. They make a loud noise when eating, Jer. 51: 14. The greatest part of the evil is, that the first army of locusts is likely to be succeeded by another, a third, and a fourth, which consume all that is left, and leave the ground in appearance, as if it had been burnt over with fire. When they have consumed every thing, they fly away in the direction of the wind, leaving behind them not only their fœtid excrements, but their eggs, buried in the ground, from which is produced in the following spring a much more numerous progeny of these evil invaders. They are borne, at length, over the sea, an element with which they have not formed an acquaintance. They descend upon it, as they do upon the land, and are drowned. They are driven by the waves upon the shore, where they putrify, and render the air so corrupted, as to breed the pestilence, Exod. 10: 13—20. Joel 2: 20. These locusts are much longer than those among us, being 5 or 6 inches long, and an inch and a half thick. The form of the head is like that of a horse. Hence they are often compared to horses. In some instances, it is like the human head, Rev. 9: 7. Their teeth are sharp and are compared to those of

lions, Joel 1: 5. 2: 4. There are different species of them; eight or nine occur in the Bible.

V. Famine is a consequence of the devastations of the locusts, and of the defect of the first and latter rain. Famines have been so severe, that, in besieged cities, the inhabitants have been reduced to the necessity not only of eating animals, not fit to be eaten, but human bodies, Deut. 28: 22—49. 2 Sam. xxi. 2 Kgs. 6: 25, 28. 25: 3, &c.

VI. The evil of the greatest magnitude is the wind, called by the Arabs Samoom, by the Turks Samyel, and by the Hebrews זִלְעָפָה, Ps. 11: 6, רוּחַ צַח, Jer. 4: 11, רוּחַ בָּעֵר, Isa. 4: 4, שַׂעֲרַת קֶטֶב. Isa. 27: 8. It blows in Persia, Babylonia, Arabia, and the deserts of Egypt, in the months of June, July, and August; in Nubia, in March and April, September, October and November. It continues not longer than 7 or 8 minutes; but it destroys in a moment every person, whom it passes, who stands erect. They fall dead, and lie like one sleeping. If a person takes hold of their hand, to arouse them, it falls off. The body soon after turns black. This wind does not extend high in the air, nor descend below the altitude of two feet from the earth. Hence travellers, when they see it approaching, commonly fall prone upon the ground; place their feet in the direction of the wind, and apply their mouths as firmly as possible to the earth, breathing as little as they can, lest they should receive into their lungs any of the passing Samoom. The indications of the Samyel's approach are distant clouds, slightly tinged with red, in appearance something like the rainbow; also a rushing noise; of the last circumstance, however, some persons do not make mention.

In houses and cities, its power is not felt. Animals, though exposed to it, do not perish, but they tremble through all their limbs, and instinctively thrust down their heads. The Arabians sometimes use the word Samoom in a broader sense, to denote any hot wind, which continues for a long time. In a similar way the Hebrews use the word קָדִים, comp. Ps. 103: 15, 16, &c.

§ 24. Division of Palestine among the Israelites.

The Hebrews, having taken the country by arms, divided it among the twelve tribes. The posterity of Joseph, it is true, had

been divided into two, those of Ephraim and Manasseh, but the tribe of Levi received only 48 cities for its portion, which left twelve tribes, among whom the main body of the country was to be divided.

The region beyond the Jordan was assigned by Moses to the tribes of Reuben and Gad, and the half tribe of Manasseh, Deut. 3: 12—27. Jos. 12: 1—6. 13: 8—33. The southern part of this tract was allotted to Reuben ; it was bounded on the east and south by the river Arnon, on the borders of which river were situated the Ammonites to the east, and the Moabites to the south ; the western limit was the Dead Sea and the Jordan. The tract of country called Gilead, in the more limited sense of the word, extending north of Reuben to the lake Gennesareth, became the portion of the tribe of Gad. The remainder, which was the northern portion on the *further* or eastern side of the Jordan, fell to the half tribe of Manasseh.

The remaining nine and a half tribes took up their abode on *this*, i. e. the western, side of the Jordan. The territory allotted to Judah was the tract, which runs from the southern boundary of Palestine in a northern direction, as far as the entrance of the Jordan into the Dead Sea, the valley of Hinnom, and the northern limits of the city Ekron, Jos. 15: 1—15. As this portion, in a subsequent division of the country, was too large, a tract was set off on the western side of it towards the Mediterranean, the southern part of which was allotted to the tribe of Simeon, and the northern to that of Dan. The limits of these two tribes are not defined ; the cities merely, which they obtained, are mentioned. Jos. 15: 2—12. 19: 1—9, 40—47. This part of Palestine was divided, according to the face of the country, into נֶגֶב or the *southern district*, הַשְּׁפֵלָה or *the Plain* bordering on the Mediterranean sea, the *mountain* or the hill-country of Judah, and the Desert of Judah, Jos. 11: 16. Luke 1: 39. To these the prophet Jeremiah adds the following geographical divisions, viz. *the land of Benjamin, and the Country round about Jerusalem,* but he has reference to a period after the separation of Israel, Jer. 32: 44. 33: 13.

[The canton, allotted to the tribe of Benjamin, lay between the tribes of Judah and Joseph, contiguous to Samaria on the north, to Judah on the south, and to Dan on the west, which last parted it from the Mediterranean.] Horne's Introduc. vol. iii. p. 12.

The tribe of Ephraim received the tract, extending to the north of Benjamin as far as the Brook of Reeds, Jos. 16: 1—4, 8. 17: 7—10. By the same lot, the second half of the tribe of Manasseh received its portion, the limits of which cannot, therefore, be accurately defined, Jos. 16: 4. 17: 9. It is clear, however, that the tribe of Manasseh come north of Ephraim and the Brook of Reeds, and, though on the east it fell short of the Jordan, that it extended on the west as far as the Mediterranean, Jos. 17: 10.

The tribe of Issachar, which was situated north of the half tribe of Manasseh, obtained for its inheritance the plain of Jezreel. It extended south along the Jordan as far as the tribe of Ephraim.

Its northern limit was mount Tabor, but it does not appear to have reached to the Mediterranean, Jos. 17: 10. 19: 17—23.

The canton of Asher extended from Carmel or the boundary line, by which the half tribe of Manasseh was limited on the west, in the first instance in a northern direction along the shores of the Mediterranean, and then along the borders of Phenicia to the city Apheca, Jos. 19: 24—31.

The tribe of Zebulun was situated east of Asher and north of Issachar, and extended as far as the egress of the Jordan from lake Gennesareth, Jos. 19: 10—15. Matt. 4: 13.

The remainder of Palestine was allotted to the tribe of Naphtali; this canton was bounded by the tribes of Asher and Zebulun, the lake Gennesareth, the Jordan, and the northern line of the whole kingdom, where, however, a colony of Danites took up their residence in the city of Lais, afterwards called Dan, Jos. 19: 32—39. Judg. xviii.

After the death of Solomon a contention arose and the whole country was divided into the kingdoms of Judah and Israel. The boundary line between them was the northern limit of the tribe of Benjamin.

§ 25. Division of Palestine in the time of Christ.

In the time of Christ the country on the western side of the Jordan was divided into three principal provinces.

1. Galilee. By this name, which occurs a number of times in Joshua, and at a later period very often, is meant the territory, which is surrounded by Phenicia, Syria, Jordan, the lake Gen-

nesareth, and the plain of Jezreel. It is in the north of Palestine, and was divided into lower or southern, and northern or upper Galilee. The latter section was denominated Galilee of the Gentiles, *Γαλιλαία τῶν ἐθνῶν,* גְּלִיל הַגּוֹיִם, Jos. 12: 23. 20: 7. Matt. 4: 15.

II. Samaria; it was situated nearly in the centre of Palestine, but, though it ran across the country, it did not extend down to the Mediterranean. It reached from Ginea and Scythopolis on one side, to Acrabatene and Annuath on the other, John iv.

III. Judea, which comprehended Idumea as far as the town of Jardan in Arabia Petrea, and also the shore of the Mediterranean as far as Ptolemais, was surrounded by Samaria, the Jordan, the Dead Sea, Arabia Petrea, and the Mediterranean. Josephus, Jew. War, Bk. III. ch. 3.

In Perea or the country beyond the Jordan, that is, on the eastern side of it, were eight provinces or cantons.

I. Perea, in the more limited signification of the word, viz., the southern part of the whole district, extending from the river Arnon to the river Jabbok.

II. Gilead, situated north of the Jabbok.

III. Decapolis, or the district of ten cities, which were inhabited chiefly by the heathen or gentiles. Their names were as follows; Scythopolis, which lies west of the Jordan, Hippos and Gadara, Pella, Philadelphia, Dion, Canath, Gerasa, Raphana, and perhaps Damascus; in the enumeration of the ten cities of this district, however, ancient historians are not agreed, see Pliny H. N. Lib. V. c. 18. Mark 5: 1. Luke 8: 26. Matt. 8: 28.

IV. Gaulonitis, a tract extending on the eastern shore of the lake Gennesareth and the Jordan as far as Hermon.

V. Batanea, the ancient Bashan, though somewhat diminished in its limits. It lies to the east of Gaulonitis and the north of Gilead.

VI. Auranitis, formerly Chauran or Chavran. חַוְרָן, Ezek. 47: 16—18, also called Iturea, was situated to the north of Batanea and to the east of Gaulonitis, Luke 3: 1.

VII. Trachonitis, to the north of Auranitis and to the east of Paneas otherwise called Cesarea Philippi, by which it was separated from Galilee; it was celebrated for its caves, which were inhabited in the time of Herod.

VIII. Abilene, on the northern limits of this territory, situated

between Baalbec and Damascus from lat. 33° 30′ to 33° 40′; it was called also Abilene Lysanias, from the robber Lysanias, who purchased it from the Romans. Luke 3: 1.

CHAPTER II.

OF DWELLINGS.

§ 26. THE EARLIEST SHELTERS WERE SHADY TREES AND CAVES.

As men in the primitive condition of society were unacquainted with the arts, they were not of course in a condition to erect houses; they lived, consequently, under the open sky. In unpleasant weather, whether hot or rainy, they sought for a shelter under shady trees, in the clefts of rocks, and such caves as they happened to discover. Nor are we to suppose, that shelters of this kind were altogether inadequate. The inhabitants of mount Taurus even to this day, in a climate much more severe than that of Palestine, live in caves, as also do the wandering shepherds of Arabia Petrea, either in caves and the clefts of rocks, or beneath the shade of trees.

§ 27. THE MORE RECENT TROGLODYTES OR DWELLERS IN CAVES.

Caves are not only numerous in the East, but many of them are both large and dry. They formed convenient dwellings, being warm in the winter and cool in the summer. Hence in a comparatively recent age, when dwellings of a different kind were commonly resorted to, the caves were still preferred by many, especially by those, who had emigrated to distant regions. The dwellers in caves whom we find mentioned, at quite a late period, were robbers, who had abandoned the restraints of society, and were the latest occupants of these abodes. The inhabitants of caves and mountains commonly occur in the Old Testament under the designation of *Horites;* in regard to whom we are informed more particularly,

I. Of the inhabitants of mount Seir; they chiefly occupied the mountains of Seir, but were found dwelling as far as Paran in Arabia Petrea, Gen. 14: 6. 21: 21. Deut. 2: 12, 22. Num. 10: 12. Gen. 36: 20—30.

II. Of the Rephaims, who in addition to their caverns had some fortified cities, and were divided into three tribes, as follows; (1.) The Emims, who dwelt in the region, which the Moabites afterwards occupied, Deut. 2: 11, 12. (2.) The Zamzummims, men of large stature, living in the region, which was afterwards possessed by the Ammonites. (3.) The Rephaims, or giants strictly so called, who lived in the country of Bashan, were also of large stature, and were driven out by the Hebrews, Deut. 2: 10—23. 3: 3—16.

III. Of the Troglodytes, or, as the Hebrews denominated them, the sons of the caves, בְּנֵי עֲנָקִים, called in the English version Anakims, Deut. 1: 28. 2: 10. 9: 1, 2. The three tribes, into which they were divided were, (1.) the Nephilim, Num. 13: 33. (2.) The clans of Achiman, Sheshai, and Talmai, Num. 13: 22, 23. Jos. 14: 15. (3.) The Anakims, inhabiting Debir, Anab, and the mountains of Judah, Jos. 11: 21, 22. (4.) The Anakims around Gaza, Gath, and Ashdod, 1 Sam. 17: 4.

Note.—The caves, of which we have spoken, when they had become less frequently selected for the abodes of the living, were employed as sepulchres for the dead, Gen. xxiii. In times of persecution and war also, those, which were not converted into cemeteries, nor occupied, as they sometimes were, by hordes of robbers, became a refuge to the oppressed and the vanquished, Jos. 10: 16. Judg. 15: 8. 20: 45. 1 Sam. 13: 6. 22: 1, et seq. In these caves, the necromancers sometimes practised their inauspicious arts, and the beasts of the forest found a dwelling place, 1 Sam. 28: 8—24.

§ 28. Tabernacles.

As caves could not always be readily found, and as it was sometimes great labor to excavate one, men were compelled by the exigencies of their situation, to form some other sort of residence. The shady trees and tall shrubs, whose tops approached each other and were twisted together, suggested the plan of cutting down

large branches, fixing them into the ground in parallel lines, binding them together at the top, and covering them with leaves, herbs, reeds, branches, and even broad flat stones, in order to shield themselves from the cold, the heat, and the dew. Thus they built tabernacles, huts, or lodges, in Heb. סֻכָּה. The Romans called them Mappalia. They were small and low in the beginning, so that a person could not stand erect, but was obliged either to lie down or to sit, but afterwards were built higher.

The use of these tabernacles did not cease, even after the erection of more stable and convenient dwellings. They were frequently made, sometimes from necessity, sometimes for convenience, and sometimes for pleasure, and are to this day erected in the summer among the wandering tribes or Nomades of Mesopotamia. A collection of such tabernacles is called in Heb. חַוּוֹת and טִירָה. The word טִירָה is used, however, for uncovered sheep-cotes, towers, castles, and turrets, Gen. 33: 17. Ps. 27: 5. Jon. 4 : 5. Matt. 17: 4. Gen. 25: 16. Ezek. 25: 4. 1 Chron. 6: 54. Num. 31: 10. Cant. 8: 9.

§ 29. On Tents.

As tabernacles, which could not readily be moved from place to place, and from a want of materials could not every where be built, were made partly of *skins*, the design arose of erecting a shelter *wholly* of skins extended round a long pole, and so light, as to be easily moved from one place to another. It was tents of this kind, we may suppose, which Jabal invented, Gen. 4: 20. In the progress of years they were no longer covered with skins, but with various kinds of cloth, particularly linen. The Nomades of the east still use them. They pitch them in any place, which appears suitable, but they give the preference to a spot near some shady tree, Gen. 18: 4. Judg. 4: 5.

§ 30. FORMATION OF TENTS.

The first tents, which were made, were undoubtedly round in their construction, and small in size ; afterwards they were made larger and oblong. The Nomades of Arabia Petrea have two kinds, the one larger, the other smaller, Gen. 33: 17.

They call the former kind, in distinction from the smaller ones, *baiton* or houses. The smaller tents are sustained by three poles only, and covered with a fabric, woven of wool and camel's hair; the large ones are sustained sometimes by seven, and sometimes by nine poles. The three longest of these poles, whether seven or nine in number, are erected in the middle, and on each side of the middle row are placed 2 or 3 others parallel, though shorter much than those between them; they are covered with a black cloth made of goat's hair. The pole in the middle is taller than any of the rest, though it rarely exceeds 8 or 10 feet. The Arabians take a pleasure in pitching their tents on hills, in such a way, as to form a sort of circular encampment. When thus pitched, being of a dark hue, they exhibit a beautiful appearance to the distantly approaching travellers, Cant. 1: 5. The flocks and cattle during the night are driven into the space in the centre of the encampment called חָצֵר, and guarded by dogs, Job 30: 1. Some one of the shepherds keeps watch also during the night, a duty, which is performed alternately, Isa. 56: 9—11. The tent of the Emir is pitched in the centre of the others, which are about 30 paces distant, and is both larger and higher. The Emir has a number of tents in addition to the one appropriated to himself; viz, one for the females of his family, one for his servants, and a third, covered with green cloth for the reception of those, who wish to see him on business or come to render him their homage. On the same principle are arranged the tents of the subordinate Emirs when in the company of a superior Emir or chief, at some distance, it is true, but as D'Arvieux testifies, not exceeding 4½ miles.

§ 31. Internal structure of tents.

The larger kind of tents are divided by curtains into three parts, as was done also in the holy tabernacle. In the external division or apartment the servants lodge, and during the night the young animals also, to prevent their sucking the dam. In the second apartment are the males, but if the tent be smaller than usual, *all* the males of the tent, together with the animals just mentioned, are lodged together. The third or interior apartment, called קֻבָּה, is allotted to the women, Num. 25: 8. The more

wealthy assign the external apartment to the servants alone, excluding animals; and the Emirs, as already stated, have separate tents both for the servants and the females, Gen. 24: 67. The Nomades, who are less jealous, than the inhabitants of the cities, watch the other sex less scrupulously, Gen. 12: 15. 18: 6—9, 34: 1, 2.

The bottom of the tent is either covered with mats or with carpets according to the wealth of the possessor, and upon these they are in the habit of sitting. The more wealthy of the Nomades, especially the Emirs, possess in addition, coverlets, pillows, &c. made of valuable materials; these are piled up in one corner of the tent by day, and brought upon the bottom of it at night. The utensils of the Nomades are few; they have vessels of shell and brass, viz, pots, kettles, and cups of brass covered elegantly with tin, also leathern bags. Their hearth is on the grouud. It consists of three stones, placed so as to form a triangle. In the middle of them is a small excavation of the earth, where the fire is kindled; the vessels are placed over it upon the stones. The table, if so it may be called, from which they eat, is nothing more than a round skin spread upon the bottom of the tent. Clothing and military arms are hung upon nails in the poles of the tent.

§ 32. Houses.

In the progress of time, as tabernacles became larger and were defended against the injuries of the weather by broad stones and earth heaped up against them, it was found, that dwellings could be made of stones alone and moist earth or clay. A want of stones in some places gave occasion for the formation of tiles, which were made by reducing a body of clay to shape and hardening it in the sun or burning it in the fire. These ancient attempts are mentioned, Gen. 11: 3. 6: 16. In Deut. 8: 12, mention is made of elegant houses, and in 27: 2, 4, the use of limestone is spoken of, as if it were common and well known.

§ 33. Size of Houses.

Houses at first were small, afterwards larger; especially in extensive cities, the capitals of empires. The art of multiplying stories in a building is very ancient, as we may gather from the

construction of Noah's ark and the tower of Babel. The houses in Babylon, according to Herod. Lib. I, § 180, were 3 and 4 stories high, and those in Thebes or Diospolis in Egypt, 4 or 5 stories; consult Diod. Sic. Lib. I. c. 45. They appear to have been low in Palestine in the time of Joshua; an upper story, although it may have existed, is not mentioned, till a more recent age. Jeremiah praises houses of good form and architecture, and calls them בָּתֵּי, מִדּוֹת Jer. 22: 14. The houses of the rich and powerful in the time of Christ were splendid, and were built according to the rules of Grecian architecture.

§ 34. Form and roof of houses.

Many of the larger houses were tetragonal in form, and enclosed a square area. They were lately denominated by a word of Persian origin בִּירָה, *βαρύς a palace,* which according to Jerome, in whose time it was still used, signifies enclosed houses, built with turrets and walls. The roofs of the houses were flat, such as are still seen in the east. They were formed of earth heaped together, or in the houses of the rich, of a firmly constructed flooring, made of coals broken up, stones, ashes, chalk and gypsum, reduced to a solid substance by the application of blows. The declivity of the roof from the centre to the extremity is very small, hardly an inch in 10 feet. On those roofs, which are covered with earth, herbs sometimes spring up, and spears of wheat and barley, but they soon perish with the heat of the sun. The orientals often ascend these roofs, to enjoy a purer air, to secure a wider prospect, or to witness any event which happens in the neighbourhood. In the summer they sleep upon them, but not without a covering. They even erect tents and tabernacles upon them; they also spread their flax and cotton there to be dried by the sun. They ascend their roofs, moreover, to talk with a person privately, to witness a public solemnity, to mourn publicly, and to announce any thing to the multitude, to pray to God, and to perform sacrifices. 2 Sam. 11: 2, 6, 7. Is. 22: 1. Matt. 24: 17. Mark 13: 15. 2 Sam. 16: 22. Jos. 2: 6. 1 Sam. 9: 25. Judg. 16: 26, 27. Is. 15: 3. Jer. 19: 13. 48: 38. Matt. 10: 27. Acts 10: 9. The roofs are surrounded by a breast work or wall, to prevent one from falling, which is as high as the breast. On the side next a neighbour's house, it is lower, in

order, that, if the houses are near and of the same altitude, the occupants may pass from one to the other. The railing or wall of the roof, מַעֲקֶה, was required by a law of Moses, Deut. 22: 8. It was this railing which the men demolished, Mark 2: 4. Luke 5: 19, that they might let the paralytic down into the court or area of the house.

§ 35. THE GATE, PORCH, AREA OR COURT, FEMALE APARTMENTS.

The gate or door, opening to the streets, is in the middle of the front side of the house. Hence in Arabic it is called وَاسِطَة or the *centre.* The gates not only of houses, but of cities, were customarily adorned with the inscription, which according to Deut. 6: 9. 11: 20, was to be extracted from the law of Moses; a practice in which may be found the origin of the *modern* Mezuzaw, or piece of parchment, inscribed with Deut. 6: 5—9. 11: 13—20, and fastened to the door-post. The gates were always shut, and one of the servants acted the part of a porter, Acts 12: 13. John 18: 16, 17.

The space immediately inside of the gate is called the porch, is square, and on one side of it is erected a seat for the accommodation of those strangers, who are not to be admitted into the interior of the house. In this porch, or contiguous to it, are the stairs which lead to the upper stories and the roof of the house, Matt. 24: 16, 17.

From the porch we are introduced, through a second door, into the quadrangular area or *Court*, which is denominated תָּוֶךְ, חָצֵר, *τὸ μέσον,* the centre, 2 Sam. 17: 18. Luke 5: 19. The court is commonly paved with marble of various kinds. In the centre of it, if the situation of the place admits, there is a fountain. The court is generally surrounded on all sides, sometimes, however, only on *one*, with a cloister, peristyle or covered walk, מוּסָךְ, over which, if the house have more than one story, is a gallery of the same dimensions, supported by columns, Heb. עַמּוּדִים, and protected by a balustrade, שְׂבָכָה, to prevent one from falling, 2 Kings 1: 2. Hence occur so many allusions to columns, Ps. 75: 3. Prov. 9: 1. Gal. 2: 9. 1 Tim. 3: 15. Large companies are received into the court, as at nuptials, circumcisions, &c. Esther 1: 5. Luke 5: 19. On such occasions, a large veil of thick cloth is extended by ropes over the whole of it to exclude the heat of the sun; which is practised at the present day, Ps. 104: 2.

The veil or curtain of the area is called in the New Testament *στέγη*, Luke 7: 6. Mark 2: 4.

The back part of the house is allotted to the women, called in Arabic the Harem, and in Hebrew by way of eminence אַרְמוֹן or הַרְמוֹן *the palace*. The door is almost always kept locked, and is opened only to the master of the house, 2 Kings 15: 25. Prov. 18: 19. White eunuchs guard the door externally, but maids and black eunuchs only are permitted to serve within. The latter are great favourites with their masters, Isa. 32: 14. Jer. 13: 23. 2 Kings 15: 25. The Harem of the more powerful is often a separate building, 1 Kings 7: 8. 2 Chron. 8: 11. Esth. 2: 3. Behind the Harem there is a garden, into which the women enjoy the pleasure of looking from their small but lofty apartments. In the smaller houses, which are not made in a quadrangular form, the females occupy the upper story. This is the place assigned them also by Homer in the Iliad and Odyssey.

§ 36. Chambers and other apartments.

The chambers are large and spacious, and so constructed, as to extend round the whole of the open court or area. The doors of the chambers, פֶּתַח, פְּתָחִים, open in the first story into the cloisters, in the second into the gallery. The ceiling is flat; some say arched, but arches do not appear to have been known at a very early period. We search in vain for arches among the ruins of ancient edifices; perhaps they have perished with years, but they do not remain. We infer therefore that גַּב in Ezekiel 16: 24, 31, 39, cannot with certainty be translated, arch or vault.

The Hebrews at a very ancient date had not only summer and winter rooms, but *palaces*, Judges 3: 20. 1 Kings 7: 2—6. Amos 3: 15. Jeremiah 36: 32. The houses, or palaces so called, expressly made for summer, were very large, and in point of altitude did not yield much to our churches.

The lower stories were frequently under ground. The front of these buildings faced the north, so as to secure the advantage of the breezes, which in summer blow from that direction. They were paved with marble, and when it could be done, had a fountain in the centre of the court, in order to render them still more cool. They were supplied with a current of fresh air by means

of ventilators, which consisted of perforations made through the upper part of the northern wall, of considerable diameter externally, but diminishing, in size, as they approached the inside of the wall. There was another kind of ventilator, which arose from the centre of the roof, was 10 cubits broad, and looked like a turret. It was hollow and open to the north, and so constructed as to convey the cool air into the chambers and rooms below. Summer houses and chambers are called in Scripture, עֲלִיּוֹת מְרֻוָּחִים and עֲלִיַּת מְקֵרָה, Judg. 3: 20, 24. Jer. 22: 14.

One apartment worthy of notice extends from the interior of the front side into the court, sometimes a considerable distance beyond the galleries and cloisters. Its roof is supported by two columns only, and the front of it has no wall, in order to leave the prospect more free. In this apartment princes receive ambassadors, transact business, and dispense justice. The temple of Dagon, which was destroyed by Samson, was similar, as far as concerned the columns, in its construction. It was here that the Saviour seems to have had his trial, Judg. 16: 26. Matt. 26: 69. Luke 22: 61, 62. compare also 1 Kings 7: 7. Esther 5: 1. In the winter rooms and houses, the windows face the south, in order to render them more warm. They are not furnished with stoves and fire-places as among us. The coals and wood are heaped into a pot, which is placed in a hollow place left for that purpose in the centre of the paved floor. The smoke escapes through the windows. This method of keeping fires is still practised in the East, Isa. 44: 16. 47: 14. Sometimes the fire is placed directly in the hollow place or hearth in the middle of the floor, Jer. 36: 22.

All the rooms of the upper story may be called עֲלִיָּה and ὑπερῷον, but these words apply more appropriately to the chamber over the porch. It opens by a door directly upon the roof, being commonly a story higher than the rest part of the house. It is a place for retirement, devotion, &c. Strangers are frequently lodged in it, 1 Kings 17: 19. 2 Kings 4: 10. 23: 12. Acts 9: 37—39.

Note. There is no mention made of *kitchens*, or places for cooking, Heb. מְבַשְּׁלוֹת, except in Ezek. 46: 23, 24. Chimneys, for the emission of smoke, were not known to the Hebrews. Those of modern construction are the invention of the 14th century. The Hebrews, however, like the modern orientals, had openings

in their houses, by which the smoke might escape. The word אֲרֻבָּה is rightly explained by Jerome, in Hosea 13: 3, as an *opening in the walls for letting out smoke*, although, in other passages, it signifies an opening of any kind whatever, and especially a window.

§ 37. DOORS; AND METHODS OF SECURING THEM.

The doors were valves, Heb. דֶּלֶת, דְּלָתַיִם. They were suspended and moved by means of pivots of wood, which projected from the ends of the two folds both above and below. The upper pivots, which were the longest, were inserted in sockets sufficiently large to receive them in the lintel, the lower ones were secured, in a correspondent manner in the threshold. The pivots or axles are called פֹּתוֹת; the sockets, in which they are inserted, צִירִים, Prov. 26: 14. The doors were fastened by a lock, מַנְעוּל, Sol. Song 5: 5, or by a bar, Job 38: 10. Deut. 3: 5. Judges 16: 3. The bars were commonly of wood. Those made of iron and brass were not used, except as a security to the gates of fortified places, or of valuable repositories, Isa. 45: 2. The lock was nothing more than a wood slide, attached to one of the folds, which entered into a hole in the door-post, and was secured there by teeth cut into it, or catches. Two strings passed through an orifice leading to the external side of the door. A man going out by the aid of one of these strings moved the slide into its place in the post, where it was fastened so among the teeth or catches, as not to be drawn back. The one coming in, who wished to unlock, had a wooden key, sufficiently large, and crooked like a sickle. It was called מַפְתֵּחַ, Judges 3: 25. He thrust the key through the orifice of the door, or key-hole, lifted up the slide so as to extricate it from the catches, and taking hold of the other string, drew it back, and thus entered. Keys were not made of metal except for the rich and powerful, and these were sometimes adorned with an ivory handle. A key of this kind, in the days of the Hebrew monarchs, was assigned to the steward of the royal palace, as a mark of his office; he carried it on his shoulder, Isa. 22: 22. The key-hole was sometimes so large, as to admit a person's finger through it and enable him to lift the slide; in that case he stood in no absolute need of a key to enter, Sol. Song 5: 4.

§ 38. Windows; חַלֹּנִים, חַלֹּנוֹת, חַלּוֹן.

They look from the front chambers into the court, from the female apartments into the garden behind the house. Occasionally the traveller sees a window, which looks towards the street, but it is guarded by a trellis, and is thrown open only on the public festivities, Judges 5: 28. Prov. 7: 6. 2 Kings 9: 30. Sol. Song 2: 9. The windows are large, extending almost to the floor. Persons sitting on the floor can look out at them. They are wide, not set with glass, but latticed, סְבָךְ, שְׂבָכָה, חֲרַכִּים. In the winter they are protected by very thin veils, or by valves, through which the light is admitted by means of an orifice, 2 Kings 13: 17. 1 Kings 7: 17. Sol. Song 2: 9. Over the windows are nails fastened into the walls. They are adorned with beautiful heads, and not only sustain curtains by the aid of a rod extended from one to the other, but are of themselves considered a great ornament. Hence the propriety of those illustrations drawn from nails, Isa. 22: 23. Zech. 10: 4. Eccles. 12: 11.

§ 39. Materials for building.

Although the materials for the construction of edifices were originally stone and mud, the inhabitants of the East at a very early period made use of tiles, and do to this day. They are called in scripture לְבֵנִים, לְבֵנָה, from the white clay of which they were made. They were of different sizes, somewhat larger than those among us. Commonly they were hardened by the heat of the sun merely, but when intended for splendid edifices, as in Gen. 11: 3, they were burnt by fire. מַלְבֵּן *a brick-kiln*, occurs 2 Sam. 12: 31. Nahum 3: 14. Jer. 43: 3. The walls of the common dwelling houses were erected of tiles dried in the sun upon a foundation of stone, but where the ground was solid, a basement of this kind was sometimes omitted, Matt. 7: 25. Dwelling houses, made of tiles dried in the sun, seldom endure longer than one generation. They fill the streets with mud in wet weather, and with dust, when it is dry, Isa. 5: 24. 10: 6. Zech. 9: 3. Vehement storms, especially, injure them very much, Matt. 7: 25. Ezek. 12: 5—7. 13: 11, 14.

In Palestine the houses were every where built of stones, of

which there were great numbers in that region. Hence Moses, Lev. 14: 33—57, enacted his law in respect to the leprosy of houses. From the indications of it, which are mentioned, and also from the name צָרַעַת מַמְאֶרֶת, *or the corrosive leprosy*, it would seem, that it could be no other, than nitrous acid, which dissolves stones, and communicates its corrosive action to those which are contiguous. Wherever this disease makes its appearance, its destructive effects are discovered upon the surface of the wall, it renders the air of the room corrupt, and is injurious both to the dress and the health of the inhabitants. The Hebrews probably supposed it to be contagious, and hence in their view the necessity of those severe laws, which were enacted in reference to it.

Palaces were constructed of hewn stones, אַבְנֵי גָזִית, sometimes with stones sawed, אֲבָנִים מְגֹרָרוֹת בַּמְּגֵרָה, sometimes with polished marble. The were all called, בָּתֵּי גָזִית, 1 Kings 6: 36. 7: 9, 11, 12. Ezek. 40: 42. 1 Chron. 22: 2. Isa. 9: 10. Amos 5: 11. Sol. Song 5: 15.

The Persians took great delight in marble. To this not only the ruins of Persepolis testify, but the book of Esther, where mention is made of white marble, שֵׁשׁ or שַׁיִשׁ, of red marble, דַּר, of black marble, סֹחֶרֶת, of the party-coloured or veined marble, בַּהַט. The splendour and magnificence of an edifice seems to have been estimated in a measure, by the size of the square stones, of which it was constructed, 1 Kings 7: 9—12. The foundation stone, which was probably placed at the corner and thence called the corner stone, was an object of particular regard, and was selected with great care from among the others, Ps. 118: 22. Isa. 28: 16. Matt. 21: 42. Acts 4: 11. 2 Tim. 2: 19. 1 Pet. 2: 6. Rev. 21: 14.

The square stones in buildings, as far as we can ascertain from the ruins, which yet remain, were held together, not by mortar or cement of any kind, except indeed a very little might have been used, but by cramp irons. The tiles dried in the sun were at first united by mud placed between them, חֹמֶר, afterwards by lime שִׂיד, mixed with sand, חוֹל, to form mortar, מֶלֶט. The last sort of cement was used with burnt tiles, Lev. 14: 41, 42. Jer. 43: 9.

The walls even in the time of Moses were commonly incrusted with a coat of plaster, Lev. 14: 41, 42, 45, and at the present

day in the East, the incrustations of this kind are of the finest execution; such was that in the palace of the Babylonian king, Dan. 5: 5. Wood was used in the construction of doors and gates, of the folds and lattices of windows, of the flat roofs, and of the wainscoting, with which the walls were ornamented. Beams were inlaid in the walls, to which the wainscoting was fastened by nails to render it more secure, Ezra 6: 4. Houses finished in this manner were called בָּתִּים סְפוּנִים, Hagg. 1: 4. Jer. 22: 14, ceiled houses and ceiled chambers. They were adorned with figures in stucco, with gold, silver, gems, and ivory. Hence the expressions, הֵיכְלֵי שֵׁן, בָּתֵּי הַשֵּׁן, "ivory houses," "ivory palaces," and "chambers ornamented with ivory," 1 Kings 22: 39. 2 Chron. 3: 6. Ps. 45: 8. Amos 3: 15.

The wood which was most commonly used, was the sycamore, שִׁקְמִים; (it will last a thousand years;) the acacia, שִׁטִּים; the palm, תָּמָר, for columns and transverse beams; the fir, בְּרוֹשִׁים; the olive tree, עֲצֵי שֶׁמֶן; cedars, אֲרָזִים, which were peculiarly esteemed, 1 Kings 6: 18. 7: 3, 7, 11. The most precious of all was the Almug tree, so called by an Arabian name, though the wood itself seems to have been brought through Arabia from *India*, 1 Kings 10: 11, 12. 2 Chron. 2: 8. 9: 10, 21. Trees not well known, perhaps a species of the oak, in Heb. תְּאַשּׁוּר תִּדְהָר, and תִּרְזָה, occur, Isa. 41: 19. 44: 14. 60: 10.

§ 40. Household furniture and utensils.

These in the most ancient periods were both few and simple. A hand-mill, and some sort of an oven to bake in, could not of course be dispensed with, Levit. 26: 26. Deut. 24: 6. Subsequently domestic utensils were multiplied in the form of pots, kettles, leathern bottles, plates, cups, and pitchers.

The floors were covered with mats of carpets, and supplied also for the purposes of rest with a sort of mattresses of thick, coarse materials, called שְׂמִיכָה, Judg. 4: 18.

The bolsters, מִסְפָּחוֹת, which were more valuable, were stuffed with wool or some soft substance, Ezek. 13: 18, 21. The poorer class made use of skins merely, for the purposes to which these mattresses and bolsters were applied. The mattresses were deposited during the day in a box beside the wall. Beds

supported by posts are not known in the East, the beds or mattresses being thrown upon the floor. It is common, however, in villages, if we may credit Aryda, to see a gallery in one end of the room, three or four feet high, where the beds are placed. What is now called the *Divan*, and in Scripture, מִטָּה, עֶרֶשׂ, and מִשְׁכָּב, is an elevation running round three sides of the room, three feet broad and nine inches high. In the bottom of it is a stuffed cushing throughout; on the back against the wall are placed bolsters, covered with elegant cloth. Here the people sit crosslegged, or with their knees bent, on account of the small elevation of the Divan. At the corners commonly, at *one* always, there are placed two or three of the bolsters mentioned, made of the richest and softest materials. This is accounted the most honorable position, and is occupied by the master of the house, except when he yields it to a stranger of distinction.

The Hebrews appear to have had another sort of beds, which occur sometimes under the names, עֶרֶשׂ, מִטָּה, מִשְׁכָּב, and are said to have been adorned with ivory, an ornament of which the Divans just described were not susceptible. These beds resembled the Persian settees, (sofas so called,) having a back and sides, six feet long, three broad, and like the Divans about nine inches high. They were furnished also with bolsters. The sofas, as will be readily imagined, were susceptible of ornamental ivory on the sides and back, and also on the legs, by which they were supported, and although those who sat in them were under the necessity of sitting crosslegged or with their knees bent, they were of such a length as to answer all the purposes of beds, Amos 6: 4. Ps. 41: 3. 132: 3. Those, who were more delicate, had a veil or caul מְכַבֵּר, *κωνωπεῖον,* which when disposed to sleep, they spread over the face to prevent the gnats from infesting them, 2 Kgs. 8: 15. The poor, as is common in Asia at this day; and in the older and more simple times, the powerful as well as the poor; when travelling, slept at night with their heads supported by a rock, and with their cloaks folded up and placed under them for a pillow, Gen. 28: 11, 18, 22.

To prevent as much as possible the mats and carpets from being soiled, it was not lawful to wear shoes or sandals into the room. They were left at the door. Hence it was not necessary, that the room should often be swept, Matt. 12: 44. Lamps, נֵר, *λύχνος,* were fed with the oil of olives, and were kept burning all night,

Job 18: 5, 6. 21: 17. Prov. 13: 9. 20: 20. 24: 20. 31: 18. We may infer from the golden lamp of the Tabernacle, that those of the opulent were rich and splendid. Flambeaus, לַפִּידִים, were of two kinds. The one were pieces of old linen twisted firmly together and diped in oil or bitumen, which were sometimes wholly consumed by the flame, Judg. 15: 4. The others were small bars of iron or brass, inserted into a stick, to which pieces of linen dipped in oil were fastened. But, lest the oil should flow down upon the hand of him, who carried them, a small vessel of brass or iron surrounded the bottom of the stick, Matt. 25: 3.

§ 41. Villages, Towns, Cities.

A number of tents or cottages, collected together, were called villages, כְּפָרִים, כָּפָר, כְּפִיר, also towns and cities עָרִים, עָר, עִיר, קִרְיָה. When a number of families saw that their situation was not secure, they begun to fortify themselves. *Cain* set the example; who surrounded with a ditch, or a sort of hedge a few cottages situated perhaps on a hill, and raised a sort of scaffolding within, in order to aid him in reaching his enemies with stones. However this may be, undoubtedly something of this kind was the origin of fortified cities. In process of time the hedge was converted into a wall, the ditch became both wider and deeper, and the scaffold increased into a tower. Great advancement was made in the art of fortification even in the time of Moses, Numb. 13: 25—33. But still greater at a subsequent age. It seems that the cities in Palestine in the time of Joshua were large, since 12,000 men were slain in the city of Ai, which is said to have been a small city. The Hebrews in the time of David, who were exceedingly increased in point of numbers, must have had large cities. Jerusalem in particular could not have been otherwise than extensive, since such myriads of people assembled there on festival days. For, though many dwelt in tents and many met with a hospitable reception in the neighboring villages, yet vast multitudes were received into the city. The extent of the cities of Galilee in the time of Christ is made known to us by Josephus, J. War, B. III. 3, 2; and at that period, as we may gather from the number of the Paschal lambs, slain at one time, 3,000,000 people were wont to assemble at Jerusalem at the feast of the Passover. It is clear from this, that the site of Jerusalem which at this time

occupied an extent of 33 stadia, was crowded with houses, and those of many stories. It is worthy of remark, that towns are called עֲיָרוֹת and עָרִים , and fortified cities, כְּרַכִּים , in the Talmud, answering to the distinctions in the New Test. of πόλεις and κωμοπόλεις. The streets, שְׁוָקִים , שׁוּק , חוּץ , חוּצוֹת, in the cities of Asia are merely from three to six feet broad. The object of this is, that the shades which they cast, may counteract in some degree the heat of the sun.

That many of them formerly were much larger, is evident from the fact, that chariots were driven through them, which is not done at the present day. Josephus also makes a division, both of streets and gates, into larger and smaller. The larger streets are distinguished by a separate name, רְחֹב and רְחֹבוֹת . A *paved* street is a rare sight in the East, at the present day; although formerly, at least in the time of Herod, they were by no means uncommon. The market places were near the gates of the city, sometimes within, sometimes without, where the different kinds of goods were exposed to sale, sometimes under the open sky, sometimes in tents, 2 Chron. 18: 9. 32: 6. Neh. 8: 1, 3. 2 Kgs. 7: 18. Job 29: 7. This was the case at a very early period; but Josephus teaches us, that later down, in the time of Christ, they were similar to those, which at the present day are common in the East, being large streets, covered with an arch, through which the light was admitted by the means of orifices. These large streets or ***Bazars***, as they are termed, which are furnished with gates, and shut up during the night, are occupied on both sides with the storehouses of merchants. In the large cities there are many broad streets of this kind, and commonly a separate one for each different species of merchandize; in these streets also are the shops of artificers.

The houses in oriental cities are rarely contiguous to each other, and for the most part have large gardens attached to them. If, therefore, Nineveh and Babylon are said to have occupied an almost incredible space, we must not suppose, that it was occupied throughout by contiguous houses. Indeed it is the testimony of ancient historians, that nearly a third part of Babylon was taken up with fields and gardens.

Aqueducts are very ancient in oriental cities, Josephus, Antiq. B. IX. 14. § 2. We find mention made of aqueducts at Jerusalem, 2 Chron. 32: 30. 2 Kgs. 20: 20. Isa. 7: 3, especially of one called תְּעָלַת הַבְּרֵכָה הָעֶלְיוֹנָה, the aqueduct of the upper pool or ditch, which

implies, that there was another one more known, probably the one, whose distinguished ruins are seen to this day from Jerusalem to Bethlehem. The one first mentioned, some of the ruins of which still remain, conveyed the waters from the river Gihon into Jerusalem. These, as well as all the other aqueducts of Asia, were erected above the surface of the earth and were carried through vallies, over arches and columns. From this circumstance it appears, that the ancients did not know, that water enclosed in this manner will of itself gain the elevation from which it falls. Aqueducts were not unfrequent, but cisterns were found every where.

NOTE. The people of the East metaphorically ascribe the character of females to cities. They represent them as the *mothers* of the inhabitants; they speak of them, as *wives* of the kings; when they revolt against their sovereign, they are adulterous, &c. 2 Sam. 20: 19. 2 Kgs. 19: 21. Ps. 137: 8. Is. 23: 12. 47: 1—8. 54: 3. 62: 4. 66: 9. Jer. 3: 8—14. 20: 5—8. 13: 26. 31: 4. Lam. 1: 1—8, 17. Nahum 3: 5, 6. Ezek. 16: 14. 23: 29.

CHAPTER III.

§ 42. OF THE NOMADES.

The Nomades are a very ancient people, Gen. 3: 18, 21. 4: 2, 19, 20. 11: 2. They are numerous even at this day, and occupy large tracts of land. Nor is it wonderful; for their mode of life has many things to recommend it, especially freedom, and facilities for the acquisition of riches. These shepherds of the desert wander about without any fixed habitation. They despise and neglect all other business, but that of tending their flocks. Still they are not mean and uncultivated, but are polite, powerful, and magnanimous. Such were Abraham, Isaac, Jacob, and their posterity also, till they conquered the land of Canaan. They possess vast flocks and a great number of servants. The masters always go armed, and spend their time in hunting, in the oversight of their affairs, in wars and predatory excursions. *Part* of the servants are armed, in order to keep from the flocks robbers and wild beasts. *Part* have only a staff מַטֶּה, מַקֵּל, and a pouch, which were *anciently* the whole property of travellers, and

those who were not rich, except that instead of a pouch they carried a somewhat larger sack, צִקְלוֹן, 2 Kgs. 4: 42. 1 Sam. 17: 40—43. Ps. 23: 4. Mic. 7: 14. Matt. 10: 10. Luke 9: 3. 10: 4.

NOTE. If in the Bible kings are called *shepherds*, we are not to conclude, that the title is degrading to them; on the contrary it is sublime and honourable. For the same reason, that it was applied to earthly monarchs, it was applied to God, who was the king of the Hebrews, and as the shepherd is to his flock, so was He the guide and protector to his children Israel, see Ps. 23: 1—4. Isa. 40: 11. 63: 11. Jer. 10: 21. 23: 1. 31: 10. 50: 6. 51: 23. Mic. 5: 5. Nahum 3: 18. Ezek. 34: 2—28. 37: 24. Zech. 11: 15. In the Old Testament this tropical expression, viz. a shepherd, constantly indicates kings, but in the New Testament the *teachers* of the Jews, those, who presided in the synagogues, were denominated shepherds. The notions of the Jews in this instance seems to have coincided with those of the Stoicks, who would have it, that wise men alone, those qualified to be teachers, were true kings. The appellation of shepherds, however, used by the former, is the more modest of the two, though the same in significancy. The use of the word to denote religious teachers was received and transmitted in the Christian church, and to this day we speak of the pastors or shepherds of a religious society, Ephes. 4: 11. Matt. 9: 36. John 10: 12—14. Heb. 13: 20. 1 Pet. 2: 25. 5: 4.

§ 43. PASTURES.

The pastures of the *Nomades* were the deserts or wildernesses, which have already been mentioned, חוּצוֹת, נָוֶה, נְאוֹת, מִדְבָּר, חוּץ ἔξω, Job 5: 10. Mark 1: 45. These vast tracts of land could not be monopolized by any individual, but were open to all the shepherds alike, unless some one had by some means acquired in them a peculiar right. Such an unappropriated pasture was the part of Canaan, where Abraham dwelt, and where Isaac and Jacob succeeded him. The Israelites from Egypt appear also to have gone there with their flocks, till they were debarred by the increased number of the Canaanites. The pastures, which were the property of separate nations, came in the progress of

time occasionally into contention. This was the case in regard to Canaan, which the Hebrews were eventually under the necessity of reoccupying by arms. After the occupation of Palestine, there lay open to the Hebrews not only the vast desert of Judah, but many other deserts or uncultivated places of this kind. This accounts for what we may gather from Scripture, that the Hebrews were among the richest of the Nomades, or people, who kept flocks in the wilderness, 2 Sam. 17: 27, et seq. 19: 32. 1 Sam. xxv. 1 Chron. 27: 29—31. comp. Isa. 65: 10. Jer. 50: 19.

§ 44. Emigrations of the Nomades.

These shepherds occupy almost the same positions in the deserts every year, חוצות. In the summer they go to the north, or on to the mountains, in the winter to the south, or the vallies. When about to emigrate, they pluck up their tents, pile them upon the beasts of burden, and go with them to the place, destined for their subsequent erection. The flocks live both night and day under the open sky. Hence their wool, being unexposed to the exhalations of sheepcotes, but always being in the open air, is finer than usual. The flocks become acquainted with the path, which they yearly travel, and afford but little trouble to those, who conduct them. Still they are guarded by hired servants, and by the sons and daughters of their owners, even by the daughters of the Emirs or chiefs, who to this day perform for strangers those friendly offices, which are mentioned, Gen. 24: 17—20. comp. Gen. 29: 9. Exod. 2: 16. The servants are subject to the steward, who is himself a dependent, though he has the title of זְקַן בַּיִת, *the senior of the house.* He numbers the sheep at evening, perhaps also in the morning, Gen. 24: 2. Jer. 33: 13. If animals or their young are lost, the steward is obligated to make compensation. Some limitations, however, are assigned, Gen. 31: 38. Exodus 22: 12. comp. Amos 3: 12. The hired servants sometimes received a portion of the young of the flock, as their reward, Gen. xxx. The servants, who, as well as the cattle, are sometimes comprehended under the word, מִקְנֶה, inhabited tents in the winter, but often dwelt in tabernacles in the summer. The masters on the contrary dwelt in tents the whole year, except when occasionally they retreated into the neighbouring cities, Gen. 19: 1. 26: 1. 12: 10,

20. 33: 17. Lev. 23: 43. In the vicinity of the tents, was erected a sort of watch tower, טִירָה , מִגְדַּל עֵדֶר , from which the approach of enemies could be discerned afar off. Mich. 4: 8.

§ 45. Fountains and Cisterns.

Water, which was very scanty in the deserts, and yet was very necessary to large flocks, was very highly valued and very frugally imparted, Job 22: 7. Num. 20: 17—19. Deut. 2: 6—28. Hence the Nomades, in those tracts, through which they yearly travel, dig wells and cisterns at certain distances, which they have the art of concealing in such a manner, that another, who travels the same way, will not discover them, nor steal away the waters. In this way perhaps they may be said to take possession of certain districts and to render them their own property, as was done by Abraham, Isaac, and Jacob, in respect to Palestine. Hence the contentions respecting wells were of great moment, Gen. 21: 25. 26: 13—22. Different receptacles of water are mentioned.

I. *Fountains,* מַבּוּעֵי מַיִם , עַיִן. These are the source of running waters, and are common to all. If they flow all the year round, they are called by the Orientals, מַיִם אֵיתָנִים , or נֶאֱמָנִים , never-failing or faithful fountains ; if they dry up in the summer, they are denominated כְּזָבִים or deceitful, Job 6: 15—22. Isa. 33: 16. Jer. 15: 18. *Wells,* בְּאֵר, בְּאֵרוֹת , are receptacles of water, from which there is no stream issuing. They belong to those persons, who found or dug them first. Sometimes they are owned by a number of shepherds in common, who come to them on appointed days with their flocks, in an order previously settled upon, descend a number of steps, which lead to the surface of the water, receive the water into small buckets, דְּלִי , and pour it into troughs, מַשְׁאַבִּים , for the flock. The flocks are admitted to drink in a regular order, Gen. 29: 3—12. 24: 11—15. Exod. 2: 16. Judg. 5: 11. The waters of wells and fountains are called living waters, מַיִם חַיִּים , and are very much esteemed, Lev. 14: 5, 50. Num. 19: 17. Hence they are made a symbol of prosperity, and God himself is compared to a fountain of living waters, Is. 43: 19, 20. 49: 10. Jer. 2: 13. 17: 13. Ps. 87: 7. Joel 3: 18. Ezek. 47: 1. et seq. Zech. 14: 18.

II. *Cisterns,* בּוֹרוֹת , בֹּארוֹת , בּוֹר , בֹּאר . They were the property of those by whom they were made, Num. 21: 22. Under this

name occur large subterranean vaults, often occupying an acre in extent, but which open by a small mouth. They are filled with rain water and snow during the winter, and are then closed at the mouth by large flat stones, over which sand is spread in such a way, as to prevent its being easily discovered. In cities the cisterns were works of much labour, for they were either hewn into rocks or surrounded with subterranean walls, and covered with a firm incrustation. We gather this from their ruins, and not a few of them remain. But if by chance the waters, which the shepherd has treasured up in cisterns, are lost by means of an earthquake or some other casualty, or are plundered by a thief, both he and his flocks are exposed to destruction; an event, which happens not unfrequently to travellers, who hasten to a fountain, but find its waters gone. For this reason a failure of water is used in Scripture, as an image of any great calamity, Isa. 41: 17, 18. 44: 3. There is a large deposition of mud at the bottom of these cisterns, so that he who falls into them, when they are empty of water, perishes by a miserable death, Gen. 37: 22, ff. Jer. 38: 6. Lam. 3: 53. Ps. 40: 2. 69: 15. Cisterns, notwithstanding, were used, when empty, as prisons; prisons indeed, which were constructed under ground, received the same name, Gen. 39: 20. 40: 15.

§ 46. The Flocks of the Nomades.

These are goats and sheep, and they have great numbers of them. They are called by the Hebrews, *collectively*, צֹאן, but *separately*, שֶׂה Jer. 49: 29. Ezek. 25: 5. The sheep are horned, and commonly *white*, Ps. 147: 16. Isa. 1: 18. Dan. 7: 9. Black ones are very rare, חוּם; some are covered with small spots, נְקוּדִים, some with larger ones, טְלֻאִים, others are streaked, בְּרוּדִים, and others again, called עֲקוּדִים, are distinguished by variegated hoofs, or, as some say, by circular streaks round the body, like rings, Gen. 30: 32—34. 31: 10—12. The sheep, mentioned in Ezek. 27: 18, whose wool is of a bright brown, inclining to a grey, צֶמֶר צַחַר, are found in Caramania.

Further; there are three different breeds of sheep in the East. I. *The common*, of which we have specimens every day among ourselves. II. *The deformed breed*, with short legs, macerated body, and rough wool, called in Arabic *nakad*, and in Hebrew נוֹקֵד.

III. *A breed larger than ours, and of very fine wool.* Of this class of sheep, there are two kinds, the one, having immense tails about four feet long, and five inches thick, אַלְיָה, the other, having short tails, and large clumps of fat on the haunches. Sheep are profitable to their owners for their milk, חָלָב, their flesh בָּשָׂר, and particularly for the wool, צֶמֶר, which is shorn twice a year. A sheep hardly worth a florin will return a thousand to its owner, and many thousands of them are owned by a single shepherd in the vast deserts of the East, Job 1: 3. 1 Sam. 25: 3, 4. 1 Chron. 5: 18—21. The annual increase of the flock is the greater on this account, that the sheep frequently bear twins, Cant. 6: 6. They bring forth twice a year, viz. in the spring and autumn, going with young only five months; but the spring lambs are esteemed preferable to those of the autumn. The lambs of a year old are called כָּרִים, כַּר, כְּבָשִׂים, כֶּבֶשׂ. We may infer from what has been stated, which indeed is the fact, that their sheep, which are the source of so much emolument to the Nomades, are very dear to them. They give them titles of endearment, and the ram, that is called out by its master, marches before the flock; hence the rulers of the people are every where called *leaders of the flock,* Jer. 25: 34, 35. 50: 8. Isa. 14: 9. Zech. 10: 3. The Arabians have certain terms, by which they can call the sheep, either to drink or to be milked. The sheep know the voice of the shepherd, and go at his bidding, John 10: 3, 14. Sometimes a lamb is taken into the tent, and tended and brought up like a dog. Such an one is called in Heb. כֶּבֶשׂ אַלּוּף, and in Arabic by a word which means an inmate, 2 Sam. 12: 3. Jer. 11: 19.

Before the shearing, the sheep are collected into an uncovered enclosure, surrounded by a wall, גְּדֵרָה, גְּדֶרֶת, also נָוֶה, נָאָה, *αὐλή*, John 10: 11, 16. The object of this is, that the wool may be rendered finer by the sweating and evaporation, which necessarily result from the flock's being thus crowded together. These are the *sheepfolds* mentioned in the following as well as in other places, Num. 32: 16. 24: 36. 2 Sam. 7: 8. Zeph. 2: 6. There is no other kind than this, used in the East. Sheepshearings were great festivals, 1 Sam. 25: 2, 4, 18, 36. 2 Sam. 13: 23.

Goats, as well as sheep, are comprehended under the collective noun, צֹאן, but are properly called עִזִּים, from עֵז, a she-goat. The he-goat is called תַּיִשׁ, שְׂעִיר הָעִזִּים, and צָפִיר. They are of a

black colour, sometimes particoloured. They live under the open sky, with this exception only, that the kids are sometimes taken into the tent, to keep them from sucking the dam. They compensate their owners with their milk, more precious than any other, Prov. 27: 27; with their flesh, which in the East is highly esteemed; and with their hair, of which the Arabian women make cloth to cover their tents with. Of the skins *bottles* are made, חֵמֶת , נֹאד , נֵבֶל , נְבָלִים , אֹבוֹת. When they are used to hold water or other liquids, the hairy side of the skin is external, with the exception, that in wine bottles, the hairy side is always turned in and the other out.

From the skins of kids *small bottles* are made, which answer the purpose of flasks. It is uncertain what that preparation by the means of smoke was, which is mentioned, Ps. 119: 83. Perhaps it was the same with what, the ambassador from Vienna informs us, is practised at this day among the Calmucks, who, by means of smoke, prepare very durable and transparent skins, and make from them small, but elegant, flasks and bottles. The goats of Ancyra, with hair resembling silk commonly called *camel's hair*, appear to have been known to the ancient Hebrews; and Schultz, in Paulus' Collection of Travels, VII. 108—110, says, that he saw flocks of these goats descending from the mountains in the vicinity of Acco and Ptolemais, which exemplified the descriptions in Cant. 4: 1, 2. 6: 5.

NOTE. It is not necessary to enumerate the different species of wild goats. It is worthy of remark, that geese, hens, and swine were not known among the domestic animals of the Nomades. At a somewhat recent period, hens in some places were raised by the Hebrews; for דָּגַר, a hen, 'that does not hatch its eggs,' is spoken of by Jeremiah 17: 11; and in the time of Christ, when Peter denied his master, the cock crew in Jerusalem. No hearing is to be given to those Talmudists, who, though they lived nearly 200 years after Christ, took it upon themselves to deny the existence, at any time, of fowls of this kind in that city.

§ 47. ANIMALS OF THE OX-KIND.

These animals are called *collectively* בָּקָר, but *separately* אַלּוּף, שׁוֹר, אֲלוּפִים, שְׁוָרִים; those under three years עֲגָלִים עֲגָלוֹת

עֲגָלָה; and those over three years, פַּר, פָּרָה, פָּרִים, פָּרוֹת, also אַבִּירִים, which last, however, is properly an epithet of strength. These animals are smaller in oriental countries than among us, and have certain protuberances on the back directly over the fore-feet. They are useful chiefly in agriculture; but they are not excluded from the possessions of the Nomades, Gen. 24: 25. Job 1: 3. Herdsmen were held in lower estimation, than the keepers of flocks, but they possessed the richest pastures in Bashan, Sharon, and Achior. Hence the oxen and bulls of Bashan, which were not only well fed, but strong and ferocious, are used as the symbols of ferocious enemies, Ps. 22: 12. 68: 31. Isa. 34: 7. Deut. 33: 17. Prov. 14: 4. Heifers were symbolic of matrons, Amos 4: 1. Hosea 4: 15, 16. 10: 11. Jer. 46: 20. The horns of oxen and bulls, also of goats, are used tropically to express power, Ps. 75: 10. 89: 17, 24. 92: 10. Amos 6: 13. Jer. 48: 25. Lam. 2: 3. Ezek. 29: 21. Dan. 7: 7, 8, 24. 8: 3—5. Luke 1: 69. If the horns are represented as made of brass or iron, they indicate very great, and as it were, insuperable power, 1 Kings 22: 11. 1 Chron. 18: 10. Mic. 4: 13—16. Hence the ancient coins represent kings with horns, and one of the titles which the Arabians attach to the great, especially to the warlike son of Philip, is, *horned.*

Oxen not only submitted to the yoke, and were employed in drawing carts and ploughs; but the Nomades frequently made use of them to transport goods on their backs, as they did on camels. The milk of the cows was found a nutritive drink Gen. 18: 8. Of this the people made cheese, גְּבִינָה, שְׁפָיִים, שְׁפוֹת. 2 Sam. 17: 29. What is called חֲרִיצֵי חָלָב, 1 Sam. 17: 18, were slices of coagulated milk, which had been strained through a leathern strainer, and, after it had grown hard, cut into pieces, as it was found necessary to use them. Anciently butter was not much used, but instead of it, oil of olives, which was applied not only to vegetables, but also to other kinds of food. In the Bible there is no mention made of butter. חֶמְאָה, which in the Vulgate and other translations is rendered butter, was used as a drink, Judg. 5: 25, and, therefore, must have been milk in some shape or other. Honey and milk were accounted great dainties, but a great plenty of them was an indication, that a wide destruction of the people had preceded. On account of which diminution of the inhabitants, large and rich pastures were every where to be found; so that

abundance of *milk* was the natural consequence, and swarms of bees, more numerous than usual, enjoyed a more free and undisturbed opportunity to gather their honey, comp. Isa. 7: 15.

NOTE, *Wild* animals of the ox-kind are not mentioned in the Bible. The animals, which are called יַחְמוּר, and רְאֵם , רֵם , are a species of the gazelle or wild goat, which, because they bear some resemblance to them, are called by the Arabs, wild oxen.

§ 48. OF ASSES.

Asses, חֲמוֹרִים , חֲמוֹר . *She Asses,* אֲתוֹנוֹת , אָתוֹן . The latter are considered the most valuable on account of the colts, עַיִר , עֲיָרִים , and in the enumerations of animals, they are mentioned separately. The Nomades possess great numbers of these animals, and, in the East, if rightly trained up, they are not only patient and diligent, but active, beautiful in appearance, and ignoble in no respect. They are esteemed very highly, and their name is used tropically in the Scriptures, for active and industrious men, Gen. 49: 14. Their colour is red, inclining to a brown, to which the name חֲמוֹר is an allusion. Some are party-coloured, Judg. 5: 10. צְחוֹרוֹת, unless perchance, such are *painted;* for the Orientals to this day are in the habit of painting their horses and oxen. They are employed in ploughing, in drawing carts, and in turning mills, to which Matt. 18: 6, is an allusion. Moses, Deut. 22: 10, passed a law, that the ass and ox should not be used together in ploughing. Commonly the asses bear their burden, whether men or packages, on their backs; a mode of service to which they are peculiarly fitted.

Anciently princes and great men rode on asses, Gen. 22: 3, 5. Num. 22: 21, 30. Jos. 15: 18. Judg. 1: 14. 5: 10. 10: 4. 12: 14. 1 Sam. 25: 20, 23. 2 Sam. 17: 23. 19: 26. 1 Kgs. 2: 40. 13: 13. 2 Kgs. 4: 22, 24. Zech. 9: 9. Matt. 21: 1—7. Luke 19: 29—36. John 12: 12—16. Horses were destined almost exclusively for *war;* and all classes, *in time of peace,* made use of asses for the purposes of conveyance, the great as well as those in obscure life. They were guided by a rein placed in the mouth, in Hebrew חָבַשׁ חֲמוֹר, translated *to saddle the ass,* Gen. 22: 3. Num. 22: 21. Judg. 19: 10. 2 Sam. 16: 1. 17: 23. The saddle was merely a piece of cloth, thrown over the back of the animal,

on which the rider sat. The servant followed after with a staff, when the ass had no rider, and applied it when there was necessity, to quicken the celerity of his movements, Judg. 19: 3. 2 Kgs. 4: 24. Prov. 26: 3.

NOTE I. Mules, פֶּרֶד, פְּרָדִים, are spoken of in the age of David, 1 Chron. 12: 40. Ps. 32: 9. 2 Sam. 18: 9, 10. 13: 25. 1 Kgs. 1: 33. Probably they were known much earlier, even in the time of Moses. The word יֵמִים, Gen. 36: 24, is not to be translated mules, as is comonly done, but "*warm baths.*" Mules appear to have been brought to the Hebrews from other nations, and in the recent periods of their history, we find, that the more valuable ones came from Togarmah or Armenia, Ezek. 27: 14. The אֲחַשְׁתְּרָנִים, or great mules of Persia, celebrated for their swiftness, the mothers of which were mares, are mentioned, Esth. 8: 10.

NOTE II. There are great numbers of wild asses in the East. Two species are worthy of observation, the one called Dsigetai; the other, Kulan. The latter are supposed to have sprung from domestic asses, who, as occasions had presented, acquired their freedom. They are a fearful animal, and swift in flight, but can be tamed, if taken when young, Job 11: 12. 24: 5. 39: 5—8. Dan. 5: 21. That the Hebrew word פֶּרֶא means the Dsigetai, and the word עָרוֹד, the Kulan species, can neither be reconciled with the use of the Arabic, nor with Job 39: 5. They must be considered merely as separate names for the same species. These animals are of a fine figure and rapid in motion; they frequent desert places and flee far from the abodes of men. The females herd together, and are headed by a male. When the latter is slain, the former are scattered and wander about separately, Hos. 8: 9. They feed on the mountains and in salt vallies, Job 39: 8. Their organs of smelling, which are very acute, enable them to scent waters at a great distance. Hence travellers, who are destitute of water, are accustomed to follow them, Ps. 104: 11. Is. 32: 14. Jer. 14: 6.

§ 49. CAMELS, גָּמָל, גְּמַלִּים.

They are of two kinds. The one is the Turkish or Bactrian, distinguished by two protuberances on the back. This kind is large and strong, carrying from eight to fifteen hundred pounds,

but is impatient of the heat. The other kind, called the dromedary or Arabian camel, has but *one* bunch on the back, is more rapid in its movement, and endures the heat better, than the large camel. It is denominated in Heb. בֵּכֶר , בִּכְרָה , and כִּרְכָּרוֹת , Is. 60: 6. 66: 20. Jer. 2: 23.

Camels require but little food, and endure thirst from sixteen to forty days. They are particularly fitted for those vast deserts, which are destitute of water; are kept in great numbers by the Nomades, and the Arab is esteemed of a secondary rank, who is not the possessor of them, Gen. 24: 10, 64. 31: 17. 1 Chron. 5: 19—21. Jer. 49: 29. comp. 1 Sam. 30: 17. 1 Kgs. 10: 2. Is. 30: 6. Ezek. 25: 4. They are used for the transportation of every description of packages, and burdens of every sort, Gen. 37: 25. Judg. 6: 5. 1 Chron. 12: 40. 2 Chron. 14: 15. 2 Kgs. 8: 9. Is. 30: 6. Men rode upon them very often, 1 Sam. 30: 17. When they are loaded, and set out upon a journey, they follow one after another, seven together. The second is fastened to the first by a woollen string, the fourth to the third, and so on. The servant leads the first one, and is informed by the tinkling of a bell, attached to the neck of the last one, whether they all continue their march. The seven camels thus connected together, are called שִׁפְעַת גְּמַלִּים, which is badly rendered by the Vulgate, "*inundatio camelorum*," Is. 60: 6. The riders either ride as on a horse, with the feet suspended, the one on one side and the other on the other; or, when two go together, sit upon baskets, which are thrown across the animal, so as to balance each other. Sometimes they travel in a covered vehicle, כַּר, كُورٌ, which is secured on the back of the camel, and answers the purpose of a small house. It is often divided into two apartments, and the traveller, who can sit in either of them, is enabled also to carry some little furniture with him. These conveyances are protected by veils, which are not rolled up, except in front; so that the person within has the privilege of looking out, while he is himself concealed. They are used chiefly by the women, rarely by the men, Gen. 31: 17. If the rider wishes to descend, the camel does not kneel as on other occasions, but the rider takes hold of the servant's staff and by the aid of it alights, Gen. 24: 64. The camels, on which the rich are carried, are adorned with splendid chains and crescents, שַׂהֲרֹנִים, Judg. 8: 21, 26.

The Nomades understand how to turn to profitable purpose all the parts of animals of this kind. They drink the milk, though it is thick. When it has become acid, it inebriates, Jud. 4: 19. 5: 25. They feed upon the flesh, a privilege, which was interdicted to the Hebrews, Lev. 11: 4. The hair, which is shed every year, was manufactured into coarse cloth, and constituted the clothing of the poorer class of people, Matt. 3: 4. In the Arabic language, there are many allusions made to camels, and tropes drawn from this source possess as much dignity, as those drawn from oxen do in the Hebrew. Proverbs, founded in the qualities of the camel, occur in Matt. 19: 24. 23: 24.

§ 50. Horses.

סוּס , רֶכֶשׁ , רַמָּךְ , פָּרָשׁ or פֶּרֶשׁ , sometimes, רֶכֶב , 1 Sam. 8: 11. 2 Sam. 1: 6. 8: 4. 10: 18. 1 Chron. 18. 4. Is. 21: 7. 28: 28. The word אַבִּירִים, when applied to horses, is merely an epithet of strength. It is applied in the same way to oxen also. The Nomades of recent ages place much more value on these animals, than those did of an earlier period. We find horses first in Egypt, Gen. 47: 17. 49: 17. Exod. 9: 3. 14: 6—28. Job 39: 19. That country was always celebrated for them, 1 Kings 10: 28. Is. 31: 1. 36: 9. Ezek. 17: 15. Joshua encountered chariots and horsemen in the north of Palestine, chap. 11: 4—9. He rendered the horses useless, which he took, by cutting the hamstrings; since they would have been but of little profit in the mountains of Palestine, comp. Judg. 4: 15. 5: 22, 28. Not long after, the Philistines conducted chariots into battle, Judg. 1: 19. 1 Sam. 13: 5.

Anciently horses were used exclusively for the purposes of war, Prov. 21: 31. Hence they are opposed to *asses*, which were used in times of peace, Zech. 9: 9. The Hebrews first attended to the raising of horses in the reign of Solomon. The hundred, which were reserved, 2 Sam. 8: 4. 1 Chron. 18: 4, were destined for the use of David himself, whose example was imitated by Absalom, 2 Sam. 15: 1. The Psalmist frequently alludes to the mode of governing horses and to equestrian armies, Ps. 32: 9. 66: 12. 33: 17. 76: 6. 147: 10. Solomon carried on a great trade in Egyptian horses. They were brought from Egypt and from קְוֵא, קְוֵה, perhaps Kua situated in Africa, 1 Kings 10: 28.

2 Chron. 1: 16, 17. A horse was estimated at about 150, and a chariot at 600 shekels. In the time of Ezekiel, the Tyrians purchased horses in Togarmah or Armenia. The Hebrews, after the time of Solomon, were never destitute of chariots and cavalry. The rider used neither stirrup nor saddle, but sat upon a piece of cloth, thrown over the back of the horse. The women rarely rode horses, but whenever they had occasion to, they rode in the same manner with the men. Horses were not shod with iron before the ninth century; hence solid hoofs were esteemed of great consequence, Amos 6: 12. Is. 5: 28.

The bridle, מֶתֶג, and the cavesson, רֶסֶן, were used both for horses and mules, Ps. 32: 9.

§ 51. Dogs, כְּלָבִים, כֶּלֶב.

The Nomades found use for them in guarding and in driving their flocks. Frequent as these animals are in oriental cities, they are universally abhorred with the exception of the hunting dogs. Hence to be called a dog is a cutting reproach, full of bitter contempt, Job 30: 1. 1 Sam. 17: 43. 2 Sam. 3: 8. 2 Kings 8: 13. Prov. 26: 11. comp. Luke 16: 21. 2 Peter 2: 22. The appellation of *dead dog* indicates imbecility, 1 Sam. 24: 14. 2 Sam. 9: 8. 16: 9. The reward of prostitution is called by way of contempt, *dog's hire*, מְחִיר כֶּלֶב, Deut. 23: 18. The Jews in the time of Christ were accustomed to call the Gentiles *dogs*. The Saviour in order to abate the severity of the appellation used the diminutive *κυνάρια*, Matt. 15: 22—28. Impudent and contentious men are sometimes called *dogs*, Matt. 7: 6. Philip. 3: 2. Gal. 5: 15. In the East, dogs, with the exception of those employed in hunting, have no masters, wander free in the streets, and live upon the offals, which are cast into the gutters. Being often at the point of starvation, they devour corpses, and in the night attack even living men, Ps. 22: 16, 20. 59: 6, 14, 15. 1 Kgs. 14: 11. 16: 4. 21: 23. 22: 38. 2 Kgs. 9: 36. Jer. 15: 3. They herd together in vast numbers; whenever any tumult arises in the night, they commence a terrific barking, and when the people mourn through the streets for the dead, they respond to them with their howls. Hence may be explained Exod. 11: 7. לֹא־יֶחֱרַץ; כֶּלֶב לְשֹׁנוֹ comp. also Josh. 10: 21.

Jackals. The wild or yellow dog, (so called by Hasselquist,) is denominated in Persian شَغال, in Turkish چَقال, in Hebrew שׁוּעָל *or the fox,* in Syriac ܬܥܠܐ, in Arab. ثَعْلَب, ثُعالَة, Judg. 15: 14. Foxes, however, properly so called, the Hebrews distinguish by the name שֻׁעָלִים קְטַנִּים, or *little* jackals, Cant. 2: 15. The jackals they call also אִיִּים and תַּנִּים, the former of which words is commonly translated *dragons* in the Eng. version. These animals are three and a half feet long, have yellow hair, a tail also of yellow, with the tip of brown. They go together in herds, lie in caves through the day, and wander about howling through the night. They make their way into houses for the purpose of stealing food. They have so little cunning, that when thieving in a house, if they hear one of the herd howling out in the fields, they immediately set up a responsive cry, and thus betray to the master of the house their predatory visitation.

They are also taken easily in other ways, Judg. 15: 4. They devour dead bodies, Ps. 63: 10. They are ferocious, but can be kept off with a cane. There are vast numbers of these animals in Palestine, particularly in Galilee, and near Gaza, and Jaffa, (Joppa,) Judg. 15: 4. They do much injury to the vines, though less than the foxes, Cant. 2: 15.

§ 52. Of Hunting.

Although the Nomades have many hunting dogs, the dogs are not always able to keep off the wild beasts from the flock, unless aided by the shepherds themselves. Hence arose hunting or the chase, which is practised the more readily from the circumstance, that the meat of wild animals is considered a great delicacy. The earliest inhabitants of the world were compelled to hunt in order to *secure themselves* from the attacks of wild beasts, and a great hunter, צַיִד, was accounted a benefactor of mankind. Such a benefactor some inaccurately suppose Nimrod to have been, not taking into consideration all the circumstances, Gen. 10: 9.

A different state of things existed in the time of Moses, who enacted two laws on the subject of hunting, the object of which was to preserve the wild animals of Palestine, Exod. 23: 11. Lev. 25: 6, 7. Deut. 22: 6, 7. Hunting in ancient times required both speed

and bravery. Some have slain lions without any armour, which is sometimes done in the East at the present day. The implements of hunting were usually the same with those of war; viz, קֶשֶׁת, the bow; חֵץ, the arrow; (hence the hunter Ishmael was called an archer, Gen. 21: 20;) also, רֹמַח, a spear or lance; חֲנִית, a javelin; חֶרֶב, a sword. Hunters made use of various arts to secure their object. They employed nets, רֶשֶׁת, מִכְמָר, in which lions were taken, Ezek. 19: 8; likewise gins, מוֹקֵשׁ, snares, פַּחִים, פַּח, and pitfalls, שַׁחַת which were excavated especially for lions, in such a way, that there was an elevation of solid ground in the centre. In this elevation a pole was fastened, and a lamb was confined to the pole. The lion, excited by the prospect of a victim, rushed upon the lamb, but plunged headlong through the light covering, which concealed the intervening pitfall, Ezek. 19: 4. Birds were taken in snares or gins. These instruments and modes of warfare are used tropically, to indicate the wiles of an adversary, great danger, or impending destruction, Ps. 9: 16. 57: 6. 94: 13. 119: 85. Prov. 26: 27. Is. 24: 17. 42: 22. Jer. 5: 27. 6: 21. 18: 22. 48: 44. Luke 21: 35. Rom. 11: 9. Death is represented as a hunter, armed with his net, javelin, or sting, with which he takes and slays men, Ps. 91: 3. Hos. 13: 14. 1 Cor. 15: 55.

NOTE.—For information, respecting other animals, mentioned in the Bible, see Bochart's *Hierozoicon*, Rosenmüllers edition, published at Leipsic 1793—1796, and Oedmann's *Sammlungen aus Naturkunde zur Erklärung der heiligen Schrift*, 1786—96.

§ 53. OF ROBBERIES, COMMITTED ON TRAVELLERS.

Probably from the hunting of wild beasts, the Nomades turned their attention to the plundering of travellers; an occupation, which they follow to this day in the vast deserts, nearly in the same way that pirates practise a similar vocation on the ocean. Their skill at plundering was predicted of *Ishmael* and his posterity, and they have ever remarkably fulfilled the prediction, Gen. 16: 12. Still they do not surpass many others of the Nomadic tribes; who lie hid behind hills of sand, and wait for travellers, and then plunder them to the skin, comp. Jer. 3: 2. They do not slay any one, unless some one or a number of their own party perishes first. Having robbed them of all they possess, they common-

ly return a garment to the persons plundered, in order that they may conceal their nakedness. They also permit the countrymen or friends of the captives, to redeem them. All the Nomades are polite and hospitable. They receive strangers into their tents, and, without any expectation of a return, exhibit to them every office of kindness. But they are different men, if they meet strangers in the wilderness. There are now, and there *always* have been Nomades, who have disapproved of the proceedings, of which we have spoken. Such were Abraham, Isaac, Jacob, and the Israelites; some of whom, however, were at times guilty of plundering, Judg. 9: 25. Mic. 2: 8.

CHAPTER IV.

ON AGRICULTURE.

§ 54. Its value and importance.

In the primitive ages of the world, *agriculture*, as well as the keeping of flocks, was a principal employment among men, Gen. 2: 15. 3: 17—19. 4: 2. It is an art, which has ever been a prominent source, both of the necessaries and the conveniences of life. Those nations, which practised it at an early period, learnt its value, not only from their own experience, but also from observing the condition of the neighbouring countries, that were destitute of a knowledge of it, see Xenophon's *Οικονομ*. L. V. § 1—20. p. 299—305. (T. IV. ed. Thieme.) Impressed with the importance of agriculture, Noah, after he had escaped from the deluge, once more bestowed upon it his attention; and there were some of the Nomades, who were far from neglecting it, Gen. 26: 12—14. 25: 34. 37: 7. Job 1: 3.

Those states and nations, especially Babylon and Egypt, which made the cultivation of the soil their chief business, arose in a short period to wealth and power. To these communities just

mentioned, which excelled in this particular all the others of antiquity, may be added that of the Hebrews, who learned the value of the art while remaining in Egypt, and ever after that time were famous for their industry in the cultivation of the earth.

§ 55. Laws of Moses in regard to Agriculture.

I. Moses, following the example of the Egyptians, made agriculture the basis of the state. He, accordingly, apportioned to every citizen a certain quantity of land, and gave him the right of tilling it himself and of transmitting it to his heirs. The person, who had thus come into possession, could not alienate the property for any longer period than the year of the coming jubilee; a regulation, which prevented the rich from coming into possession of large tracts of land, and then leasing them out in small parcels to the poor; a practice which anciently prevailed, and does to this day, in the East. II. It was another law of Moses, that the vender of a piece of land, or his nearest relative, had a right to redeem the land sold, whenever they chose, by paying the amount of profits up to the year of jubilee, Ruth 4: 4. Jer. 32: 7. III. *Another* law enacted by Moses on this subject, was, that the Hebrews, as was the case among the Egyptians after the time of Joseph, Gen. 37: 18, et seq. should pay a tax of two tenths of their income unto God, whose servants they were to consider themselves, and whom they were to obey as their king, Lev. 27: 30. Deut. 12: 17—19. 14: 22—29. comp. Gen. 28: 22. IV. The custom of marking the boundaries of lands by stones, although it prevailed a long time before, Job 24: 2. was confirmed and perpetuated, in the time of Moses, by an express law; and a curse was pronounced against him, who without authority removed them.

These regulations having been made in respect to the tenure, incumbrances, &c. of landed property, Joshua divided the whole country, which he had occupied, *first*, among the respective tribes, and, *then*, among individual Hebrews, running it out with the aid of a measuring line, Josh. 17: 5, 14. comp. Amos 7: 17. Mic. 2: 5. Ps. 78: 55. Ezek. 40: 3. The word חֶבֶל *a line*, is accordingly used by a figure of speech for the heritage itself, Ps. 11: 6. Josh. 17: 5, 14. 19: 9.

Though Moses was the friend of the agriculturist, he by no means discouraged the keeper of the flock.

§ 56. Estimation in which Agriculture was held.

The occupation of the husbandman was held in honour, not only for the profits which it brought, but from the circumstance, that it was supported and protected by the fundamental laws of the state. All who were not set apart for religious duties, such as the *priests* and the *Levites*, whether inhabitants of the country, or of towns and cities, were considered by the laws, and were in fact agriculturists. The rich and the noble, it is true, in the cultivation of the soil, did not always put themselves on a level with their servants, but none were so rich or so noble, as to disdain to put their hand to the plough, 1 Sam. 11: 7. 1 Kgs. 19: 19. comp. 2 Chron. 26: 10. The priests and Levites were indeed engaged in other employments, yet they could not withhold their honour from an occupation, which supplied them with their income.

The esteem in which agriculture was held, diminished as luxury increased ; but it never wholly came to an end. Even after the *captivity*, when many of the Jews had become merchants and mechanics, the esteem and honour attached to this occupation still continued, especially under the dynasty of the Persians, who were agriculturists from motives of religion.

§ 57. Means of increasing Fertility.

The soil of Palestine is very fruitful, if the dews and vernal and autumnal rains are not withheld. The country, in opposition to Egypt, is eulogized for its rains in Deut. 11: 10. The Hebrews, notwithstanding the richness of the soil, endeavoured to increase its fertility in various ways. They not only divested it of stones, but watered it by means of canals, פְּלָגִים, communicating with the rivers or brooks ; and thereby imparted to their fields the richness of gardens, Ps. 1: 3. 65: 10. Prov. 21: 1. Is. 30: 25. 32: 2, 20. Hos. 12: 11. Springs, therefore, fountains, and rivulets, were held in as much honour and worth by husbandmen as by shepherds, Josh. 15: 9. Judg. 1: 15 ; and we accordingly find, that the land of Canaan was extolled for those fountains of water, of which Egypt was destitute. The soil was enriched also, in addition to the method

just mentioned, by means of ashes; to which the straw, תֶּבֶן, the stubble, קַשׁ, the husks, מוֹץ, the brambles and grass, that overspread the land during the sabbatical year, were reduced by fire. The burning over the surface of the land had also another good effect, viz. that of destroying the seeds of the noxious herbs, Is. 7: 23. 32: 13. Prov. 24: 31. Finally, the soil was manured with dung, Ps. 83: 10. 2 K. 9: 37. Is. 25: 10. Jer. 8: 2. 9: 22. 16: 4. 25: 33. Luke 14: 34, 35.

§ 58. Different kinds of Grain.

The Hebrew word דָּגָן, which is translated variously by the English words, grain, corn, &c. is of general signification, and comprehends in itself different kinds of grain and pulse, such as wheat, חִטָּה; millet, נִסְמָן; spelt, כֻּסֶּמֶת; wall-barley, דֹּחַן; barley, שְׂעֹרָה; beans, פּוֹל; lentils, עֲדָשִׁים; meadow-cumin, כַּמֹּן; pepperwort, קֶצַח; flax, פִּשְׁתָּה; cotton, פִּשְׁתֵּי־עֵץ; to these may be added various species of the cucumber, and perhaps rice, שׂוֹרָה, Is. 28: 25. Rye and oats do not grow in the warmer climates, but their place is, in a manner, supplied by barley. Barley, mixed with broken straw, affords the fodder for beasts of burden, which is called בְּלִיל. Wheat, חִטָּה, which by way of eminence is also called דָּגָן, grew in Egypt in the time of Joseph, as it now does in Africa, on stalks or branches, לִקְמָצִים, each one of which produced an ear, Gen. 41: 47. This sort of wheat does not flourish in Palestine; the wheat of Palestine is of a much better kind. Cotton, פִּשְׁתֵּי עֵץ, grows not only on trees of a large size, which endure for a number of years, but also on shrubs, which are annually reproduced. It is enclosed in the *nuts* of the tree, if they may so be called from their resemblance to nuts. The nuts, when they are ripe, fall off; they are then gathered and exposed to the sun, which causes them to increase to the size of an apple. When opened, they exhibit the cotton. There are a few seeds found in each of these nuts, which are sown again the following year. The cotton of the shrub, called בּוּץ, *βύσσος,* is celebrated for its whiteness.

§ 59. Instruments of Agriculture.

The culture of the soil was at first very simple, being performed by no other instruments than sharp sticks. By these the ground was loosened, until spades and shovels, יָתֵד, and not long after ploughs, מַחֲרֶשֶׁת, were invented. All these implements were well known in the time of Moses, Deut. 23: 13. Gen. 45: 6. Job 1: 14. The first plough was doubtless nothing more than a stout limb of a tree, from which projected another shortened and pointed limb. This being turned into the ground made the furrows; while at the further end of the longer branch was fastened a transverse yoke, to which the oxen were harnessed. At last a handle was added, by which the plough might be guided. So that the plough was composed of four parts; the beam, the yoke, מוֹטָה, עֹל, which was attached to the beam; the handle, and what *we* should call the coulter, אֵת, אִתִּים, מַחֲרֵשָׁה, 1 Sam. 13: 20, 21. Micah 4: 3. (Pliny, N. H. xviii. 47, speaks of ploughs constructed with wheels, which in his day were of recent invention.) It was necessary for the ploughman constantly and firmly to hold the handle of the plough, which had no wheels, and, that no spot might remain untouched, to lean forward and fix his eyes steadily upon it, Luke 9: 62. Pliny, N. H. xviii. 49. no. 2. The staff by which the coulter was cleared, served for an ox-goad. In the East at the present day, they use a pole about eight feet in length; at the largest end of which is fixed a flat piece of iron for clearing the plough, and at the other end a spike דָּרְבָן, *κέντρον*, for spurring the oxen. Hence it appears that a goad might answer the purpose of a spear, which indeed had the same name דָּרְבָן, 1 Sam. 13: 21. Judg. 3: 31. Sometimes a scourge שׁוֹט, was applied to the oxen, Is. 10: 26. Nah. 3: 2. There seems to have been no other harrow than a thick clump of wood, borne down by a weight, or a man sitting upon it, and drawn over the ploughed field by oxen; the same which the Egyptians use at the present time. In this way the turfs were broken in pieces, and the field levelled; an operation which the word שִׂדֵּד seems properly to signify, viz., *to level*, since, in Is. 28: 24, 25, it is interchanged with שִׁוָּה. At a later period wicker-drags came into use, which Pliny mentions N. H. xviii. 43.

The modern orientals, except in India, are unacquainted with the cart; but formerly not only wagons עֲגָלוֹת, עֲגָלָה, Gen. 45: 19, 27. Num. 7: 3, 6, 7. 1 Sam. 9, 7, 8, 10, 11, 14. Amos 2: 13. Is. 5: 18. 28: 28. and warlike chariots, רְכָבִים, רֶכֶב, but also pleasure carriages מֶרְכָּב, מֶרְכָּבָה, מֶרְכֶּבֶת, were used, Gen. 41: 43. 45: 19, 21. 2 K. 5: 9. 2 Sam. 15: 1. Acts 8: 28. All the ancient vehicles were moved upon two wheels only. Covered coaches are known to have been used by ladies of distinction; though this circumstance is not mentioned in the Bible.

§ 60. Animals used in Agriculture.

The beasts of burden, that endured the toils of agriculture, were bulls and cows, he-asses and she-asses, Job 1: 14. 1 Sam. 6: 7. Is. 30: 24. 32: 20. But it was forbidden to yoke an ass with an ox, Deut. 22: 10. Those animals, which in the scriptures are called oxen, were bulls, for the Hebrews were prohibited from castrating, although the law was sometimes violated, Mal. 1: 14. Bulls in the warmer climates, especially if they are not greatly pampered, are not so ungovernable, but that they may be harnessed to the plough. If indeed any became obstinate by rich pasturage, their nostrils were perforated, and a ring, made of iron or twisted cord, was thrust through, to which was fastened a rope; which impeded his respiration to such a degree, that the most turbulent one might easily be managed, 2 Kings 19: 28. Is. 37: 29. Ezek. 19: 4. Job 40: 24. By this ring also camels, elephants, and lions, taken alive, were rendered manageable. When bulls became old, their flesh was unsuitable for aliment; for which reason they were left to die a natural death. For the old age of these animals, which had been their companions in labor, was treated by the Hebrews with kindness. Whence it is said, that, in the golden age, the slaughter of an ox will be equally criminal with the slaughter of a man, Is. 66: 3. Pliny, N. H. vii. 45, 56. Hence too among the Hebrews bulls possessed their appropriate dignity, so that tropes were drawn from them, by no means destitute of elegance, Num. 22: 4. Deut. 23: 17.

§ 61. Preparation of the Land.

Sowing commenced in the latter part of October ; at which time, as well as in the months of November and December following, the wheat was committed to the earth. Barley was sown in January and February. The land was ploughed, חָרַשׁ, פָּלַח, and the quantity which was ploughed by a yoke of oxen, צֶמֶד, in one day, was called צֶמֶד a yoke, or an acre, 1 Sam. 14: 14. The yoke, מוֹטָה, עֹל, was laid upon the necks and shoulders of the laboring animals, and with ropes, חֲבָלִים, חֶבֶל, was made fast to the beam of the plough. The ox beneath the yoke afforded metaphors expressive of subjugation, Hosea 10: 11. Is. 9: 4. 10: 27. Jer. 5: 5. 27: 2, 8—12. 30: 8. Nahum 1: 13. Ps. 129: 3, 4. Matt. 11: 29, 30. The Syrians, according to Pliny, xviii. 3. ploughed shallow. The furrows, גְּדוּדִים, and the ridges between them were harrowed and levelled, שִׂדֵּד, Job 39: 10. Is. 28: 24, 25. Hosea 10: 11. The seed was most probably committed to the soil in the harrowing, as Pliny relates. Yet it seems to have been customary in some cases formerly, as it is at present, to scatter the seed upon the field once ploughed, and cover it by a cross furrow. When it was prohibited by law to sow, either in field or vineyard, seed of a mixed kind, and crops of this nature became sacred, i. e. were given to the priests, without doubt the seed-grain was carefully cleansed from all mixture of tares so often spoken of, and which we find denominated in the New Testament *ζιζάνιον*, in Arabic زُوَان, in Syriac ܙܘܢܐ, in the Talmud זְוָנִים, and in Hebrew ראשׁ and רושׁ. This law by no means referred to a *poorer sort* of grain, as the Talmudic writers suppose, but what may be called the intoxicating tare, from which the bread and the water in which it was boiled received an inebriating quality, and became very injurious to soundness of mind. The beverage formed by boiling tares and water, was called מֵי ראשׁ, water of tares, also poison water, Deut. 29: 18, 19. Ps. 69: 21. Jer. 8: 14. 23: 15. Hos. 10: 4. The tares then, such were their injurious qualities, are very properly said to have been sown by an enemy, while the labourers were indulging sleep at noon, Matt. 13: 25—40.

Consult, in reference to the law mentioned in this section, Lev. 19: 19. and Deut. 22: 9.

§ 62. Harvest.

In Palestine the crops are as far advanced in the month of February, as they are in this country in the month of May. At that time, when the grain has reached about a cubit in height, it is frequently so injured by cold winds and frost, that it does not ear. The effect, thus produced upon the grain, is called שִׁדָּפוֹן or *blasting*. The common name for it in Arabic is *not* صَرِيبٌ, as Niebuhr declares, but صُرِيبٌ, Genesis 41: 6. Deut. 28: 22. 2 Kgs. 19: 26. Sometimes, even in November, the crops are so annoyed by easterly winds, as to turn yellow, and never to come to maturity. This calamity is denominated יֵרָקוֹן, *mildew*, Deut. 28: 22. Amos 4: 9. Hag. 2: 17. 1 Kgs. 8: 37. 2 Chron. 6: 28. But whether the opinion of the orientals, that these effects are occasioned by winds, is founded in truth, cannot, as it seems, be determined.

The crops, in the *southern* parts of Palestine and in the *plains*, come to maturity about the middle of April; but in the *northern* and the *mountainous* sections, they do not become ripe, till three weeks after, or even later.

The cultivated fields are guarded by watchmen, who sit upon a seat hung in a tree, or on a watch-tower made of planks, and keep off birds, quadrupeds, and thieves, Jer. 4: 16, 17. Is. 24: 20. It was lawful for travellers, Deut. 23: 25. to strip ears from another's field and to eat; but they were not to use a sickle. The second day of the passover, i. e. the sixteenth from the first new moon of April, the first handful of ripe barley was carried to the altar, and then the harvest קָצִיר commenced, comp. John 4: 35. The barley was first gathered; then the wheat, spelt, millet, &c. Exod. 9: 31, 32. Ruth 1: 22. 2: 23. The time of harvest was a festival. It continued from the passover until Penticost, *seven weeks;* and accordingly went by the name שְׁבֻעוֹת חֻקּוֹת קָצִיר, Deut. 16: 9—12. Jer. 5 : 24.—The reapers were masters, children, men-servants, maidens and mercenaries, Ruth 2: 4, 8, 21, 23. John 4: 36. James 5: 4. Merry and cheerful, they were intent upon their labour, and the song of joy might be heard on every

side, Is. 9: 3. 61: 7. Ps. 126: 6. Travellers congratulated them on the *rich harvest;* which was attributed to the beneficence of Deity and considered a great honour; while, on the other hand, sterility of the soil was supposed to be a divine punishment and a disgrace, Lev. 26: 4. Deut. 11: 14. 28: 12—24. Is. 4: 2. Hag. 1: 5—11. Mal. 3: 10, 11. Anciently the ears were plucked off, or the stalks pulled up by the roots, which is still the custom in some eastern countries. It was esteemed servile labour by the Pharisees, and a profanation of the sabbath, when done on that day, Matt. 12: 1—5. The Hebrews used the sickle, חֶרְמֵשׁ, מַגָּל, Deut. 16: 9. Joel 3: 13. Jer. 50: 16; so that the stubble קַשׁ remained in the earth. The crops when reaped were gathered up by the arms, and bound in bundles, Gen. 37: 7. Levit. 23: 10—15. Job 24: 10. Ruth 2: 7, 15, 16. Amos 2: 13. Mic. 4: 12. Jer. 9: 21, 22. At length the bundles were collected into a heap, עֲרֵמָה, or conveyed away on a wagon, Amos 2: 13. Ps. 126: 6. But the corners of the field פְּאַת שָׂדֶה, and the gleanings לֶקֶט, were required to be left for the poor, Levit. 19: 9. Deut. 24: 19. Ruth 2: 2, 23. The land in the East generally yields ten fold, rarely, twenty or thirty; but Matt. 13: 8. the land yielded thirty, sixty and an hundred fold, and, Gen. 26: 12. an hundred fold. Herodotus, Strabo, and Pliny mentioned the increase of crops at the rate of one hundred and fifty, two hundred, and even three hundred fold. This great increase is owing to the circumstance of the kernels being put into the soil at a distance from each other, so as to send out several stalks, Gen. 41: 5, 47. some of which, (according to Pliny, N. H. xviii. 21, 55.) have from three to four hundred ears; and in Africa at the present time, they bear at least ten and fifteen.

§ 63. Threshing Floor, גֹּרֶן.

The bundles were transported into the threshing floor either by hand, or by beasts of burden, or in wagons, Amos 2: 13. and piled in a heap, Exod. 22: 6. Judg. 15: 5. A bundle left in the field, even though discovered, was not to be taken up, but left to the poor, Deut. 24: 19. The threshing floor was in the field, in some elevated part of it; it was destitute of walls and covering; and indeed was nothing more than a circular space thirty or forty paces in diameter, where the ground had been levelled and beaten down,

Gen. 50: 10. 2 Sam. 24: 16, 24. Judg. 6: 37. etc. The assemblage of bundles in the floor for threshing, was used figuratively to denote reservation for future destruction, Mic. 4: 13. Is. 21 : 10. Jer. 51: 33.

§ 64. Threshing.

At first the grain was beaten out with cudgels. Afterwards this method was retained only in respect to the smaller kinds of grain and in threshing small quantities, Ruth 2: 17. Is. 28: 27. At a later period, it was trodden out by the hoofs of oxen, Is. 28: 28. Deut. 25: 4. or beaten out with machines of the same kind, that are used in the East at the present day. All these modes of threshing are called דּוּשׁ. Three kinds of instruments, however, are mentioned. The first, called בַּרְקָנִים, is not well known. Perhaps it was a square piece of wood, armed on the lower side with sharp stones. The second, called מוֹרַג, was composed of four beams joined so as to form a square, between which were set three revolving cylinders, each one of which was furnished with three iron wheels, having teeth like a saw; (see Archaeol. Germ. P. I. T. 1. tab. IV. no. VII.) The third, חָרוּץ, was formed like the preceding, except that the cylinders were not furnished with iron wheels, but with sharp pieces of iron six inches long and three broad. Possibly this may be the same kind with the first. These machines, upon which the driver sat, were fastened to the oxen, and were driven round upon the bundles, which were broken open and were deposited in the circle of the area six or eight feet in height. In this manner the grain was beaten out of the ears, and the straw itself broken in pieces, which in this state was called תֶּבֶן. Another man followed the machine with a wooden instrument, and placed the grain in order. Threshing frequently stands figuratively for a great slaughter; and if the machine is said to be new, when it is usually the sharpest, it denotes a slaughter proportionably greater. The victorious people are sometimes represented as a huge machine, that threshes and crumbles even mountains and hills, like straw. But the conquered are always prostrated upon the earth, like the bundles on the threshing floor, and ground to powder by the instruments, Judg. 8: 7. 2 Sam. 12: 31. Amos 1: 3. Micah 4: 12, 13. In Deut. 25: 4, it was for-

bidden to muzzle the ox, that was treading out the corn, comp. 1 Cor. 9: 9—12. 1 Tim. 5: 18. and thé cattle which drew the threshing machine, were allowed to eat of it to the full. In reference to this circumstance, threshing denoted figuratively a splendid manner of life.

§ 65. Ventilation.

The grain being threshed, was thrown into the middle of the threshing floor; it was then exposed with a fork to a gentle wind, Jer. 4: 11, 12. which separated the broken straw, תֶּבֶן, and chaff, מוֹץ; so that the kernels and clods of earth with grain cleaving to them, and the ears not yet thoroughly threshed fell upon the ground. The clods of earth, as is customary in the East at the present day, were collected, broken in pieces, and separated from the grain by a sieve, כְּבָרָה. Sifting was accordingly used as a symbol of misfortune and overthrows, Amos 9: 9. Luke 22: 31. The heap thus winnowed which still contained many ears, that were broken, but not fully threshed out, was again exposed in the threshing floor, and several yoke of oxen driven over it for the purpose of treading out the remainder of the grain. At length the grain, mingled with the chaff, was again exposed to the wind by a fan which was called מִזְרֶה, πτύον; which bore off the chaff, מוֹץ, so that the pure wheat fell upon the floor, Ruth 3: 2. Is. 30: 24. This operation was symbolical of the dispersion of a vanquished people; also of the separation between the righteous and the wicked, Is. 41: 15, 16. Jer. 13: 24. 15: 7. 51: 2. Job 21: 18. Ps. 1: 4. 35: 5. 83: 13. Matt. 3: 12. Luke 3: 17. The scattered straw, as much at least as was required for the manufacturing of bricks and the fodder of cattle, was collected, but the residue, with the chaff and stubble, as has been stated above, was reduced to ashes by fire; which afforded a figurative illustration to denote the destruction of wicked men, Is. 5: 24. 47: 14. Joel 2: 5. Obad. 18. Nahum 1: 10. Jer. 15: 7. Malachi 4: 1. Matt. 3: 12. Originally the grain thus obtained from the earth was kept in subterranean storehouses, and even caverns; but in progress of time granaries above the earth were built, both in Egypt and Palestine, see Gen. 41: 35. Exod. 1: 11. 1 Chron. 27: 28.

10

§ 66. Of Vines and Vineyards.

Among other objects of agriculture, the vine may justly be considered worthy of particular attention.

Vines, גְּפָנִים, in some parts of the East, for instance on the southern shore of the Caspian sea, grow *spontaneously*, producing grapes of a pleasant taste, which, in the very first ages of the world, could not but have invited the attention of men to their cultivation. Hence mention is made of wine at an early period, Gen. 9: 21. 14: 18. 19: 32—35. 27: 25. 49: 11, 12. The Hebrews were no less diligent in the culture of vineyards, than of fields for grain; and the soil of Palestine yielded in great quantities the best of wine. The mountains of Engedi in particular, the valley of salt-pits, and the vallies of Eshcol and Sorek were celebrated for their grapes. Sorek indeed, was not only the proper name of a *valley*, but also of a very fruitful *vine*, which bore *small*, but uncommonly sweet and pleasant grapes. In the kingdom of *Morocco* at the present time, the same vine is called *Serki*, the name being slightly altered, see Pliny, xvii. 35. no. 5. In a few instances the wine of mount Libanus and Helbon is extolled in the scriptures, Hos. 14: 7. Ezek. 27: 18. In Palestine even at the present day, the clusters of the vine grow to the weight of 12 pounds; they have large grapes, and cannot be carried far by one man, without being injured, Num. 13: 24, 25. The grapes of Palestine are mostly red or black; whence originated the phrase, "*blood of grapes*," דַּם עֲנָבִים Gen. 49: 11. Deut. 32: 14. Is. 27: 2. Some vines in eastern countries, when supported by trees, grow to a great height and magnitude; of such are made the staves and sceptres of kings.

The vine growing spontaneously, of which we have spoken, is not that which in 2 Kings 4: 39, is called the "wild vine," גֶּפֶן הַשָּׂדֶה, for that, (as the Vulgate rightly translates,) is the *colocyntis* or wild gourd, which in Jer. 2: 21. is called גֶּפֶן נָכְרִיָּה, *the degenerate* or *strange vine.* The vine of Sodom גֶּפֶן סְדֹם is the *solanum melangenae*, the fruit of which, as was said above, is called עִנְּבֵי רוֹשׁ, or *the poisonous clusters.*

§ 67. Situation and Arrangement of Vineyards.

Vineyards, כֶּרֶם, כְּרָמִים, were generally planted on the declivity of hills and mountains. They were sometimes planted in places, where the soil had been heaped by art upon the naked rocks, and was supported there merely by a wall, Is. 5: 1. Jer. 31: 5. Joel 3: 18. Amos 9: 13. Micah 1: 6. According to Strabo and Pliny, there were also very fine vineyards in moors and wet lands, in which the vines grew to a very great height. Of the vines, that grew upon such a kind of soil, were fabricated the sceptre, &c. spoken of above, whilst the branches of other vines were destined to be fuel for the flames, Ezek. 17: 1—8. 19: 10, 11, 12. 15: 1—5.

Vines were commonly propagated by means of *suckers*, קְצִירִים. Pliny (xvii. 35. no. 6.) says, vines were of four kinds; viz, those that ran on the ground; those that grew upright of themselves; those that adhered to a single prop; and those that covered a square frame. It is not my design to treat of all these: it may suffice merely to mention, that Pliny is by no means correct, when he says, the custom prevailed in Syria and all Asia, of letting the vines run on the ground. This indeed accords with Ezekiel 17: 6, 7; but that vines frequently grew to a great height, being supported by trees and props, or standing upright of themselves, the proverbial phrase, which so often occurs, of sitting under one's own vine and fig-tree. i. e. enjoying a prosperous and happy life, is sufficient proof, Jer. 5: 17. 8: 13. Hos. 2: 12. Mic. 4: 4. Zech. 3: 10. The prohibition, Deut. 22: 9, to sow vineyards with divers seeds, and the command, that what was thus sown should be given to the priests, are not to be understood of the *vines*, but of herbs, which were sown in the intervals between them. Vineyards were defended by a hedge or wall, מְשׂוּכָה, גָּדֵר, Num. 22: 24. Ps. 80: 12. Prov. 24: 31. Is. 5: 5. 27: 2, 3. Jer. 49: 3. Neh. 4: 3. Matt. 21: 33. In the vineyards were erected towers, Is. 5: 2. Matt. 21: 33; which, at the present time in eastern countries, are thirty feet square, and eighty feet high. These towers were for keepers, who defended the vineyards from thieves, and from animals, especially dogs and foxes, Cant. 1: 6. 2: 15. By the law in Deut. 23: 25, the keeper was commanded not to prohibit the passing tra-

veller from plucking the grapes, which he wished to eat on his way, provided he did not carry them off in a vessel.

§ 68. Culture of Vineyards.

The manner of trimming the vine, זָמַר, and also the singular instrument of the vine-dresser, מַזְמֵרָה, were well known even in the time of Moses, Lev. 25: 3, 4. compare Is. 2: 4. 5: 6. 18: 5. Mic. 4: 3. Joel 3: 10. A vintage from new vineyards was forbidden for the first three years, Exod. 34: 26. and Num. 18: 11. and the grapes also of the fourth year were consecrated to sacred purposes; the vines therefore, without doubt, during these first years, were so pruned, as that few sprouts remained. On the fifth year when they were first profaned, חִלֵּל, i. e. put to common use, they had become sturdy and exuberant. Pruning at three several times, viz, in March, April, and May, is mentioned not only by Bochart, but by Pliny; and Homer speaks of it as a thing well known, Odyss. vii. 120. The Hebrews dug, עִזֵּק, their vineyards, and gathered out the stones, סִקֵּל. The young vines, unless trees were at hand, were wound around stakes; and around those vines which ran on the ground were dug narrow trenches in a circular form, to prevent the wandering shoots from mingling with each other. These practices in the cultivation of the vine are to be duly considered in those allegories, which are drawn from vineyards, Is. 5: 1—7. 27: 2—6. Ps. 80: 9—13. Matt. 21: 33—46.

§ 69. Vintage and Wine-press.

The vintage, בָּצִיר, in *Syria*, commences about the middle of September, and continues till the middle of November. But grapes in Palestine, we are informed, were ripe sometimes even in June and July; which arose perhaps from a triple pruning, in which case there was also a third vintage. The first vintage was in August, which month in Num. 13. 20, is called יְמֵי בִּכּוּרֵי עֲנָבִים; the second in September, and the third in October. The grapes when not gathered were sometimes found on the vines, until November and December. The Hebrews were required to leave gleanings for the poor, Levit. 19: 10.

The season of vintage was a most joyful one, Judg. 9: 27.

Is. 16: 10. Jer. 25: 30. 48: 33. With shoutings on all sides, the grapes were plucked off and carried to the wine-press, פּוּרָה, ληνός, which was in the vineyard, Is. 5: 2. Zech. 14: 10. Hag. 2: 16. Matt. 21: 33. Rev. 14: 19, 20. The *presses* consisted of two receptacles, which were either built of stones and covered with plaster, or hewn out of a large rock. The upper receptacle, called גַּת, as it is constructed at the present time in Persia, is nearly eight feet square and four feet high. Into *this* the grapes are thrown and trodden out by five men. The *juice*, תִּירוֹשׁ, flows out into the lower receptacle, called יֶקֶב, through a grated aperture, which is made in the side near the bottom of the upper one.

The treading of the wine-press was laborious and not very favourable to cleanliness; the garments of the persons thus employed were stained with the red juice, and yet the employment was a joyful one. It was performed with singing, accompanied with musical instruments; and the treaders, as they jumped, exclaimed, הֵידָד, (*ho up,*) Is. 16: 9, 10. Jer. 25: 30. 48: 32, 33. *Figuratively*, vintage, gleaning, and treading the wine-press, signified battles and great slaughters, Is. 17: 6. 63: 1—3. Jer. 49: 9. Lam. 1: 15. The *must*, as is customary in the East at the present day, was preserved in large firkins, which were buried in the earth. The wine-cellars were not subterranean, but built upon the earth. When deposited in these, the firkins, as is done at the present time in Persia, were sometimes buried in the ground, and sometimes left standing upon it. Formerly also new wine or must was preserved in leathern bottles; and lest they should be broken by fermentation, the people were careful that the bottles should be *new*, Job 32: 19. Matt. 9: 17. Mark 2: 22. Sometimes the must was boiled and made into syrup, which is comprehended under the term דְּבַשׁ, although it is commonly rendered *honey*, Gen. 43: 11. 2 Chron. 31: 5. Sometimes the grapes were dried in the sun and preserved in masses, which were called אֲשִׁישֵׁי עֲנָבִים and צִמּוּקִים, 1 Sam. 25: 18. 2 Sam. 16: 1. 1 Chron. 12: 40. Hosea 3: 1. From these dried grapes, when soaked in wine and pressed a second time, was manufactured *sweet wine*, which is also called *new* wine, תִּירוֹשׁ, γλεῦκος, Acts 2: 13.

§ 70. Gardens.

Culinary plants and fruit-trees were among the first objects of agriculture. *Gardens*, accordingly, were very ancient, and have always been numerous. By the Hebrews they were called גַּנִּים , גַּן גַּנּוֹת , גַּנָּה ; afterwards, the Persian name פַּרְדֵּס , παράδεισος, *paradise*, was introduced. The later Hebrews were invited the more to the cultivation of gardens by the example of the Syrians, whom Pliny extols for this species of agriculture, above all other nations.—Trees were multiplied by seeds and shoots; they were transplanted, dug around, manured, and pruned, Job 8: 16. Is. 17: 10. *Grafting* occurs figuratively, Rom. 11: 17, 24.—The gardens in *Persia* at the present day are disposed in good order; those in the *Ottoman* empire are very rude, displaying hardly any indications of art, except a fountain or receptacle of waters, which is never wanting.

In the scriptures, gardens are denominated from the prevalence of certain trees; as the garden of nuts, גִּנַּת אֱגוֹז , and the garden of Carthaginian apples or pomegranates, פַּרְדֵּס רִמּוֹנִים ; Cant. 6: 11. The forest of palms also, in the plain of Jericho, was only a large garden, in which other trees were interspersed among the palms, Strabo, p. 768. The modern orientals are no less fond of gardens than were the ancient Hebrews; not only because they yield the richest fruits, but because the shade is very refreshing, and the air is cooled by the waters, of which their gardens are never allowed to be destitute, 1 K. 21: 2. 2 K. 25: 4. Hos. 9: 13. Cant. 4: 13. 6: 11. Eccles. 2: 5. John 18: 1. 19: 41. 20: 15. The Hebrews had an attachment to gardens as a place of burial; hence they frequently built sepulchres in them, 2 K. 9: 27. 21: 18. Mark 15: 46. Matt. 26: 36. John 18: 1, 2. A pleasant region is called "a garden of God," i. e. a region extremely pleasant. The trees which the gardens constantly displayed are often used figuratively for men. Those which are flourishing and fruitful denote *good* men; the unfruitful and barren, *wicked* men, and lofty cedars in particular are the emblems of *kings*, Job. 29: 19. Ps. 1: 3. 92: 12—14. Hos. 14: 6, 7. Jer. 17: 8. Dan. 4: 10—16. Luke 23: 31. Matt. 3: 10. 7: 17—20. 12: 33. Ezek. 17: 3, 4. 31: 3, 13. Indeed an assembly of men is com-

pared to a *forest*, and a multitude of wicked men to *briers*, Is. 9: 10. 10: 19, 33, 34. 11: 1. Several trees, which are often mentioned in the scriptures, but not very well known, we shall now describe in a few words.

§ 71. Olive Trees.

Olive Trees, זֵיתִים, זַיִת, were a very ancient and profitable object of agriculture. Its branches as early as Gen. 8: 11, and since that time among all nations, have been a symbol of peace and prosperity. Oil is first mentioned, Gen. 28: 18. Job 24: 11, which proves the cultivation of this tree to have been very ancient. Olives in Palestine are of the best growth and afford the best oil; hence this region is often extolled on account o f this tree, and especially in opposition to Egypt, which is destitute of good olives, Num. 18: 12. Deut. 7: 13. 11: 14. 12: 17. 18: 4. Land that is barren, sandy, dry and mountainous, is favourable to the production of the olive. The mount of Olives derives its name from this tree. The olive is pleasant to the view, having widely extended branches, and remaining green in winter. Its multiplied branches entitled it to become the symbol of a numerous progeny, a blessing which was attributed to the peculiar favour of God, Ps. 52: 8. 128: 3. Hos. 14: 6. Jer. 11: 16, 17. It flourishes about two hundred years, and even while it is living, young olives spring up around it which occupy its place when dead; the young sprouts are called שְׁתִילֵי זַיִת, Ps. 128: 3. It was customary, notwithstanding, to raise the tree from suckers, which were transplanted. It requires no other cultivation than digging the ground and pruning the branches. The fruit is very pleasant to the palate, but nearly all of it is thrown into the oil press, for the purpose of procuring the oil, of which there are sometimes one thousand pounds obtained from one tree. By means of this article, the Hebrews carried on an extensive commerce with the Tyrians, Ezek. 27: 17. comp. 1 Kgs. 5: 11; they also sent presents of oil to the kings of Egypt, Hos. 12: 1. The berries of the olive tree were sometimes plucked or carefully shaken off by the hand, before they were ripe, Is. 17: 6. 24: 13. Deut. 24: 20. If, while they were yet green, instead of being cast into the press, they were only beaten and squeezed, they yielded the best kind of oil; it was call-

ed *omphacinum*, or the oil of unripe olives, and also *beaten* or *fresh* oil, שֶׁמֶן זַיִת זָךְ כָּתִית, Exod. 27: 20. There were presses of a peculiar make for pressing oil, called גַּת שֶׁמֶן, (from which is derived the name *Gethsemane*, Matt. 26: 36. John 18: 1.) in which the oil was trodden out by the feet, Micah 6: 15. The first expression of the oil was better than the second, and the second than the third. Ripe olives yielded oil of a less valuable kind. The best sort of oil was mixed with spices and used for ointment: the inferior sort was used with food. In sacrifices, accordingly, which were in a certain sense the feasts of God, the king and ruler of the people, the use of oil was commanded, Lev. 2: 1, 5, 7, 15. 6: 15.

NOTE.—The *cotinus*, κότινος, and the *oleaster*, ἀγριέλαιος, are both called wild olive trees. They are nevertheless of different kinds, though they are sometimes confounded by the Greeks *themselves*. The fruit of the cotinus is used for no other purpose than colouring; but the oleaster, the Agrippa Elaeagnus of Linneus, עֵץ שֶׁמֶן, is that species of wild olive, whose branches, (see Schulz, in Paulus' Collection of Travels, VI. 290.) are grafted into barren olive trees, that are in a state of cultivation, in order that fruitfulness may be produced, comp. Rom. 11: 17, 24.

§ 72. FIG-TREES.

Fig-trees, תְּאֵנָה, תְּאֵנִים, are very common in Palestine. They flourish in a dry and sandy soil. They are not shrubs, as in our gardens, but *trees*, not altogether erect, and yet tall and leafy. The shade of the fig-tree is very pleasant, and was well known to the Hebrews, Micah 4: 4. *Fig-trees* begin to sprout at the time of the vernal equinox, Luke 21: 29, 30. Matt. 24: 32. The fruit makes its appearance before the leaves and flowers; the foliage expands about the end of March, Matt. 21: 19. Mark 11: 13. The figs are of three kinds. I. *The untimely fig*, which puts forth at the vernal equinox, and before it is ripe is called פַּג, the *green* fig, but when ripe, the *untimely* fig, Cant. 2: 13. Hos. 9: 10. Jer. 24: 2. It comes to maturity the latter part of June, comp. Mark 11: 13. Matt. 21: 19; and in relish surpasses the other kinds, Jer. 24: 2. II. *The summer* or *dry fig*. It appears about the middle of June,

and comes to maturity in August. III. *The winter fig*, which germinates in August, and does not ripen until the falling of the leaves, which is about the end of November. It is longer and of a browner colour, than the others. All figs when ripe, but especially the untimely, fall spontaneously, Nahum 3: 12. The early figs are eaten, but some are dried in the sun and preserved in masses, which are called דְּבֵלִים, דְּבֵלָה, 1 Sam. 25: 18. 30: 12, 2 K. 20: 7. 1 Chron. 12: 40. The parable in Luke 13: 6. et seq. is founded in the oriental mode of gardening; and the method of improving the palm, whose barrenness may be remedied in the way there mentioned, is transferred to the fig-tree.

NOTE.—*The sycamore*, שִׁקְמִים, in size and figure resembles the mulberry-tree, and is very common not only in Egypt, but in Judea, especially in the low lands, 1 Chron. 27: 28. 2 Chron. 1: 15. 9: 27. Ps. 78: 47. Its body is large and its branches numerous, growing nearly in a horizontal direction; by means of its branches it is easy of ascent, Luke 19: 4, 5. It is always green. Its wood, which is of a dark hue, endures a thousand years, and was therefore much used in building, 1 Chron. 27: 28. Is. 9: 10. Its fruit, which does not spring from the branches and among the leaves, but from the trunk itself, resembles the fig, though it is destitute of seeds. It is very luscious, and hence hurtful to the stomach: it is not, therefore, eaten, except for the want of something better. The fruit does not ripen unless it is opened, בָּלַס, by the nail or a piece of iron, so that the juice, which resembles milk, may be emitted; then, as the wound grows black, it comes to maturity, Am. 7: 14. The tree is very productive, yielding its fruits seven times a year, and affording a supply of food for the poor, during four months of the year; comp. my Arabic Chrestomathy, p. 114.

§ 73. THE POMEGRANATE, רִמּוֹן.

The tree, which bears this name, grows in Persia, Arabia, Egypt, and Palestine. It is not a tall tree, and at a little distance from the ground, shoots out into a multitude of branches; in consequence of which, it is considered by some merely a shrub. The fruit it bears is very beautiful to the eye, and pleasant to the palate; it is about the size of a large apple, say, two or three inches

in diameter, and is encircled at the upper part with something resembling a crown. At first it exhibits a green appearance, but in August and September it appears of a reddish colour, approximating to a brown; the rind is thick and hard, but easily broken. The interior of the pomegranate is of a yellow colour. There seems to be a number of internal rinds, which are soft and rich, and afford a juice, which from its effect on the palate may be called bitter-sweet. The seeds are sometimes white, and sometimes purple, Num. 20: 5. Deut. 8: 8. The artificial pomegranates, made to resemble the natural ones, were no small ornament, Exod. 28: 33, 34. 1 K. 7: 18.

NOTE. *Citron and orange-trees* appear to have been transplanted at some recent period from Persia into Palestine. Had they been native productions of Palestine, the Hebrews clearly would not have wanted a name for them; for the phrase, פְּרִי עֵץ הָדָר *the fruit of a goodly tree*, Lev. 23: 40, means neither the citron nor the orange, but the fruit of any rich tree whatever, for instance the pomegranate or date.

§ 74. THE BALSAM.

The balsam is both a fruit and a tree. The odoriferous balsam, so salutary in some cases to health, Heb. צְרִי, is not gathered from the tree in Yemen called by the Arabic name Abu Shamm, but is distilled from a fruit, which is indigenous on the mountains of Mecca and Medina.

The fruit, which produces this distillation, was found to be cultivated in the sixteenth and seventeenth centuries in Egypt, at Matara, not far from Grand Cairo, in gardens. That it was cultivated in this way at a very ancient period in Gilead, and also in the vicinity of Jericho and Engedi, appears from many passages of scripture, Gen. 37: 25. 43: 11. Jer. 8: 22. 46: 11. 51: 8; see also the History of Tacitus, Bk. V. c. 6. Josephus in his Jewish War, Bk. IV. c. 8. § 3. compared with his Antiquities, Bk. VIII. c. 6. § 6. Bk. XX. c. 4. § 2.—Pliny's Natural Hist. Bk. XII. 2. Diodorus Siculus, XIX. c. 98. Strabo 763, and Justin Trogus, XXXVI. c. 2. So that the conjectures and statements, brought against what is here stated, cannot hold. There are three species of the

balsam, two are shrubs, the other is a tree. They yield their sap in June, July, and August, which is received into an earthen vessel. The fruit also, when pierced by some instrument, emits a juice of the same kind, and in more abundance, but less rich. The sap, extracted from the body of the tree or shrub, is called the *opobalsamum;* the juice of the balsam fruit is denominated *carpobalsamum,* and the liquid, extracted from the branches when cut off, the *xylobalsamum.*

§ 75. The palm, תָּמָר, φοῖνιξ.

The palm-tree is very common in the countries of the East and in Africa. It is not very frequently found in Palestine at the present day; the reason is, a want of cultivators. It requires men, who are skilful and experienced, to make a palm grove flourishing and productive. At a very early period, however, they were quite numerous even in Palestine. This we may learn from Lev. 23: 40. Deut. 34: 3. Judg. 1: 16. 3: 13. 4: 6. and from many profane writers; and also from the ancient coins of the Jews and Romans, which exhibit the palm, a sheaf of wheat, and a cluster of grapes, as the symbols of the Jewish nation. The palm flourishes most in a warm climate, and in case there is a sufficiency of water, in clayey, sandy, and nitrous soils. It is, therefore, commonly found most flourishing in vallies and plains, Exod. 15: 27. It ascends very straight, and very lofty, being destitute of limbs, except very near the top, where it is surmounted with a crown of foliage, that is always green. The figure of the palm-tree was carved in ornamental work, 1 K. 6: 32; and it is used figuratively, as a symbol of a beautiful person, Cant. 7: 8. and also of a religious, upright man, Ps. 1, 3. 92: 12. The dates grow on small stems, which germinate at the angles formed by the stock of the tree and the branches. Palm trees exhibit what may be termed a sexual distinction, and, in order to any fruits being produced, the seed from the flowers of the masculine palm must be borne at the proper season to the tree of an opposite character. If this is not done, or if it happen too early or too late, the female palm, like the male, bears no fruit. The productions of the palm are large clusters of dates, which become ripe in August, September, and October. Some of the dates are eaten in their crude state; the rest

are strained through a press woven of osiers, and after the juice is forced out, are reduced into solid masses, and are preserved. The juice pressed out is the *date wine,* formerly very celebrated; under which name was also comprehended the beverage, which was procured from clusters of dry dates steeped in warm water, and then pressed. The Hebrews at the feast of tabernacles bore palm branches in their hands; they also strewed them in the way before the kings, as they entered on public occasions into their cities, Lev. 23: 40. 1 Mac. 13: 51. Matt. 21: 8. The Greeks gave a branch of the palm to those, who conquered in the games, comp. Rev. 7: 9. This tree is regarded by the orientals, of all others as the most excellent and noble. Hence the saying *from the branch,* i. e. the palm branch, *to the rush* or *reed,* expressions which are interchangeable with *the head and tail,* רֹאשׁ וְזָנָב, and mean the same thing, as the phrase " from the highest to the lowest," Is. 9: 14. 19: 15.

§ 76. Terebinths and Pistacias.

Terebinths are called in Heb. אֵלוֹן, אֵילִים, אֵלָה, &c. which words are sometimes confounded and interchanged with אַלָּה and אַלּוֹן, which mean *the oak.* The terebinths are a large tree, are loaded with branches and foliage, and are green through the whole year. They live a thousand years, and when they die, leave in their place a scion, which in time spreads a like luxuriance of foliage, and lives to a like number of years; so that, where they once appear, they may be said to be perpetuated. It was for this reason, viz. the comparative perpetuity, which was attached to them, that places were denominated from them, as from cities, Gen. 13: 18. Judg. 6: 11. 1 Sam. 10: 3. Is. 6: 13. Ezek. 6: 13. They are used figuratively as symbols of the good, who in Is. 61: 3, are called terebinths of righteousness, אֵילֵי צֶדֶק.

The *pistacia* is a tree, very much like the terebinth. It bears a very rich species of nuts; which hang in clusters, בָּטְנִים, Gen. 43: 11. and which become ripe in October. They somewhat resemble almonds in appearance, but are of a much better flavour; and are, therefore, most valued by the orientals. Walnuts, אֱגוֹז, are common in Palestine; but hazel nuts are scarce, if indeed they are found there at all. The word לוּז, which some suppose to mean the hazel nut, is the name of the almond.

§ 77. Bees and Honey.

Palestine has been often called the land flowing with milk and honey. This is a proverbial expression, and is applied to any fruitful land, for instance, Egypt in Num. 16: 13. Still it must be confessed, that bees were very numerous in Palestine, not only in the hives, which were built for them of clay mixed with broken straw, but frequently in the woods, in the hollow trees, and the fissures of rocks, Deut. 32: 13. Ps. 81: 17. They possess a keen animosity, and a very efficient sting, and when they have a disposition, attack to good purpose individuals and even large bodies of men. They are consequently used by a figure of speech to represent violent and ferocious enemies, Deut. 1: 44. Ps. 118: 11, 12. They could be allured, by any thing that made a tinkling sound, to any particular place, Is. 7: 18. The Hebrews took great care of these little animals; as is evident from the abundance of honey which they possessed, and were able to exchange in their traffic with the Tyrians, Ezek. 27: 17. Hence honey is often mentioned in the Bible, both the comb, נֹפֶת צוּפִים, *μελίσσιον κηρίον*, and the liquid honey, צוּף, דְּבַשׁ. It should be remarked, that the word דְּבַשׁ, which means liquid honey, may also mean the sirup of dates and must, Gen. 43: 11. *Wild honey, μέλι ἄγριον*, יַעְרַת הַדְּבַשׁ, is likewise spoken of, 1 Sam. 14:25—27. Matt. 3: 4. This was not the honey of bees, found in the fissures of rocks; for this occurs under the phrase, דְּבַשׁ מִסֶּלַע, Deut. 32: 13. Ps. 81: 17. Nor was it the liquid manna, called *terengabin*, although this manna was formerly comprehended under the common word for honey. It is what has been called the *honey dew*, i. e. the excrements, which certain little insects, called by Linneus, *Aphides*, emit very copiously upon the leaves of trees, so much that it flows down upon the ground, 1 Sam. 14: 15—27.

The ancients used honey instead of sugar, and loved it much; it is hence used tropically as an image of pleasure and happiness, Ps. 119: 103. Prov. 24: 13, 14. Cant. 4: 11. When taken in great quantities it causes vomiting, and is consequently used by a figure to express fastidiousness, or any nauseating sensation, Prov. 25: 16, 17.

§ 78. Fishing.

Fish were esteemed by the Hebrews, as by all the orientals, a great delicacy, Num. 11: 5. In consequence of being held in such estimation, they were taken in great numbers from the river Jordan and the lake Gennesareth. Those only, which were destitute of scales or fins, were interdicted, Lev. 11: 9. Hence mention is made of the *fish-gate* at Jerusalem, so called from the circumstance of fish being sold there, 2 Chr. 33: 14. Neh. 3: 3. 12: 39. Is. 19: 8. Ezek. 26: 5, 14. 47: 10. Fishermen are used tropically for enemies, Is. 19: 8. Hab. 1: 15. Strabo says, there was a great trade carried on in fish at the lake Gennesareth. Some of the apostles living near the lake were fishermen, and this class of men were in general active, experienced, and apt, Luke 5: 1. et seq. comp. Matt. 4: 19. The instruments used in fishing, were a hook, חַכָּה Job 41: 1. Is. 19: 8. Hab. 1: 15; an iron spear, צִלְצַל דָּגִים Job 41: 7, and a net, מִכְמָר, מָצוֹד, Job 19: 6. Is. 51: 20.

§ 79. The Fallow Year.

Agriculture on every seventh year came to an end. Nothing was sown and nothing reaped; the vines and the olives were not pruned; there was no vintage and no gathering of fruits, even of what grew wild; but whatever spontaneous productions there were, were left to the poor, the traveller, and the wild beast, Lev. 25: 1—7. Deut. 15: 1—10. The object of this regulation seems to have been, to secure the preservation of wild beasts, to let the ground recover its strength, and to teach the Hebrews to be provident of their income, and to look out for the future. It is true, that extraordinary fruitfulness was promised on the sixth year, but in such a way as not to exclude care and foresight, Lev. 25: 20—24. We are not to suppose, however, that the Hebrews spent the seventh year in absolute idleness. They could fish, hunt, take care of their bees and flocks, repair their buildings and furniture, manufacture cloths of wool, linen, and of the hair of goats and camels, and carry on commerce. Finally, they were obliged to remain longer in the tabernacle or temple this year, during which the whole Mosaic law was read, in order to be instruct-

ed in religious and moral duties and the history of their nation, and the wonderful works and blessings of God, Deut. 31: 10—13. This seventh year's rest, as Moses predicted, Lev. 26: 34, 35, was for a long time neglected, 2 Chron. 36: 21 ; after the captivity it was more scrupulously observed.

CHAPTER V.

OF THE ARTS.

§ 80. The origin of the Arts.

They originated, no doubt, partly in necessity, partly in accident. At first they must have been very imperfect and very limited, but the inquisitive and active mind of man, seconded by his wants, soon secured to them a greater extent and fewer imperfections. Accordingly, in the fourth generation after the creation of man, we find mention made of artificers in brass and iron, and also of musical instruments, Gen. 4: 21—23. Those communities, which, from local or other causes, could not flourish by means of agriculture, of course directed their attention to and encouraged the arts. The arts, consequently, advanced with great rapidity, and were carried to a high pitch as far back as the time of Noah ; as we may learn from the very large vessel, which was built under his direction.

§ 81. State of the Arts from the Deluge till Moses.

Noah together with his sons and servants, who were engaged with him in the construction of the ark, must, as above intimated, have been well acquainted, at least with certain of the mechanic arts. They had also without doubt *seen* the operations of artificers in other ways besides that of building, and after the deluge imitated their works as well as they could. Hence not long after

this period, viz. the deluge, we find mention of many things, such as edifices, utensils, and ornaments, which imply a knowledge of the arts, Gen. 9: 21. 11: 1—9. 14: 1—16. 12: 7, 8. 15: 10. 17: 10. 18: 4, 5, 6. 19: 32. 21: 14. 22: 10. 23: 13—16. 24: 22. 26: 12, 15, 18. 27: 3, 4, 14. 31: 19, 27, 34. Traces and intimations of which occur continually, as the attentive reader will find, down to the time of Moses.

§ 82. The Arts among the Hebrews in the time of Moses.

Egypt in the early age of the world excelled all other nations in a knowledge of the arts. The Hebrews, in consequence of remaining four hundred years with the Egyptians, must have become initiated to a considerable degree into that knowledge, which their masters possessed. Hence we find among them men, who were sufficiently skilful and informed to frame, erect, and ornament the tabernacle. Moses, it is true, did not enact any special laws in favor of the *arts*, nor did he interdict them or lessen them in the estimation of the people ; on the contrary he speaks in the praise of artificers, Exod. 35: 30—35. 36: 1. et seq. 38: 22, 23, &c. The grand object of Moses, I mean in a temporal point of view, was to promote agriculture, and he thought it best, as was done in other nations, to leave the arts to the ingenuity and industry of the people.

§ 83. Arts among the Hebrews in Palestine.

Soon after the death of Joshua, a place was expressly allotted by Joab of the tribe of Judah to artificers. It was called the valley of craftsmen, גֵּיא חֲרָשִׁים 1 Chron. 4: 14. comp. Neh. 11: 35. About this time mention is made also of artificers in gold and silver, Judg. 17: 3—5. The arts could not, however, be said to flourish *much*, although it was a fact that those utensils and instruments, which were absolutely necessary, were to be obtained from the shops of craftsmen, except when they were carried away captives in war, Judg. 3: 31. 5: 8. 1 Sam. 13: 19. Some of the less complicated and difficult instruments used in agriculture, each one made for himself. The women spun, wove, and embroidered ; they made clothing not only for their families, but for *sale*, Exod. 35: 25.

1 Sam. 2: 19. Prov. 31: 18—31. Acts 9: 39. Employment, consequently, as far as the arts were concerned, was limited chiefly to those who engaged in the more difficult performances; for instance those who built chariots, hewed stones, sculptured idols or cast them of metal, made instruments of gold, silver, and brass, and vessels of clay and the like, Judg. 17: 4. Is. 29: 16. 30: 14. Jer. 28: 13. Artificers among the Hebrews were not, as among the Greeks and Romans, servants and slaves, but men of some rank, and as luxury and wealth increased they became quite numerous, Jer. 24: 1. 29: 2. 2 Kgs. 24: 14. In the time of David and Solomon, there were Israelites, who understood the construction of temples and palaces, but they were inferiour to the Tyrians, and were willing to take lessons from them, 1 Chron. 14: 1. 22: 15. From the frequent mention made, in the history of the Hebrews, of numerous instruments, and of various operations in metals, we may infer as well as from other sources, that quite a number of the arts were understood among them.

§ 84. State of the Arts after the Captivity.

During the captivity many Hebrews, (most commonly those, to whom a barren tract of the soil had been assigned,) applied themselves to the arts and merchandise. Subsequently, when they were scattered abroad among different nations, a knowledge of the arts became so popular, that the Talmudists taught, that all parents ought to learn their children some art or handicraft. They indeed mention many learned men of their nation, who practised some kind of manual labour, or as we should say, followed some trade. Accordingly, we find in the New Testament, that Joseph, the husband of Mary was a carpenter, and that he was assisted by no less a personage than our Saviour in his labours, Matt. 13: 55. Mark 6: 3. Simon is mentioned as a tanner in the city of Joppa, Acts 9: 43. 10: 32. Alexander, a learned Jew, was a coppersmith, 2 Tim. 4: 14; Paul and Aquila were tent-makers, *σκηνοποίοι*. Not only the Greeks, but the Jews also, esteemed certain trades *infamous*. At any rate the Rabbins reckoned the drivers of asses and camels, barbers, sailors, shepherds, and innkeepers in the same class with robbers. Those Ephesians and Cretans, who were lovers of gain, *αἰσχροκερδεῖς*, 1 Tim. 3: 8.

Tit. 1: 7, were men, as we may learn from ancient writers, who were determined to get money in however base a manner. The more eminent Greek tradesmen were united together in the time of the Apostles in a society, Acts 19: 25. comp. Xenophon, Cyrop. viii. 2, 4. Of some of the arts we must say something separately.

§ 85. Antiquity of the Art of Writing.

Whether symbolic representations were first used, afterwards hieroglyphics, then alphabetic writing, is not very clear, nor is it a point necessary to be determined in this place. In regard to alphabetic writing all the ancient writers attribute the invention of it to some very early age, and some country of the East; but they do not pretend to designate precisely either the age or the country. They say, further, that Cadmus introduced letters from Phenicia into Greece in the year, if we may credit the Parian chronicle, 1519 before Christ, i. e. forty-five years after the death of Moses.

Anticlides, (see Pliny's Natural History, vii. 57.) asserts and attempts to prove, that letters were invented in *Egypt* fifteen years before Phoroneus, the most ancient king of Greece, i. e. four hundred and nine years after the deluge, and in the one hundred and seventeenth year of Abraham. On this I remark, that they might have been *introduced* into Egypt at this time; but they had been *previously invented* by the Phenicians. *Epigenes*, who in the estimation of Pliny is weighty authority, informs us, that observations, made upon the heavenly bodies for seven hundred and twenty years at Babylon, were written down upon baked tiles, but Berosus and Critodemus, also referred to by Pliny, make the number of years four hundred and eighty. Pliny from these statements draws the conclusion, that the use of letters, as he expresses it, must have been eternal, i. e. extremely ancient. Simplicius, who lived in the fifth century, states on the authority of Porphyry, an acute historian, that *Calisthenes*, the companion of Alexander, found at Babylon a record of observations on the heavenly bodies for one thousand nine hundred and three years. Of course the record must have been begun in the year two thousand two hundred and thirty four before Christ, i. e. the eighty-ninth year of Abraham. This statement receives some confirmation from the fact, that

the month of *March* is called אֲדָר, *Adar*, in the Chaldaic dialect; and at the time mentioned, viz. the eighty ninth year of Abraham, the sun, during the whole month of *March*, was in the sign of the zodiac, called Aries or the ram. The word, אֲדָר, *Adar*, means the same with Aries. But, as letters were unquestionably invented for the purposes of commercial intercourse, they must have been known long before they were employed, to transmit the motions of the stars. Of this we have an evidence in the *bill of sale*, which as we have reason to suppose from the expressions used in Gen. 23: 20, was given to Abraham by the sons of Heth.

Hence it is not at all wonderful, that books and writings are spoken of in the time of Moses, as if well known, Exod. 17: 14. 24: 4. 28: 9—11. 32: 32. 34: 27, 28. Num. 33: 2. Deut. 27: 8. Nor is it a matter of surprise, that long before his time there had been public scribes, who kept written genealogies; they were called by the Hebrews, שׁוֹטְרִים, Exod. 6: 14. Deut. 20: 5—9. Even in the time of Jacob, SEALS, upon which names are engraved in the East, were in use, see Gen. 38: 18. 41: 42; which is another probable testimony to the great antiquity of letters.

NOTE I. Herodotus and Diodorus Siculus mention the existence in antiquity of two kinds of writing, the one *sacred*, the other *profane*. Clemens Alexandrinus and Porphyry mention *three* kinds, viz. the sacred, the profane, and the hieroglyphical. Some interpreters suppose, that the phrase חֶרֶט אֱנוֹשׁ *a man's pen*, Is. 8: 1. means the mode of writing which is denominated *profane*. *Hieroglyphics* were inscribed by the Egyptians, among whom they were used, upon stones. The phrase אֶבֶן מַשְׂכִּית, *a pictured* or *engraven stone*, Lev. 26: 1. Num. 33: 52, means a stone, engraven with hieroglyphical figures, which, in that age of idolatry, was liable to be worshipped. Those persons, who understood how to read hieroglyphics, חַרְטֻמִּים *magicians*, were held in high estimation and much honoured among the Egyptians, Exod. 8: 3. Gen. 41: 8.

NOTE II. Gesenius renders the word שׁוֹטְרִים *overseers, rulers*, or *officers*. In support of his rendering, he collates the Arabic word سَطَرَ *to preside*, and مُسَيْطِرٌ *an overseer*. But the Ara-

bic word سَطَرَ *to write*, and مُسَطِّرٌ *a scribe*, and the Syriac ܫܛܪܐ *a writing*, are nearer as regards form to the Hebrew, than those which are collated by Gesenius.

§ 86. THE EXTENSION OF ALPHABETICAL WRITING.

Letters, which had thus become known at the earliest period, were communicated by means of the Phenician merchants and colonies, and *subsequently* by Egyptian emigrants, through all the East and the West. A strong evidence of this is to be found in the different alphabets themselves, which betray by their resemblance a common origin. The Hebrew Patriarchs received their alphabet from the Phenicians or, what is the same thing, from the Canaanites; and that their posterity preserved a knowledge of alphabetical writing during their abode in Egypt, where essentially the same alphabet was in use, is evident from the fact, that the Hebrews while remaining there always had public genealogists, Deut. 24: 1—3. 17: 18, 19. The LAW also was ordered to be inscribed on stones; a fact which implies a knowledge of alphabetical writing. The writing thus engraven upon stones is designated by its appropriate name, viz. חָרוּת, comp. Exod. 32: 16, 32. Not a few of the Hebrews were able to read and write, Judg. 8: 14; yet very many were very illiterate. Hence those, who were capable of writing, wrote for others, when necessary. Such persons were commonly *priests*, who, as they do to this day in the East, bear an inkhorn in their girdle, Ezek. 9: 2, 3, 11. In the inkhorn were the materials for writing, and a knife for sharpening the pen, Jer. 36: 23. The rich and noble had scribes of their own, and *readers* also; whence there is more frequent mention made of *hearing*, than of reading, 1 K. 4: 3. 2 K. 12: 11. Is. 29: 18. Jer. 36: 4. Rom. 2: 13. James 5: 11. Rev. 1: 3. The *scribes* took youth under their care, who learnt from them the art of writing. Some of the scribes seem to have held public schools for instruction; some of which under the care of Samuel and other prophets became in time quite illustrious, and were called the schools of the prophets, 1 Sam. 19: 16. et seq. 2 K. 2: 3, 5. 4: 38. 6: 1. The disciples in these schools were not children or boys, but young men, who inhabited separate edifices, as is the case in the Persian academies. They were taught mu-

sic and singing, without doubt writing also, the Mosaic law, and poetry. They were denominated in reference to their instructors the *sons* of the prophets, teachers and prophets being sometimes called *fathers.* After the captivity there were schools for instruction either near the synagogues or in them, of which we shall speak hereafter.

§ 87. Materials and Instruments of Writing.

I. Materials from the vegetable kingdom.

1. *The leaves of trees.*

2. *The bark of trees,* from which in the process of time a sort of paper was manufactured.

3. *A table of wood,* לוּחַ, *πίναξ,* Is. 8: 1. Ezek. 37: 16. Luke 1: 63. In the East, these tables were not covered with wax as they were in the West; or at any rate very rarely so.

4. *Linen.* Linen was used for the object in question at Rome. Linen books are mentioned by Livy. *Cotton cloth* also, which was used for the bandages of Egyptian mummies, and inscribed with hieroglyphics, was one of the materials for writing upon.

5. *The paper made from the reed papyrus,* which, as Pliny has shown in his Natural History, XIII. 21—27, was used before the Trojan war.

II. Materials from the animal kingdom.

The skins of animals. They were but poorly prepared for the purpose, until some improved methods of preparation were invented at Pergamus, during the reign of Eumenes, about 200 years before Christ. Hence the skins of animals, prepared for writing, are called in Latin *pergamena,* in English *parchment* to this day, from the city Pergamus. They are sometimes denominated in Greek, *μεμβράνα,* 2 Tim. 4: 13.

III. Materials from the mineral kingdom.

1. *Tables of lead,* עֹפֶרֶת, Job 19: 24.

2. *Tables of brass, δέλτοι χαλκαῖ.* Of all the materials, brass was

considered among the most durable, and was employed for those inscriptions, which were designed to last the longest, 1 Mac. 8: 22. 14: 20—27.

3. *Stones or rocks,* upon which public laws, &c. were written. Sometimes the letters engraved were filled up with lime, Exod. 24: 12. 31: 18. 32: 19. 34: 1. et seq. Deut. 27: 1—9. comp. Josh. 8: 32. et seq. Job 19: 24.

4. *Tiles.* The inscriptions were made upon the tiles *first,* and afterwards they were baked in the fire. They are yet to be found in the ruins of Babylon; others of later origin are to be found in many countries in the East.

5. *The sand of the earth,* in which the children in India to this day learn the art of writing, and in which Archimedes himself delineated his mathematical figures, comp. John 8: 1—8. If in Ezekiel 3: 1, and in Revelation 10: 9, we are informed that books were *eaten,* we must remember, that the descriptions are figurative, and that they were eaten in *vision;* and consequently are not at liberty to draw the conclusion from these passages, that any substance was used as materials for writing upon, which was at the same time used for food. The representations alluded to are *symbolic,* introduced to denote a communication or revelation from God.

Instruments used in writing.

The instrument, commonly used for this purpose, was the *style,* Heb. חֶרֶט, עֵט. 1. When it was necessary to write upon hard materials, as tables of *stone* and *brass,* the style was made of *iron,* and sometimes tipped with diamond, Jer. 17: 1.

2. The letters were formed upon tablets of wood, (when they were covered with *wax,)* with a style sharpened at one end, broad and smooth at the other; by means of which, the letters, when badly written, might be rubbed out and the wax smoothed down. Wax, however, was but rarely used for the purpose of covering writing tables in such warm regions. When this was not the case, the letters were painted on the wood with a black tincture or ink.

3. On linen, cotton cloth, paper, skins, and parchment, the letters were painted with a very small brush, Heb. perhaps חֶרֶט, afterwards with a reed, which was split. The orientals use this elegant instrument to the present day instead of a pen. The knife, with which the reed was split, was called תַּעַר הַסּוֹפֵר, Jer. 36: 23.

Ink, called דְּיוֹ, is spoken of in Num. 5: 23. as well known and common, comp. Jer. 36: 18. and was prepared in various ways, which are related by Pliny, XVI. 6. XXX. 25. The most simple, and consequently the most ancient method of preparation, was a mixture of water with coals broken to pieces, or with soot, with an addition of gum. The ancients used *other* tinctures also; particularly, if we may credit Cicero de Nat. Deor. II. 20. and Persius III. 11. the ink extracted from the cuttle fish, חֶבְלָה, although their assertion is in opposition to Pliny. The Hebrews went so far as to write their sacred books in gold, as we may learn from Josephus, Antiq. XII. 2, 11. compared with Pliny XXXIII. 40.

§ 88. Respecting Books, סֵפֶר, סְפָרִים.

Books, (which are mentioned as very well known as early as Job 19: 23. Num. 21: 14. Exod. 17: 14,) were written most anciently on skins, on linen, on cotton cloth, and the reed papyrus; and subsequently on parchment. The leaves were written over in small columns, called דְּלָתוֹת, Jer. 36: 23. If the book were *large*, it was of course formed of a number of skins, of a number of pieces of linen or cotton cloth, or of papyrus, or parchment, connected together. The leaves were rarely written over on both sides, Ezek. 2: 9. Zech. 5: 1. Whether the lines were written *βουστροφηδόν*, as in the Sigean inscription, and in the Etruscan inscriptions, might yet be determined, if the stones mentioned Josh. 8: 32. could be found. The question, whether there was any space between the words, has been discussed in my *Introduction to the Old Testament*, T. V. p. 1. § 98.

Books being written upon very flexible materials, were rolled round a stick; and, if they were very long, round *two*, from the two extremities. The reader unrolled the book to the place which he wanted, *ἀναπτύξας τὸ βιβλίον,* and rolled it up again when he had read it, *πτύξας τὸ βιβλίον,* Luke 4: 17—20; whence the name מְגִלָּה *a volume*, or thing rolled up, Ps. 40: 7. Is. 34: 4. Ezek. 2: 9. 2 K. 19: 14. Ezra 6: 2. The leaves thus rolled round the stick, which has been mentioned, and bound with a string, could be easily sealed, Is. 29: 11. Dan. 12: 4. Rev. 5: 1. 6: 7. Those books, which were inscribed on tablets of wood, lead,

brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by.

NOTE. The orientals appear to take a pleasure in giving tropical or enigmatical titles to their books. The titles prefixed to the fifty-sixth, sixtieth, and eightieth psalms, appear to be of this description. And there can be no doubt, that David's elegy upon Saul and Jonathan, 1 Sam. 1: 18. is called קֶשֶׁת or *the bow*, in conformity with this peculiarity of taste.

§ 89. CONCERNING EPISTLES.

Epistles, which occur under the same Hebrew word with books, viz. סֵפֶר, are mentioned the more rarely, the further you go back into antiquity. An epistle is first mentioned 2 Sam. 11: 14. et seq. Afterwards there is more frequent mention of them, and sometimes an epistle is meant, when literally a messenger is spoken of, as in Ezra 4: 15—17. In the East letters are commonly sent unsealed. In case, however, they are sent to persons of distinction, they are placed in a valuable purse, which is tied, closed over with clay or wax, and then stamped with a signet, see Is. 29: 11. Neh. 6: 5. Job 38: 14. The most ancient epistles begin and end without either *salutation* or *farewell*, but under the Persian monarchy the salutation was very prolix. It is given in an abridged form in Ezra 4: 7—10. 5: 7. The apostles in their epistles used the salutation customary among the Greeks, but they omitted the usual farewell at the close, viz. *χαίρειν*, and adopted a benediction more conformable to the spirit of the Christian religion. Paul, when he dictated his letters, wrote the benediction at the close with his own hand, 2 Thess. 3: 17. He was more accustomed to dictate his letters than to write them himself.

§ 90. ON POETRY.

Poetry had its origin in the first ages of the world, when undisciplined feelings and a lively imagination naturally supplied strong expressions, gave an expressive modulation to the voice, and motion to the limbs; hence poetry, music and dancing were contemporaneous in origin. As far back as the time of Moses, po-

etry, not only among the Hebrews, but also among some other nations, had reached a great degree of perfection, Exod. xv. Deut. xxxii. Num. 21: 24, et seq. comp. also the book of Job. It afterwards flourished with great honour among the Hebrews for almost 1000 years. The design of it was not merely to excite pleasure, but also to preserve historical narrations, and that in such a way, that they might be sung on special occasions; but it was more particularly the object of this art, to declare in the most affecting manner the praises of the Deity, and to excite the people to good and to praiseworthy works; see the books of Psalms, Job, Proverbs, and Ecclesiastes; comp. also Gen. 3: 24. 4: 23. 9: 25—29.

§ 91. Character of the Hebrew Poetry.

Hebrew poetry, like the genuine poetry of all other nations, is characterised by ardent feelings, splendid thoughts, a great variety of beautiful images, strength of expression, condensation, and elegance. But it is distinguished in a number of particulars from the poetry of occidental nations.

I. The metaphors, comparisons, &c. are more bold and unusual; a point, which is capable of receiving much light from a collation of Arabic poems.

II. The ornaments, by which a subject is enriched in Hebrew poetry, are derived from the state of things, as they exist in the East, especially Palestine;

(1.) from the natural objects of that region, from Lebanon and its cedars, from Carmel, from the oaks of Bashan, from the gardens, the vineyards, and the forests, which enrich the land, and from the animals, viz. the oxen, the lions, and the gazelles, &c. that tread upon its surface;

(2.) from the occupations of husbandmen and shepherds;

(3.) from the history of the nation;

(4.) from the manners exhibited in common life, even from its vices, as drunkenness, fornication, and adultery;

(5.) from oriental mythology, which, in a great degree, though not in all respects, corresponds with the Greek and Roman. We find, for instance, mention made of the *chamber of the sun*, Ps. 19: 5, 6. but then there is this difference; the orientals do not convey him on a chariot, like the Greeks and Romans, but make

him fly with wings, Ps. 139: 9. Mal. 4: 2. The thunders are borne on chariots, but these chariots are not drawn by horses, but by cherubim, כְּרוּבִים, monsters that are symbolic of the clouds, Ezek. 1: 2—28. Ps. 18: 10. 99: 1. We find mention made of a golden age, Is. 2: 4. 11: 6—9. 24: 23. 30: 24—28. 60: 19, 20. 65: 4—25. 66: 1—5; of the infernal regions also, *sheol* or *hades*, שְׁאוֹל, ᾅδης, into which descend not only soldiers, warlike heroes and emperors, even all who die, but also by a figure of speech, conquered nations and states, and even trees, the symbols of states. The warriors repose in this wide abode on couches, with their armour placed beneath their head, Is. 14: 9—20. Ezek. 26: 20. 31: 14—18. 32: 7, 8. 17: 30. Matt. 16: 18. We find mention likewise of the *rivers of hades*, Ps. 18: 4—6. 2 Sam. 22: 5; and of a political heaven, which can be shaken, and the moon and the stars thereof be obscured or cast down with great confusion and overthrow, Hag. 2: 6, 21. Is. 24: 21—23. 34: 4. 65: 17. Amos 8: 9, 10. Matt. 24: 29.

III. The poems in the Hebrew language may have been measured by means of a certain number of syllables or words, but we have reason to believe, that the rhythm consisted essentially and chiefly in the *parallelism.* The parallelism, which is sometimes synonymous and sometimes antithetical, and sometimes shows itself merely in the construction, independent of the sense, consists in many cases of only two members, see Ps. 114: 1—8; in other instances there are three members, see Hos. 6: 1, 2; in other instances again there are four members, the first answering to the third, and the second to the fourth, see Deut. 32: 42. Sometimes the parallelism displays itself in five verses or members, the two first and the two last being parallel, and the middle one unequal, Is. 31: 4. or the first being parallel to the third, and the second to the fourth, and the fifth being unequal, see Ps. 19: 8—10. In some instances the poetry may be called irregular, i. e. incapable of being reduced to the more common forms of parallelism, Ps. 113: 5, 6. Micah 1: 4. These traits in the Hebrew poetry, when well understood, afford very considerable aid in the interpretation and criticism of the Bible, as for instance in such passages as Ps. 77: 18, 19. 139: 20. Is. 47: 11. 49: 6, 16. One may find, in the parallelisms in various places, a similarity in the cadences, which gives to them a more than ordinary musical effect, and seems to

be the result of art, see Judg. 14: 18. Prov. 7: 13—15. 29: 17. Is. 26: 20, 21. 40: 24. 49: 8. 51: 1, 2—5, 8. 53: 6, 7. Zech. 11: 1.

§ 92. On Music.

Music is coeval with poetry. Musical instruments were the invention of Jubal, Gen. 4: 21. and, as early as Gen. 31: 27, we are introduced to a whole choir. Afterwards music and poetry went hand in hand, and with equal step. The poet himself sung his own poems and accompanied his voice with instruments. Both music and poetry were esteemed of great consequence, and without doubt as long as poetry was cultivated, music was none the less so. The music of the Hebrews may be thought to have been too loud and noisy, but a person's opinion on a point of that kind will depend very much on his own personal habits and experience.

§ 93. Uses of Music among the Hebrews.

The Hebrews insisted on having music at marriages, on anniversary birthdays, on the days which reminded them of victories over their enemies, at the inauguration of their kings, in their public worship, and when they were coming from afar to attend the great festivals of their nation, Is. 30: 29. In the *tabernacle* and the *temple*, the Levites were the lawful musicians, but on other occasions any one who chose might use musical instruments. There was however, this exception; the holy silver trumpets were to be blown only by the priests, who, by the sounding of them, proclaimed the festival days, assembled the leaders of the people, and gave the signal for battle, and for the retreat, Num. 1: 1—10. David, in order to give the best effect to the music of the tabernacle, divided the four thousand Levites into twenty four classes, who sung psalms, and accompanied them with music. Each of these classes was superintended by a leader, מְנַצֵּחַ, placed over it; and they performed the duties, which devolved upon them, each class a week at a time in succession, 1 Chron. 16: 5. 23: 4, 5. 25: 1—31. comp. 2 Chron. 5: 12, 13. The classes collectively, as a united body, were superintended by three directors. This arrangement was subsequently continued by Solomon after

the erection of the temple, and was transmitted till the time of the overthrow of Jerusalem. It was indeed sometimes interrupted during the reign of the idolatrous kings, but was restored by their successors, 2 Chron. 5: 12—14. 29: 27. 35: 15. It was even continued after the captivity, Ezra 3: 10. Neh. 12: 45—47. 1 Mac. 4: 54. 13: 51. It should be remarked, however, that neither music nor poetry attained to the same excellence after the captivity, as before that period.

§ 94. Stringed Instruments.

1. The harp, כִּנּוֹר. This was the most ancient of this class of instruments, Gen. 4: 21. It was sometimes called *sheminith,* שְׁמִינִית, or *eight-stringed.* Ps. 6: 1. 12: 1. 1 Chron. 15: 21. although as we may gather from the coins or medals of the Maccabean age, there were some harps, which were furnished with only three strings. The harp, therefore, was of two kinds, one only of which is distinguished by a separate name, viz. that called *sheminith,* unless perchance separate names should be found for both in the Greek, the three-stringed harp being called *κιθάρα,* the other *κινύρα,* for these two words appear to be used with some distinction of this kind in 1 Mac. 4: 54. Josephus in his Jewish Antiquities, VII. 10. 3. assigns ten strings to the harp, an evidence that in his time the number of them had been increased. The strings of this instrument, it is lawful to suppose, were originally swept by the hand, but in Josephus' time, it was played with a small bow or fret; which act is denominated in Hebrew by the words תָּפַשׂ, נָגַן, שָׁאָה, הָמָה, נִבָּא and even זִמֵּר. This instrument, viz. the ancient harp, seems to have been called by the Babylonians פְּסַנְתֵּר and פְּסַנְטֵר Dan. 3: 5, 7, 10, 15.

II. The nablum or psaltery, נֵבֶל, *νάβλα, ναῦλα.* It is first mentioned in the psalms of David. In Psalms 33: 2. and 144: 9. it is called עָשׂוֹר *a ten-stringed instrument;* but in Ps. 92: 3. it is distinguished from it. Josephus, Antiq. VII. 10. 3. assigns to it twelve strings; which, taken in connexion with the fact above stated, leaves us to conclude, that it sometimes had ten and sometimes twelve strings. It was not played with a bow or fret, but with the fingers; the act of playing it is expressed in Hebrew by the word זִמֵּר. It resembled in form a right angled triangle or the

Greek Delta inverted ∇. The body of it was of wood and hollow, and was enclosed with a piece of leather tensely drawn. The chords were extended on the outside of the leather, and were fixed at one end into the transverse part of the triangular body of the instrument. Such is its form at the present day in the East, but it has only five strings in its modern shape, 2 Sam. 6: 5. 1 K. 10: 12. There was another instrument of this kind used in Babylonia; it was triangular in form, in Greek it is called σαμβύκη, in Hebrew, סַבְּכָא and שַׂבְּכָא; it had originally only four, but subsequently twenty strings, Dan. 3: 5, 7, 10, 15.

The chords of stringed instruments are denominated מִנִּים, Ps. 150: 4. At first they were the usual sort of strings twisted from flax or some like substance, but subsequently were manufactured from the entrails of sheep. Chords of the last kind are mentioned by Homer, as a recent invention.

§ 95. Wind Instruments.

1. The organ, (as it is called in the English version,) Heb. עֻגָב, *uggab*, Gen. 4: 21. It may be called the ancient *shepherd's pipe*, corresponding most nearly to the σύριγξ, or the pipe of Pan among the Greeks. It consisted at first of only one or two, but afterwards of about seven pipes made of reeds and differing from each other in length. The instrument, called *mashrokitha*, מַשְׁרוֹקִיתָא, used in Babylon, Dan. 3: 5. was of a similar construction.

II. חָלִיל *halil*, נְחִילוֹת *nehiloth*, and נֶקֶב *nekeb*, are wind instruments resembling the one just described, made of various materials, such as wood, reeds, horns, and bones. As far as we may be permitted to judge from the three kinds of pipes now used in the East, the Hebrew instrument called *nehiloth* is the one that is double in its structure, *halil* is perhaps the one of simpler form, having a single stem with an orifice through it, while *nekeb* answers to the one without an orifice, Is. 5: 12. 30: 29. Jer. 48: 36. Ps. 5: 1. Ezek. 28: 13.

III. סוּמְפֹּנְיָה, or according to the marginal reading סִיפֹּנְיָא, Dan. 3: 5, 10, was a wind instrument made of reeds, by the Syrians called *sambonja*, by the Greeks *samponja*, and by the Italians *zampogna*. According to Servius, it was of a crooked shape.

IV. The horn or crooked trumpet, קֶרֶן. This was a very an-

cient instrument. It was made of the horns of oxen, which were cut off at the smaller extremity, and thus presented an orifice, which extended through. In progress of time rams' horns were hollowed and employed for the same purpose. This instrument was called also שׁוֹפָר *shophar*, as we may learn both from Josephus and Jerome. It is probable, that in some instances, it was made of brass fashioned so as to resemble a horn. It was greatly used in war, and its sound resembled thunder.

V. THE STRAIGHT TRUMPET, חֲצֹצְרָה. This instrument was straight, a cubit in length, hollow throughout, and at the larger extremity shaped so as to resemble the mouth of a small bell. In times of peace, when the people or the rulers were to be assembled together, this trumpet was blown softly, which was expressed by the Hebrew word תָּקַע. When the camps were to move forward or the people to march to war, it was sounded with a deeper note; this was expressed by the Hebrew verb הֵרִיעַ, and by the phrase תָּקַע תְּרוּעָה.

§ 96. DIFFERENT SORTS OF DRUMS.

I. תֹּף, תֻּפִּים, rendered in the English version, *tabret* and *timbrel*, Gen. 31: 27. It consisted of a circular hoop either of wood or brass, three inches and six tenths wide, was covered with a skin tensely drawn, and hung round with small bells. It was held in the left hand, and beaten to notes of music with the right. The ladies through all the East, even to this day, dance to the sound of this instrument, Exod. 15: 20. Job 17: 6. 21: 12. 2 Sam. 6: 5.

II. THE CYMBAL, צֶלְצְלִים, מְצִלְּוֹת. There were two kinds of cymbals formerly, as there are to this day, in the East. The cymbal, called צִלְצְלֵי תְרוּעָה, consisted of two flat pieces of metal or plates; the musician held one of them in his right hand, the other in his left, and smote them together, as an accompaniment to other instruments. This cymbal and the mode of using it may be often seen in modern armies and military trainings. The second kind of cymbals, צִלְצְלֵי שָׁמַע, Ps. 150: 5. consisted of four small plates attached, two to each hand, which the ladies, as they danced, smote together. But מְצִלּוֹת, Zech. 14: 20. [Eng. vers. *bells*,] are not musical instruments, as some suppose, nor indeed bells,

but concave pieces or plates of brass, which were sometimes attached to horses for the sake of ornament.

III. מְנַעַנְעִים, *menaaneim*, 2 Sam. 6: 5; the word is derived from נוּעַ, *to move* or *to be shaken.* We may suppose, therefore, it was an instrument corresponding to the *sistrum*, by which word Jerome in his Latin version has rendered it. If this were the case, we may suppose also, that like the *sistrum*, (in Greek σεῖστρον, from σείω *to shake*,) it was a rod of iron bent into an oblong shape, or square at two corners and curved at the others, and furnished with a number of moveable rings, so that when shaken or struck with another rod of iron, it emitted the sound desired. The instrument used by the women, which occurs under the word שָׁלִשִׁים, 1 Sam. 18: 6, probably differed from the more common *sistrum* only by being of a triangular form.

Note.—The names of musical instruments which are very little known, are as follows.

I. הִגָּיוֹן, *higgaion*, Ps. 9: 16. 92: 4; perhaps this word was used to designate some sort of song or poem.

II. גִּתִּית, *gittith*, Ps. 8: 1. 81: 1. 84: 1. derived from גַּת, *a wine press;* an instrument, which was played at the treading out of the grapes. Some suppose, it derived its name from Gath, a city of the Philistines.

III. עַלְמוּת לַבֵּן, *almuth labben*, Ps. 9: 1; a better reading of the Hebrew would be עֲלָמוֹת לְבֵן, for *Ben* was the name of a musician in the time of David, 1 Chron. 15: 18. What the meaning of the word עֲלָמוֹת, is, is not very clear; perhaps it was a kind of harp, and hence, 1 Chron. 15: 20. is interchanged with שְׁמִינִית, a harp of eight strings.

IV. יְדוּתוּן, *jeduthun*, Ps. 39: 1. 67: 1, an instrument thus denominated from some musician of that name.

V. מַחֲלַת *mahalath*, Ps. 88: 1. 53: 1, perhaps an instrument like the shepherd's pipe; comp. the Ethiopic word *mahlet*, which in Gen. 4: 21. answers to the Greek κιθάρα. Some other words and phrases, such as *shushan-eduth*, Ps. 60: 1. appear to be enigmatical inscriptions of the psalms, to which they are prefixed.

§ 97. On Dancing.

The Mohammedans esteem dancing a sport unworthy the dignity of a man, and accordingly leave it to the women. It is practised in such an indecorous manner among the modern orientals, that they would be still nearer the truth, if they should pronounce it an art unworthy to be indulged in by either sex. It was different anciently. Among the Greeks it was a sort of *pantomime*, a mimic representation of the common actions of life, and, in some instances, of deeds of war. It was accordingly admitted among the gymnastic sports. The dancers danced to the notes of the timbrel; they exhibited many inflections of the body and many gesticulations with the hands; they danced, beating the floor in a circle, following the one they had chosen for a leader, with regular and artificial pulsations of the feet, Exod. 15: 20. Judg. 11: 34. 1 Sam. 18: 6—7. Jer. 31: 4, 13. Sometimes men who were singers or musicians, took a part in these dances; in this case the singers went forward, those who played on instruments followed, and the dancing women girded them on both sides, Ps. 68: 26. The dance was called in Hebrew מָחוֹל; it was practised on the national festivals, and made part of the sacred worship. The nobles and the princes of the people engaged in this ceremony, but did not mingle in it with the common multitude. This was the ground of the reproach, which Michal threw out against David, who danced before the ark in company with the rest of the people, 2 Sam. 6: 16—23. In the later periods of the Jewish history, the kings and great men appear to have been rather the spectators, than the parties in dances, see Matt. 6: 21—25.

Note.—The art of oratory never flourished in the East. Paul, accordingly, when he appeared among the Greeks who estimated eloquence very highly, although it was at that time degenerate and declining, was not listened to with that interest, with which he might otherwise have been. Paul, however, displays, in his speeches recorded in the Acts of the Apostles, a good arrangement and no little skill in the art of persuasion.

CHAPTER VI.

ON THE SCIENCES.

§ 98. The Origin of the Sciences.

When the arts had been reduced by long practice and meditation to fixed and definite rules, they were succeeded by the sciences; which in fact are nothing more than the reduction, into a more regular and philosophic form, of those rules and theories, which have been ascertained and approved by inquiry and practice. We are able to discover the beginnings, the indistinct vestiges of the sciences in very remote periods; and in some nations more strikingly than in others. The Egyptians and Babylonians excelled in scientific knowledge all others. The Arabians also are favourably mentioned in this respect, 1 K. 4: 30; also the Edomites, Jer. 49: 7. The Hebrews became renowned for their intellectual culture in the time of David, and especially of Solomon, who is said to have surpassed all others in wisdom; a circumstance, which was the ground of the many visits, which were paid to him by distinguished foreigners, 1 K. 5: 9—14. His example, which was truly an illustrious one, was beyond question imitated by other kings. The literature of the Hebrews was limited chiefly to ethics, religion, the history of their nation, and natural history; on which last subject, Solomon wrote many treatises no longer extant. The Hebrews made but little progress in science and literature after the time of Solomon. During their captivity, it is true, they acquired many foreign notions, with which they had not been previously acquainted; and they subsequently borrowed much, both of truth and of falsehood, from the philosophy of the Greeks. The author of the book of Wisdom, with some others of the Jewish writers, has made pretty good use of the Greek philosophy. It is clear, notwithstanding this, that the Jews after the captivity fell below their ancestors in respect to *history;* as the published annals of that period are not of a kindred character, with those of the primitive ages of their country.

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§ 99. History, Genealogy, and Chronology.

That the art of historical writing was anciently much cultivated in the East, the Bible itself is an ample testimony ; for it not only relates the prominent events, from the creation down to the fifth century before Christ, but speaks of many historical books, which have now perished ; and also of many monuments, erected in commemoration of remarkable achievements and furnished with appropriate inscriptions. These monuments are denominated by various names, as מַצֵּבָה , יָד , זִכָּרוֹן . The Babylonians also, the Assyrians, the Persians, and Tyrians, had their *Historical Annals.* Among the Egyptians, there was a separate order, viz. *the Priests,* one part of whose duty it was, to write the history of their country. In the primitive ages the task of composing annals fell in most nations upon the priests, but at a later period the king had his own secretaries, whose special business it was to record the royal sayings and achievements. The *prophets* among the Hebrews recorded the events of their own times, and, in the earliest periods, the *genealogists* interwove many historical events with their accounts of the succession of families. Indeed, it should not be forgotten, that ancient history generally partakes more of a genealogical, than of a chronological character. Hence the Hebrew phrase for genealogies, סֵפֶר תּוֹלְדוֹת , is used also for history, Gen. 6: 9. 10: 1 ; and hence no *epoch,* more ancient than that of Nabonassar, is any where found. In the Bible, however, this defect, in regard to a regular chronological system, is in a manner compensated by the insertion in various places of definite periods of time, and by chronological genealogies. In giving a concise account of the genealogy of a person, the Hebrews, as well as the Arabs, took the liberty to omit, according to their own pleasure, one or more generations, Ruth 4: 18, 22. Ezra 7: 1—5. Matt. 1: 8. It was considered so much of an honor, to have a name and a place in these *family annals,* that the Hebrews, from their first existence as a nation, had public genealogists, denominated שׁוֹטֵר, שֹׁטְרִים .

Not only the Hebrews, but, if we may credit Herodotus and Diodorus Siculus, the Egyptians also, assigned a certain period to a generation. According to their estimation, three generations

made a hundred years. In the time of Abraham, however, when men lived to a greater age, a hundred years made a generation. This is clear from Gen. 15: 13, 16. and from the circumstance, that Abraham, Isaac, and Jacob dwelt two hundred and fifteen years in the land of Canaan, and yet there were only two generations.

§ 100. Arithmetic, Mathematics, Astronomy, and Astrology.

I. *Arithmetic.* The more simple methods of arithmetical calculation are spoken of in the Pentateuch, as if they were well known. The merchants of that early period must, for their own convenience, have been possessed of some method of operating by numbers. And that they were able to do it, to some considerable extent, may be argued from the fact, that they had separate words, viz. רִבּוֹ , רְבָבָה , for so large a number as 10,000, Gen. 24: 60. Lev. 26: 8. Deut. 32: 30.

II. *Mathematics.* By this we understand geometry, mensuration, navigation, &c. As far as a knowledge of them was absolutely required by the condition and employments of the people, we may well suppose that knowledge to have actually existed; although no express mention is made of them.

III. *Astronomy.* The interests of agriculture and navigation required some knowledge of astronomy. An evidence, that an attempt was made at a very early period, to regulate the year by the annual revolution of the sun, may be found in the fact, that the Jewish months were divided into thirty days each, see Gen. 7: 11. 8: 4. In astronomy, the Egyptians, Babylonians, and Phenicians exhibited great superiority. We are informed, there were magicians or enchanters in Egypt, Exod. 7: 11. Lev. 20: 27. 19: 31. Deut. 18: 10. denominated in Hebrew מְכַשְּׁפִים , because they computed eclipses of the sun and moon, and pretended to the people, that they produced them by the efficacy of their own enchantments. Some of the constellations are mentioned by name, Job 9: 9. 38: 31, 32. Is. 13: 10. Amos 5: 8. 2 K. 23: 5.

IV. *Astrology.* It is by no means a matter of wonder, that the Hebrews did not devote greater attention to astronomy, since the study of *astrology*, which was intimately connected with that of astronomy, and was very highly estimated among the neighbouring nations, Is. 47: 9. Jer. 27: 9. 50: 35. Dan. 2: 13, 48. was interdicted to the Hebrews, Deut. 18: 10. Lev. 20: 27. Daniel, indeed,

studied the art of astrology at Babylon, but he did not practise it, Dan. 1: 20. 2: 2. The astrologers, (and those wise men mentioned in Matt. 2: 1, et seq. appear to have been such,) divided the heavens into apartments or habitations, to each one of which apartments, they assigned a ruler or president. This fact developes the origin of the word, *Βεελζεβούλ*, בַּעַל זְבוּל, or *the lord of the (celestial) dwelling*, Matt. 10: 25. 12: 24, 27. Mark 3: 22. Luke 11: 15—19.

§ 101. Division of the Day and Night.

The Hebrews, in conformity with the Mosaic law, reckoned the day from evening to evening. The *natural* day, i. e. the portion of time from sunrise to sunset, was divided by the Hebrews, as it is now by the Arabians, into six unequal parts.

These divisions were as follows :

I. שַׁחַר, also נֶשֶׁף, *the break of day*. The portion of time was at a recent period divided into *two* parts, in imitation of the Persians ; the first of which began, when the *eastern*, the second, when the *western* division of the horizon was illuminated. The authors of the Jerusalem Talmud divided it into *four* parts, the first of which was called in Hebrew אַיֶּלֶת הַשַּׁחַר, which occurs in Ps. 22: 1. and corresponds to the phrase *λίαν πρωΐ* in the New Testament, Mark 16: 2. John 20: 1.

II. בֹּקֶר, *the morning* or *sunrise*.

III. חֹם הַיּוֹם, *the heat of the day*. It begins about nine o'clock, Gen. 18: 1. 1 Sam. 11: 11.

IV. צָהֳרַיִם, *midday*.

V. רוּחַ הַיּוֹם, *the cool of the day*, literally *the wind* of the day. This expression is grounded in the fact, that a wind commences blowing regularly for a few hours before sunset, and continues till evening, Gen. 3: 8.

VI. עֶרֶב, *the evening*. It was divided into two parts, עַרְבַּיִם ; the first of which began according to the Karaites and Samaritans at sunset, the second, when it began to grow dark. But according to the Rabbins, the first commenced just before sunset, the second precisely at sunset. The Arabians agree with the Karaites and Samaritans ; and in this way the Hebrews appear to have computed previous to the captivity.

Hours, שָׁעָה. The mention of them occurs first in Dan. 3: 6, 15. 5: 5. Hours were first measured by *gnomons*, which merely indicated the meridian ; afterwards, by the *hour-watch*, σκιάθηρον; and subsequently still, by the *clepsydra*, or instrument for measuring time by means of water. The hour watch or dial, otherwise called the sun-dial, is mentioned in the reign of king Hezekiah, 2 Kgs. 20: 9, 10. Is. 38: 8. Its being called " the sun-dial of Ahaz," renders it probable, that Ahaz first introduced it from Babylon, whence also Anaximenes the Milesian brought the first *skiatheron* into Greece. This instrument was of no use during the night, nor indeed, during a cloudy day. In consequence of this defect, the *clepsydra* was invented, which was used in Persia, as late as the 17th century, in its simplest form.

The *clepsydra* was a small circular vessel, constructed of thinly beaten copper or brass, and having a small perforation through the bottom. It was placed in another vessel filled with water. The diameter of the hole, in the bottom of the *clepsydra*, was such, that it filled with water in three hours, and sunk. It was necessary, that there should be a servant to tend it; who should take it up, when it had sunk, pour out the water, and place it again empty, on the surface of the water in the vase.

The hours of principal note, in the course of the day, were the third, the sixth, and the ninth. These hours, it would seem, were consecrated by Daniel to prayer, Dan. 6: 10. comp. Acts 2: 15. 3: 1. 10: 9. The day was divided into twelve hours, which of course varied in length, being shorter in the winter and longer in the summer, John 11: 9. In the winter, therefore, the *clepsydras* were covered internally with wax, that the water might subside from them more rapidly. The hours were numbered from the *rising of the sun*, so that at the season of the equinox, the third corresponded to the ninth of our reckoning, the sixth to our twelfth, and the ninth to 3 o'clock in the afternoon. At other seasons of the year, it is necessary to observe the time, when the sun rises, and reduce the hours to our time accordingly. We observe, therefore, that the sun in Palestine, *at the summer solstice*, rises at five of our time, and sets about seven. *At the winter solstice*, it rises about seven and sets about five.

Before the captivity, the *night* was divided into three watches. The FIRST, which continued till midnight, was denominated ראשׁ

אַשְׁמֻרוֹת *the commencing* or *first watch*, Lam. 2: 19. The SECOND was denominated אַשְׁמֹרֶת הַתִּיכוֹנָה *the middle watch*, and continued from midnight, till the crowing of the cock, Judg. 7: 19. The THIRD, called אַשְׁמֹרֶת הַבֹּקֶר *the morning watch*, extended from the second to the rising of the sun. These divisions and names appear to have owed their origin to the watches of the Levites in the tabernacle and temple, Exod. 14: 24. 1 Sam. 11: 11. In the time of Christ however, the *night*, in imitation of the Romans, was divided into *four* watches. According to the English mode of reckoning they were as follows.

I. *Ὀψέ, the evening*, from twilight to nine o'clock.

II. *Μεσονύκτιον, the midnight*, from nine to twelve.

III. *Ἀλεκτοροφωνία, the cock-crowing*, from twelve to three.

IV. *Πρωΐ*, from three o'clock till day-break.

The asssertions of the Talmudists in opposition to this statement are not to be regarded.

§ 102. Of Weeks.

A period of seven days, under the usual name of a week, שָׁבוּעַ, is mentioned as far back as the time of the deluge, Gen. 7: 4, 10. 8: 10, 12. also Gen. 29: 27, 28. It must therefore, be considered a very ancient division of time, especially, as the various nations, among whom it has been noticed, for instance the Nigri in Africa, (see Oldendorp's Gesch. der Mission, I. 308.) appear to have received it from the sons of Noah. The enumeration of the days of the week commenced at Sunday. Saturday was the last or seventh, and was the Hebrew sabbath, or day of rest. The Egyptians gave to the days of the week the same names, that they assigned to the planets. From the circumstance, that the sabbath was the principal day of the week, the whole period of seven days was likewise called שַׁבָּת, Syriac ܫܰܒܬܳܐ, in the New Testament, *σάββατον* and *σάββατα*. The Jews accordingly, in designating the successive days of the week, were accustomed to say, the first day of the sabbath, i. e. *of the week*, the second day of the sabbath, viz. Sunday, Monday, &c. Mark 16: 2, 9. Luke 24: 1. John 20: 1, 19. In addition to the week of days, the Jews had three other seasons, denominated weeks, Lev. 25: 1—17. Deut. 16: 9, 10.

I. The *week of weeks*. It was a period of seven weeks or forty nine days, which was succeeded on the fiftieth day by the feast of pentecost, Greek πεντηκοστή, *fifty*, Deut. 16: 9, 10.

II. *The week of years*. This was a period of seven years, during the last of which, the land remained untilled, and the people enjoyed a sabbath or season of rest.

III. *The week of seven sabbatical years*. It was a period of forty-nine years, and was succeeded by the year of jubilee, Lev. 25: 1—22. 26: 34.

§ 103. Of the Months and the Year.

The *lunar* changes without doubt were first employed in the measurement of time. *Weeks*, however, were not, as some suppose, suggested by these changes, since four weeks make only twenty-eight days, while the lunar period is twenty-nine and a half. Nor is it rational to suppose, that the changes of the moon first suggested the method of *computation by years*. Years were regulated at first by the return of summer or autumn. But when in the progress of time it was discovered, that the ripe fruits, by which the year had been previously limited, statedly returned after about twelve lunar months, or three hundred and fifty-four days, the year was regulated by those months, and restricted to that number of days. In the course of seventeen years, however, it was seen, that, on the return of the same month, all the appearances of nature were reversed. Hence, as is evident from the history of the deluge, an attempt was made to regulate the months by the motion of the sun, and to assign to each of them thirty days; but it was, nevertheless, observed, after ten or twenty years, that there was still a defect of five days.

Moses did not make any new arrangement in regard to the lunar months of the Hebrews, nor the year, which was solar, but in order to secure a proper reduction of the lunar to the solar year, he obligated the priests, to present at the altar on the second day of the passover, or the sixteenth day after the first new moon in April, a ripe sheaf. For if they saw on the last month of the year, that the grain would not be ripe, as expected, they were compelled to make *an intercalation*, which commonly happened on the third year.

After their departure from Egypt, there existed among the

Hebrews two modes of reckoning the months of the year ; the one *civil*, the other *sacred*. The beginning of the *civil* year was reckoned from the seventh month, or Tishri, i. e. the first new-moon in October. The commencement of the *sacred* year was reckoned from the month Nisan, or the first new-moon in April, because the Hebrews departed from Egypt on the fifteenth day of that month, Exod. 12: 2. The prophets use this reckoning. The *civil* year, which was the more ancient, was used only in civil and agricultural concerns. The Jewish Rabbins say, that March and September, instead of April and October, were the initial months, of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews, being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages ; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis, see Commentat. de Mensibus Hebraeorum in Soc. Reg. Goett. 1763—1768, p. 10. et seq.

Months, יְרָחִים, sometimes also called חֳדָשִׁים, from the circumstance of their commencing with the new-moon, anciently had no separate names, with the exception of the *first*, which was called Abib, i. e. " the month of the young ears of corn," Exod. 13: 4. 23: 15. 34: 18. Deut. 16: 1. During the captivity, the Hebrews adopted the Babylonian names for their months. They were as follows ;

I. נִיסָן—NISAN, reckoned from new-moon	of April, Neh. 2: 1.
II. זִיו—ZIF or ZIV, also called אִיָּר,—	of May, 1 K. 6: 1.
III. סִיוָן—SIVAN,	of June, Est. 8: 9.
IV. תַּמּוּז—TAMMUZ,	of July.
V. אָב—AB,	of August.
VI. אֱלוּל—ELUL,	of Sept. Neh. 6: 15.
VII. תִּשְׁרִי—TISHRI, also יֶרַח הָאֵתָנִים,	of Oct. 1 K. 8: 2.
VIII. בּוּל—BUL, also מַרְחֶשְׁוָן,	of Nov. 1 K. 6: 38.
IX. כִּסְלֵו—KISLEV,	of Dec. Neh. 1: 1.
X. טֵבֵת—TEBETH,	of Jan. Est. 2: 16.

XI. שְׁבָט — Shebat, of February, Zech. 1: 7.
XII. אֲדָר — Adar, of March, Est. 3: 7.

The first month here mentioned, Nisan, was originally called Abib. The intercalary month is denominated in Hebrew אֲדָר.

Note. The division of the year into six parts has already been mentioned § 19. and need not be repeated here; but we cannot avoid saying a few words on a subject, connected with the present one, viz. *the longevity of the antediluvians.* Certain critics have put their skill into requisition to convert the *hundreds* of their years into *tens*, or into quarters of years, or into months, or into summers and winters. Certainly they forget, that the orientals of the earliest period, as well as the modern Arabs, not only had a knowledge of the proper solar year, but divided it both into months and into six periods of two months each. Clearly then, if the author of the first part of Genesis had meant to say, that the antediluvians lived so many months or other less periods of time, instead of so many years, he would have said so, in the terms commonly used to express those minor divisions. Besides, the attempt, to reduce the years of the antediluvians to *months* especially, will make them, in some instances, the fathers of children at five years of age. What some of the ancients say, in regard to a year much shorter than the solar one, is, as Diodorus Siculus expressly assures us, nothing more than a mere conjecture, originated, to account for the great number of years, which the Egyptians and other nations attributed to their ancestry.

§ 104. Surveying, the Mechanic Arts, and Geography.

I. *Surveying.* Measures of length are mentioned, Gen. 6: 15, 16. A knowledge of the method of measuring lands is implied in the account given Gen. 47: 20—27. Mention is made, in the books of Job and Joshua, of *a line* or *rope* for the purpose of taking measurements, קַו, חֶבֶל. It was brought by the Hebrews out of Egypt, where, according to the unanimous testimony of antiquity, surveying first had its origin, and, in consequence of the inundations of the Nile, was carried to the greatest height. It was here, as we may well conclude, that the Hebrews acquired so much knowledge of the principles of that science, as to enable them, with the aid of the

measuring line abovementioned, to partition and set off geographically the whole land of Canaan. The weights used in weighing solid bodies, Gen. 23: 15, 16. provided they were similar to each other in form, imply a knowledge of the rudiments of stereometry.

II. *The Mechanic Arts.* No *express* mention is made of the mechanic arts; but that a knowledge of them, notwithstanding, existed, may be inferred from the erection of Noah's ark and the tower of Babel; also from what is said of the Egyptian chariots, Gen. 41: 43. 45: 19. 50: 9. Exod. 14: 6, 7; and from the instruments used by the Egyptians in irrigating their lands, Deut. 11: 10. It is implied in the mention of these, and subsequently of many other instruments, that other instruments still, *not* expressly named, but which were of course necessary for the formation of those which *are* named, were in existence.

III. *Geography.* Geographical notices occur so frequently in the Bible, that it is not necessary to say much on this point, see Gen. 10: 1—30. 12: 4—15. 14: 1—16. 28: 2—9. 49: 13, &c. Perhaps, however, it deserves to be repeated, that, in the time of Joshua, the whole of Palestine was subjected to a geographical division, Josh. 18: 9. It is evident then, from their geographical knowledge, as well as from other circumstances already mentioned, that there must have existed among the Hebrews the rudiments, if nothing more, of mathematical science.

§ 105. Medicine.

At Babylon the sick, when they were first attacked with a disease, were left in the streets, for the purpose of learning from those who might pass them, what practices, or what medicines they had found of assistance, when afflicted with a similar disease. This was perhaps done also in other countries. The Egyptians carried their sick into the temples of *Serapis;* the Greeks carried theirs into those of *Esculapius.* In both of these temples, there were preserved written receipts of the means by which various cures had been effected. With the aid of these recorded remedies, the *art of healing* assumed in the progress of time the aspect of a science. It assumed such a form, first, in Egypt, and at a much more recent period, in Greece; but it was not long before those of the former were surpassed in excellence by the phy-

sicians of the latter country. That the Egyptians, however, had no little skill in medicine, may be gathered from what is said in the Pentateuch respecting the marks of leprosy. That some of the medical prescriptions should fail of bringing the expected relief, is nothing strange, since Pliny himself mentions some, which are far from producing the effects, he ascribes to them. *Physicians*, רֹפְאִים, רֹפֵא, are mentioned first in Gen. 50: 2. Exod. 21: 19. Job 13: 4. Some acquaintance with chirurgical operations is implied in the rite of circumcision, Gen. 17: 11—14. There is ample evidence, that the Israelites had some acquaintance with the internal structure of the human system, although it does not appear, that dissections of the human body for medical purposes were made till as late as the time of Ptolemy. That physicians sometimes undertook to exercise their skill in removing diseases of an internal nature, is evident from the circumstance of David's playing upon the harp, to cure the malady of Saul, 1 Sam. 16: 16. *The art of healing* was committed among the Hebrews, as well as among the Egyptians, to the priests; who, indeed, were obliged, by a *law* of the state, to take cognizance of leprosies, Lev. 13: 1—14, 57. Deut. 24: 8, 9. Reference is made to physicians who were not priests, and to instances of sickness, disease, healing, &c. in the following passages, 1 Sam. 16: 16. 1 K. 1: 2—4. 15: 23. 2 K. 8: 29. 9: 15. Is. 1: 6. Jer. 8: 22. Ezek. 30: 21. Prov. 3: 18. 11: 30. 12: 18. 16: 15. 29: 1. The probable reason of king Asa's not seeking help from God, but from the physicians, as mentioned 2 Chron. 16: 12. was, that they had not at that period recourse to the simple medicines which nature offered, but to certain superstitious rites and incantations; and this, no doubt, was the ground of the reflection which was cast upon him. The balm or balsam, צֳרִי, צְרִי, was particularly celebrated as a medicine, Jer. 8: 22. 46: 11. 51: 8. That mineral baths were deemed worthy of notice may be inferred from Gen. 36: 24. [see Gesenius on the word יֵמִים.] About the time of Christ, the Hebrew physicians both made advancements in science, and increased in numbers, Mark 5: 26. Luke 4: 23. 5: 31. 8: 43. Josephus, Antiq. XVII. 6. 5. It appears from the Talmud, *Shabbath*, p. 110, that the Hebrew physicians were accustomed to salute the sick by saying, "*Arise from your disease.*" This salutation had an effect in the mouth of Jesus, Mark 5: 41. According to the Jerusalem Talmud, a sick man

was judged to be in a way of recovery, who began to take his usual food, comp. Mark 5: 43.

§ 106. Physics, Natural History, and Philosophy.

Physics, or natural philosophy, has secured but little attention in the East. A knowledge of the animal, vegetable, and mineral kingdoms, or the science of *natural history*, was always much more an object of interest. We are informed in 1 Kgs. 4: 33. that Solomon himself had given a description of the animal and vegetable kingdoms.

Traces of *philosophy*, strictly so called, i. e. the system of prevailing moral opinions, may be found in the book of Job, in the 37th, 39th, and 73d Psalms, also in the books of Proverbs and Ecclesiastes, but chiefly in the apocryphal book of Wisdom, and the writings of the son of Sirach. During the captivity, the Jews acquired many new notions, particularly, from the Mehestani, and appropriated them, as occasion offered, to their own purposes. They at length became acquainted with the philosophy of the Greeks, which makes its appearance abundantly in the book of Wisdom. After the captivity, the language, in which the sacred books were written, was no longer vernacular. Hence arose the need of an interpreter on the sabbatic year, a time, when the whole law was read; and also on the sabbath in the synagogues, which had been recently erected, in order to make the people understand what was read. These interpreters learnt the Hebrew language at the schools. The teachers of these schools, who, for the two generations preceding the time of Christ, had maintained some acquaintance with the Greek philosophy, were not satisfied with a simple interpretation of the Hebrew idiom, as it stood, but shaped the interpretation, so as to render it conformable to their philosophy. Thus arose contentions, which gave occasion for the various sects of Pharisees, Sadducees, and Essenes. In the time of our Saviour, divisions had arisen among the Pharisees themselves. No less than eighteen nice questions, if we may believe the Jewish Rabbins, were contested, at that period, between the schools of Hillel and Shammai. One of which questions was an inquiry, "What cause was sufficient for a bill of divorce?" If the Shammai and Hillel of the Talmud are the same

with the learned men mentioned in Josephus, viz. Sameas and Pollio, who flourished thirty-four years before Christ, then Shammai or Sameas is undoubtedly the same with the Simeon, who is mentioned Luke 2: 25—35. and his son Gamaliel, so celebrated in the Talmud, is the same with the Gamaliel, mentioned Acts 5: 34. 22: 3.

Anciently learned men were denominated among the Hebrews חֲכָמִים, as among the Greeks they were called σοφοί, i. e. *wise men.* In the time of Christ the common appellative for men of that description was γραμματεύς, in the Hebrew סוֹפֵר, *a scribe.* They were addressed by the honorary title of ***Rabbi*** רַב, רַבִּי, i. e. *great* or *master.* The Jews, in imitation of the Greeks, had their seven wise men, who were called ***Rabboni,*** רַבָּן. Gamaliel was one of the number. They called *themselves* the children of wisdom ; an expression, which corresponds very nearly to the Greek φιλόσοφος, Matt. 11: 19. Luke 7: 35. The heads of sects were called *fathers*, Matt. 12: 27. 23: 1—9. The disciples, תַּלְמִידִים, were denominated sons or children. The Jewish teachers, at least *some* of them, had private lecture rooms, but they also taught and disputed in synagogues, in temples, and in fact, wherever they could find an audience. The method of these teachers was the same with that, which prevailed among the Greeks. Any disciple, who chose, might propose questions, upon which it was the duty of the teachers to remark and give their opinions, Luke 2: 46. The teachers were not invested with their functions by any formal act of the church or of the civil authority ; they were self-constituted. They received no other salary than some voluntary present from the disciples, which was called an *honorary*, τιμή, HONORARIUM, 1 Tim. 5: 17. They acquired a subsistence in the main by the exercise of some art or handicraft. That they took a higher seat than their auditors, although it was probably the case, does not follow, as is sometimes supposed, from Luke 2: 46. According to the Talmudists they were bound to hold no conversation with women, and to refuse to sit at table with the lower class of people, John 4: 27. Matt. 9: 11. The subjects, on which they taught were numerous, commonly intricate, and of no great consequence ; of which there are abundant examples in the Talmud.

NOTE.—A sort of academical degree was conferred on the pupils in the Jewish seminaries, which, after the destruction of Jerusalem, were established at Babylon and Tiberias. The circumstances, attending the conferring of this degree, are described by Maimonides, Jad chazaka, Lib. VI. 4, as follows.

I. The candidate for the degree was examined, both in respect to his moral character and his literary acquisitions.

II. Having undergone this examination with approbation, the disciple then ascended an elevated seat, Matt. 23: 2.

III. A writing tablet was presented to him to signify, that he should write down his acquisitions, since they might escape from his memory, and, without being written down, be lost.

IV. A key was presented to signify, that he might now open to others the treasures of knowledge, Luke 11: 52.

V. Hands were laid upon him; a custom derived from Num. 27: 18.

VI. A certain power, or authority, was conferred upon him, probably to be exercised over his own disciples.

VII. Finally, he was saluted, in the school of Tiberias, with the title of *Rabbi*, רַב, in the school of Babylon, with that of *Master*, מָר.

CHAPTER VII.

OF COMMERCE.

§ 107. Antiquity of Commerce.

Merchandize, in its various branches, was carried on in the East, at the earliest period of which we have any account; and it was not long before the traffic between nations, both by sea and land, was very considerable. Accordingly frequent mention is made of public roads, fording places, bridges, and beasts of burden; also of ships for the transportation of property, of weights, measures, and coin, both in the oldest parts of the Bible, and in the most ancient profane histories, Gen. 10: 4—5. 12: 5. 23: 16. 37: 25, 26. 42: 1—5. Judg. 5: 17. Exod. 20: 23. 25: 4. Deut. 3: 14. 19: 3. Josh. 13: 2. 12: 5. 13: 13. 1 Sam. 27: 8—10. 2 Sam. 3: 3. 13: 37. 15: 8.

§ 108. Commerce of the Phenicians, Arabians, and Egyptians.

The Phenicians anciently held the first rank, as a commercial nation. They were in the habit, either themselves in person or by their agents, of purchasing goods of various kinds throughout all the East. They then carried them in ships on the Mediterranean, as far as the shores of Africa and Europe, brought back in return merchandize and silver, and disposed of these again in the more Eastern countries. The first metropolis of the Phenicians was Sidon; afterwards Tyre became the principal city. Tyre was built two hundred and forty years before the temple of Solomon, or twelve hundred and fifty one before Christ. The Phenicians had ports of their own in almost every country, the most distinguished of which were Carthage, and Tarshish or Tartessus in Spain. The ships from the latter place undertook very distant voyages; hence any vessels, that performed distant voyages, were called *ships of Tarshish*, אֳנִיּוֹת תַּרְשִׁישׁ. Something is said of the commerce of the Phenicians in the 27th and 28th chapters of Ezekiel, and the 23d chapter of Isaiah.

The inhabitants of *Arabia Felix* carried on a commerce with India. They carried some of the articles, which they brought from India, through the straits of Babelmandeb into Abyssinia and Egypt; some they transported to Babylon through the Persian gulf and the Euphrates; and some by the way of the Red Sea to the port of Eziongeber. They thus became rich, though it is possible, their wealth may have been too much magnified by the ancients. The eminence of the Egyptians, as a commercial nation, commences with the reign of Necho and his successor Psammeticus. Their commerce, nevertheless, was not great, till Alexander had destroyed Tyre and built Alexandria.

§ 109. Mercantile Routs.

The Phenicians sometimes received the goods of India by way of the Persian gulf, where they had colonies in the islands of Dedan, Arad, and Tyre. Sometimes they received them from the Arabians, who either brought them by land through Arabia or up the Red Sea to Eziongeber. In the latter case, having landed them at the port mentioned, they transported them through the country by the way of Gaza to Phenicia. The Phenicians increased the amount of their foreign goods by the addition of those which they themselves fabricated, and were thus enabled to supply all parts of the Mediterranean. The Egyptians formerly received *their* goods from the Phenicians, Arabians, Africans, and Abyssinians; in all of which countries, there are still the remains of large trading towns. But in a subsequent age, they imported goods from India in their own vessels, and eventually carried on an export trade with various ports on the Mediterranean. Oriental commerce, however, was chiefly carried on by land. Accordingly vessels are hardly mentioned in the Bible, except in Ps. 107: 23—30. and in passages, where the discourse turns upon the Phenicians, or upon the naval affairs of Solomon and Jehoshaphat. The two principal routs from Palestine into Egypt, were the one along the shores of the Mediterranean from Gaza to Pelusium, and the other from Gaza by the way of mount Sinai and the Elanitic branch of the Red Sea.

§ 110. METHOD OF CARRYING GOODS BY LAND.

Chariots were anciently in use among the inhabitants of the East. The merchants, notwithstanding, transported their goods upon camels; animals, which are patient of thirst, and are easily supported in the deserts. For the common purpose of security against depredations, the oriental merchants travelled in company, as is common in the East at the present day. A large travelling company of this kind was called *a caravan* or *carvan*, אֹרַח, אֹרְחָה. A smaller one was called *kafile* or *kafle*, הֲלִיכָה, Greek *συνοδία*, Job 6: 18—20. Gen. 37: 25. Is. 21: 13. Jer. 9: 2. Judg. 5: 6. Luke 2: 44. The furniture carried by the individuals of a caravan consisted of a mattress, a coverlet, a carpet for sitting upon, a round piece of leather, which answered the purpose of a table, a few pots and kettles of copper covered with tin, also a tin-plated cup, which was suspended before the breast under the outer garment, and was used for drinking, 1 Sam. 26: 11, 12, 16; leathern bags for holding water, tents, lights, and provisions in quality and abundance, as each one could afford. Ezek. 12: 3. Every caravan had a leader to conduct it through the desert, who was acquainted with the direction of its rout, and with the cisterns and fountains. These he was able to ascertain, sometimes from heaps of stones, sometimes by the character of the soil, and when other helps failed him, by the stars, Num. 10: 29—32. Jer. 31: 21. Is. 21: 14. When all things are in readiness, the individuals, who compose the caravan, assemble at a distance from the city. The commander of the caravan, who is a different person from the *conductor* or leader, and is chosen from the wealthiest of its members, appoints the day of their departure. A similar arrangement was adopted among the Jews, whenever they travelled in large numbers to the city of Jerusalem. The caravans start very early, sometimes before day. They endeavour to find a stopping place or station to remain at during the night, which shall afford them a supply of water, Job 6: 15—20. They arrive at their stopping place before the close of the day, and while it is yet light, prepare every thing, that is necessary for the recommencement of their journey. In order to prevent any one from wandering away from the caravan and getting lost during the night, lamps or torches are elevated upon poles and carried before it. The pillar of

fire answered this purpose for the Israelites, when wandering in the wilderness. Sometimes the caravans lodge in cities; but when they do *not*, they pitch their tents so as to form an encampment, and during the night keep watch alternately for the sake of security. In the cities there are public inns, called *khanes and caravansaries*, in which the caravans are lodged without expense. They are large, square buildings, in the centre of which is an area or open court. Caravansaries are denominated in the Greek of the New Testament *πανδοχεῖον, κατάλυσις*, and *κατάλυμα*, Luke 2: 7. 10: 34. The first mention of one in the Old Testament is in Jer. 41: 17, גֵּרוּת כִּמְהָם. It was situated near the city of Bethlehem.

§ 111. Commerce of the Hebrews.

Moses enacted no laws in favour of commerce, although there is no question, that he saw the situation of Palestine to be very favorable for it. The reason of this was, that the Hebrews who were designedly set apart to preserve the true religion, could not mingle with foreign idolatrous nations without injury. He, therefore, merely inculcated good faith and honesty in buying and selling, Lev. 19: 36, 37. Deut. 25: 13—16; and left all the other interests of commerce to a future age. By the establishment, however, of the three great festivals, he gave occasion for some mercantile intercourse. At these festivals all the adult males of the nation were yearly assembled at one place. The consequence was, that those, who had any thing to sell, brought it; while those, who wished to buy articles, came with the expectation of having an opportunity. As Moses, though he did not encourage, did not interdict foreign commerce; Solomon, at a later period, not only carried on a traffic in horses, as already stated, but sent ships from the port of Eziongeber through the Red Sea to Ophir, (probably *the coast of Africa*,) and also had commercial intercourse even with Spain, 1 K. 9: 26. 2 Chron. 9: 21. This traffic, although a source of emolument, appears to have been neglected after the death of Solomon. The attempt made by Jehoshaphat to restore it, was frustrated by his ships being dashed upon the rocks and destroyed, 1 K. 22: 48, 49. 2 Chron. 20: 36. Joppa, though not a very convenient one, was properly the port of Jerusalem; and some of the large ves-

sels, which went to Spain, sailed from it, Jonah 1: 3. In the age of Ezekiel, the commerce of Jerusalem was so great, that it gave occasion of envy even to the Tyrians themselves, Ezek. 26: 2. After the captivity, a great number of Jews became merchants, and travelled for the purpose of traffic into all countries. About the year 150 B. C., prince Simon rendered the port at Joppa more convenient, than it had hitherto been. In the time of Pompey the Great, there were so many Jews abroad on the ocean, even in the character of pirates, that king Antigonus was accused before him of having sent them out on purpose. A new port was built by *Herod* at Cesarea.

§ 112. Weights and measures.

Commerce could not be carried on without coin, nor without a system of weights and measures. Weights and measures were regulated at a very early period in Asia. Regulations in regard to them as far as concerned the Hebrews were made by Moses, and measures and weights to serve as *models*, both for form and contents, were deposited in the tabernacle. All the duties in regard to this subject devolved, among the Jews as well as among the Egyptians, upon the *priests*. After the time of Solomon the *models* for weights, &c. were deposited in the temple; consequently, when the temple was destroyed, they perished with it. The Hebrews, while in captivity, used, as might be expected, the weights and measures of their masters. The prophet Ezekiel is a proof of this, who speaks of cubits and weights, evidently the same with those in use after the captivity. The weights and measures of the Jews, therefore, are to be distinguished into those *before*, and those *after* the captivity. Whenever they are mentioned by the *Alexandrine translators*, or by *Josephus*, they belong to the latter period. The amount and extent of weights and measures before the captivity cannot be *accurately* determined.

§ 113. Measures of Length.

Almost all nations have taken their measures of length from the parts of the human body, and what their extent was among the Jews before the captivity can be learnt only by a reference to those parts.

I. אֶצְבַּע, *a finger or digit.* Its length was about the breadth of a finger. [According to the *tables*, appended to the third volume of Horne's Introduction to the Scriptures, which are taken chiefly from Dr. Arbuthnot, the Jewish digit is 0·912th of an English inch.]

II. טֶפַח, טֹפַח, *a palm* or four digits, otherwise called a *handbreadth*, 1 K. 7: 26. comp. 2 Chron. 4: 5: Jer. 52: 21.

III. זֶרֶת, *a span*, viz. from the end of the thumb to the end of the little finger, or three palms, Exod. 28: 16. 39: 9. 1 Sam. 17: 4.

IV. אַמָּה, *a cubit.* It extended from the elbow to the wrist, Ezek. 41: 8. or four palms, about the sixth part of the height of the human body, Deut. 3: 11. 1 Sam. 17: 4. Ezekiel, chap. 40: 5. 43: 13. mentions a cubit of five palms, i. e. the extent from the elbow to the knuckles. This appears to have been the Babylonian or new cubit, of which mention is made in 2 Chron. 3: 3. comp. Herodot. I. 178. and Solinus 56. 2.

V. גֹּמֶד, a measure which was probably the length of a man's arm, Judg. 3: 16.

VI. קָנֶה, *a measuring reed* of six cubits, or the length of the human body. Ezekiel, chap. 40: 5, mentions a Babylonian reed of a little more than six cubits in length.

VII. רֵיסָא, a Chaldaic word, Greek *στάδιον, a stadium* or *furlong.* It was a Greek measure adopted by the Jews, and was one hundred and twenty-five geometrical paces in extent, or the six hundredth part of a degree, making one hundred and forty five English paces, four feet, and six tenths, John 6: 19. 11: 18. Rev. 14: 20. 21: 16. The *Egyptian* furlong was sixty seven fathoms and two feet.

VIII. *Ὁδὸς σαββάτου, a sabbath day's journey*, viz. seven hundred and twenty-nine English paces and three feet, Acts 1: 12. This measure is a sort of Jewish invention founded on Exod. 16: 29.

IX. *Μίλιον, a Roman mile*, being eight furlongs, or a thousand geometrical paces, Matt. 5: 41.

X. כִּבְרַת הָאָרֶץ, *a little way*, Gen. 35: 16. 2 K. 5: 19; according to the Septuagint *a horse's race, ἱππόδρομος*, i. e. as the Arabians inform us, *a parasang*, by which word the phrase is translated in the Peshito. It was about four English miles.

XI. דֶּרֶךְ הַיּוֹם, *a day's journey.* It is sometimes greater and

sometimes less, varying from twenty to thirty miles, see Herodot. V. 53.

§ 114. Hollow Measures.

I. קֹמֶץ, *a handful*, a measure not accurately defined, Lev. 2: 2. 5: 12.

II. עֹמֶר, *an omer*, used, as appears from Exod. 16: 16, 18, 22, 32, 33, 36, in the measurement of dry articles. It contained the portion, which was assigned to each individual for his daily food. It corresponded to the *χοῖνιξ, the choenix* of the Greeks, and held five pints and one tenth English corn measure; [see Horne's Introd. to the Scriptures, Vol. III. App. no. II.]

III. אֵפָה, אֵיפָה, *an ephah*, the Egyptian *οἰφί*, a measure for dry articles. It contained, as we learn from Exod. 16: 36, ten omers. The genuineness of that passage is, indeed, somewhat doubtful, but at any rate it is very ancient, since it is found in all the ancient versions, even the Samaritan itself. It held three pecks and three pints. *The bath*, a measure for liquids, was of the same size. Josephus, however, Antiq. VIII. 2. § 9. makes a *bath* equal to seventy-two *ξέσται*, an attic measure holding a pint. If this be true, it was the same in capacity with the *μετρητής*, *a firkin*, which was an Attic measure, commonly represented equal to seventy-two *ξέσται*, or nine English gallons, John 2: 6.

IV. סְאָה, *a seah*. It appears to be merely the Hebrew name of that measure, which was called, by a word of Egyptian origin, *ephah*, comp. Gen. 18: 6. with Judg. 6: 19. 2 K. 7: 16, 18. and 1 Sam. 25: 18. It is thought by some to be the third part of an ephah. This measure occurs in the New Testament, under the word *σάτον*, derived from the Hebrew סְאתַיִם. Josephus, Antiq. IX. 2. remarks in regard to this measure, that it contained *μόδιον καὶ ἥμισυ Ἰταλικόν an Italian bushel and a half*, i. e. a peck and a half English.

V. חֹמֶר, *a homer*, used both for liquids and dry articles; also called כֹּר, *a kor*. It held ten ephahs; consequently *the lethek*, לֶתֶךְ, which was half its size, held five ephahs.

VI. קַב, *a kab*. It appears to have been used for dry articles merely, 2 K. 6: 25. From the passage in Kings, it is clear, that it was a measure of small dimensions.

VII. הִין, *a hin;* used for liquids. A third, half, and fourth part of a hin are mentioned. It is supposed to be the sixth-part of a bath, which agrees sufficiently well with those places, where it occurs.

VIII. לֹג, *a log*, the twelfth part of a hin.

IX. פּוּרָה, *a purah.* The connexion in Is. 63: 2, requires this word to be rendered *wine-vat*, but in Hag. 2: 11, it appears to be the name of an unknown Persian measure.

X. *Ξέστης*, the Roman *sextarius*, containing the forty-eighth part of an amphora.

XI. *Μόδιος*, the Roman *bushel*, used for dry articles, containing a peck in English measure.

XII. *Μετρητής*, a Greek measure, a third part larger than the Roman amphora, being a Roman foot and a half in length, breadth and height.

§ 125. Weights and Money.

In oriental countries, as far back as the time of Abraham, the value of goods was estimated at a certain quantity of silver, the *purity* of which was taken into account by the merchant, Gen. 23: 16. But there is no trace of stamped silver or *coin*, previous to the captivity. Nor indeed was it at that early period divided into pieces of a certain size. It was commonly weighed out in *balances*, מֹאזְנַיִם , פֶּלֶס, though its weight was sometimes ascertained by means of an instrument for weighing, answering to the modern steel-yards. Merchants were accordingly in the habit of carrying about with themselves balances and weights in a sort of pouch or bag. The weights were *stones;* hence they are called אֲבָנִים , אֶבֶן, words which commonly mean stones, Lev. 19: 36. Deut. 25: 13—18. Prov. 11: 1. 16: 11. Mic. 6: 11. Persons who were disposed to be fraudulent, sometimes carried two sets of weights, a heavier and a lighter set, אֶבֶן וָאֶבֶן, using sometimes the one and sometimes the other, as best suited their interest.

Gold, even so late as the time of David, was not used as a standard of value, but was considered merely as a very precious article of commerce, and was weighed like other articles. The oldest weight, that is mentioned, is denominated in Hebrew קְשִׂיטָה. The same word is applied also to a piece of silver or

gold, but the amount or quantity designated by it, is in both cases unknown, Gen. 33: 19. Josh. 24: 32. Job 42: 11. In the time of Moses, the weight most in use was the shekel, שֶׁקֶל, its half, בֶּקַע, and its twentieth part, גֵּרָה. An hundred shekels made a mina, מָנֶה, μινα, 2 Chron. 9: 16. comp. 1 Kgs. 10: 17: and thirty minae or three thousand shekels made a talent כִּכָּר, Exod. 38: 25, 26. The Greek talent varied in different countries; the Athenian was estimated at six thousand drachms.

§ 116. Weights and Money before the Captivity.

The Jewish Rabbins, in their statements in regard to weights, estimate them, like the modern Persians, according to the number of grains of barley, to which they are equivalent. That is to say, they make a grain of barley the smallest weight. This is the method of the Rabbins. The ancient Hebrews undoubtedly, as well as certain nations of profane antiquity, selected a seed of pulse, (siliqua,) as the representative of the smallest weight, with which they were acquainted. The Hebrew name for this weight is גֵּרָה. Fannius, a contemporary with Augustus, says that six such seeds made a scruple, and three scruples a drachm. Hence, a drachm contained eighteen *siliquae*, or Hebrew *gerahs*, which Eisenschmid, in his treatise on weights and measures, p. 23, finds equal to eighty seven or eight Parisian grains. Consequently twenty of them, which are equivalent to a shekel, would be equal to ninety six or seven Parisian grains, or about ten pennyweights, English valuation.

Beside the common legal or sacred shekel, there was another in the time of the kings, called "the king's shekel." The hair of Absalom was weighed with this sort of shekel, and amounted to two hundred of them. The heaviest head of hair, that has been found in England, weighed five ounces. Absalom's we may well suppose, could not have weighed more than ten. This supposition would lead us to the conclusion, that the *royal* did not amount to more than the fourth, perhaps not to more than the fifth or sixth part of the *legal* shekel.

Gold was dealt out by the weights, which have been mentioned, but its value, for instance the value of a gerah or shekel of gold, cannot be accurately estimated, because we do not know

precisely what its worth was, when compared with that of silver. The shekel used in weighing gold was the royal one. The difficulty of ascertaining the true worth of any quantity of gold mentioned in the scriptures is increased by the circumstance, that the gold itself possessed different degrees of purity; in some instances it was adulterated and in other instances more fine than usual.

§ 117. Weights and Money after the Captivity.

During the captivity of the Jews and after their return from it, they made use of the weights and the coin of other nations. Ezekiel, accordingly, chap. 45: 12, mentions foreign manehs of different weight, viz. of fifteen, of twenty, and of twenty five shekels. The *coin*, which the Jews used at this period, was the Persian, Grecian, and Roman. It was not till the time of the Maccabean princes, that they had a mint of their own, and coined gold and silver for themselves. The most ancient coin of which we have any knowledge, is the Persian gold coin, called the *daric*, *δαρεικός*, אֲדַרְכְּמוֹן , דַּרְכְּמוֹן, 1 Chron. 29: 7. Ezra 2: 69. 8: 27. Neh. 7: 70, 72. The name does not take its origin from Darius the king, but from the Persian word دارا or داراب *a king;* a word, which was applied to the coin in question in order to signify, that it was stamped by the royal authority, and to distinguish it from any coin, that might be stamped and put in circulation by private merchants. The impression on this coin exhibits on *one* side of it the representation of a king; on the *reverse* an archer, holding in his left hand a bow and in his right hand an arrow, and having upon his head an acuminated tiara. Suidas, the scholiast of Aristophanes, *εκκλης*, V. 598, and Harpocration represent the daric as equal in weight to twenty drachms. [" According to Dr. Bernard, the daric weighed two grains more than the English guinea; but as it was very fine and contained little alloy, it may be reckoned worth about twenty five shillings English money," Rees' Cyclop. Art. Daric.]

A coin, very much in circulation among the Greeks, was the *stater*, *στατήρ*, Matt. 17: 26, equal in weight to the shekel of the Hebrews. It was otherwise called *tetradrachmon*, *τετράδραχμον*, because it weighed four drachms; it amounted to two shillings, seven pence English. This coin exhibits on one side the head of

Minerva, and on the reverse an owl together with a short inscription. It appears, therefore, from the above, that a *drachma*, *δραχμή*, was the fourth part of the stater. It was, however, of different value in different places; *the Alexandrian*, for instance, being of double the amount of the Grecian. The *drachma*, although it was in real value about a seventh part more, was nevertheless considered, in common mercantile exchange, as equal to the Roman *denarius*, i. e. seven pence two farthings English. The coin exhibited on one side the Roman goddess of victory, and on the reverse a chariot drawn by four horses. At a recent period the reverse exhibited the head of Cesar, Matt. 22: 19.

The Jewish prince, Simon, 1 Mac. 15: 16. struck off a currency under the denomination of shekels, which weighed *a stater* each, or, according to F. Mersenne's estimate, two hundred and sixty eight grains. The value of this shekel in English money was two shillings, three pence and three farthings. When it was coined in gold, its value was 1£. 16s. 6d. Of those shekels which remain, those only are considered genuine, which have inscriptions upon them in the Samaritan character. Some, that have such inscriptions, may have been struck off at comparatively a recent period in imitation of those, that were really ancient. The inscriptions on them are various.

The Roman *as*, *ἀσσάριον*, weighed nine pennyweights and three grains; its value was three farthings and one tenth. It was a brass coin, and anciently exhibited on one side a figure of Janus, but latterly the head of Cesar. The representation on the reverse was the stern of a ship, Matt. 10: 29. Luke 12: 6. A quarter part of an *as* was called quadrans, *κοδράντης*. The Greek coin called *λεπτόν* was of very small value, being the fourth part of a quadrans, Matt. 5: 26. Mark 12: 42.

The weight denominated *λίτρα* varied in different countries. Many kinds of merchandise were sold according to the *litra* of the particular country, from which they were brought. Its amount, therefore, cannot be stated, John 12: 3. 19: 39.

Note.—It ought to be remarked, that silver and gold anciently were more scarce than at present, and consequently of greater value. Its value in the fourth century *before* Christ was to its value in England in the year 1780, as ten to one. So that

four hundred and forty grains of silver would purchase as much at the last mentioned period, as four thousand four hundred would at the first.

NOTE—[The translator has thought it best, in a number of the last sections, to substitute the English modes of reckoning weights and measures, &c. instead of the German and Parisian, which are so frequently referred to by Dr Jahn. This, which he was bound to do in justice to the English reader, will account for the peculiar aspect, which the translation wears, in the sections mentioned, in comparison with the original. The following tables, which are not in the original, are taken from the third volume of Horne's Introduction to the Scriptures, App. no. II. We are there informed, that they are extracted chiefly from Dr Arbuthnot's "Tables of ancient Coins, Weights, and Measures."]

TABLES

OF WEIGHTS, MEASURES, AND MONEY, MENTIONED IN THE BIBLE.

1. *Jewish weights reduced to English troy weight.*

	lbs.	oz.	pen.	gr.
The gerah, one-twentieth of a shekel	0	0	0	12
The beka, half a shekel	0	0	5	0
The shekel	0	0	10	0
The maneh, 60 shekels	2	6	0	0
The talent, 50 manehs or 3000 shekels	125	0	0	0

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2. *Scripture measures of length reduced to English measure.*

								Eng. feet.	inch.
							A digit	0	0·912
4							A palm	0	3·648
12	3						A span	0	10·944
24	6	2					A cubit	1	9·888
96	24	8	4				A fathom	7	3·552
144	36	12	6	1·5			Ezekiel's reed	10	11·328
192	48	16	8	2	1·3		An Arabian pole	14	7·104
1920	480	160	80	20	13·3	10	Aschœnus or meas. line	145	11·04

3. *The long Scripture measures.*

						Eng. miles.	paces.	feet.
A cubit						0	0	1·824
400	A stadium or furlong					0	145	4·6
2000	5	A sabbath day's journey				0	729	3·0
4000	10	2	An eastern mile			1	403	1·0
12000	30	6	3	A parasang		4	153	3·0
96000	240	48	24	8	A day's journey	33	172	4·0

4. *Scripture measures of capacity for liquids, reduced to English wine measure.*

							Gal.	pints.
A caph							0	0·625
1·3	A log						0	0·833
5·3	4	A kab					0	8·333
16	12	3	A hin				1	2
32	24	6	2	A seah			2	4
96	72	18	6	3	A bath or ephah		7	4
960	720	180	60	20	10	A kor or coros, chomer or homer	75	5

5. *Scripture measures of capacity for things dry, reduced to English corn measure.*

							Pecks.	gal.	pints.
A gachal							0	0	0·1416
20	A kab						0	0	2·8333
36	1·8	An omer or gomer					0	0	5·1
120	6	3·3	A seah				1	0	1
360	18	10	3	An ephah			3	0	3
1800	90	50	15	5	A letek		16	0	0
3600	180	100	30	10	2	A chomer, homer, or kor	32	0	1

6. *Jewish money reduced to the English standard.*

					£	*s.*	*d.*
A gerah					0	0	1·2687
10	A beka				0	1	1·6875
20	2	A shekel			0	2	3·375
1200	120	50	A maneh, or mina Hebraica		5	14	0·75
60000	6000—3000		60	A talent	342	3	9
A solidus aureus, or sextula, was worth					0	12	0·5
A siclus aureus, or gold shekel, was worth					1	16	6
A talent of gold was worth					5475	0	0

In the preceding table, silver is valued at 5*s.* and gold at £4 per ounce.

7. *Roman money, mentioned in the New Testament, reduced to the English standard.*

	£	s.	d.	far.
A mite (*λεπτόν* or *ἀσσάριον*)	0	0	0	0¾
A farthing (*κοδράντης,*) about . . .	0	0	0	1½
A penny or denarius (*δενάριον*) . . .	0	0	7	3
A pound or mina	3	2	6	0



CHAPTER VIII.

ON CLOTHING.

§ 118. Materials of which clothes were made.

Our first parents in the first instance protected themselves with the leaves of the fig-tree; afterwards, with the skins of animals. Subsequently some method, as we may suppose, was discovered for matting together the hair of animals and making a sort of felt cloth. Later still the art of weaving was introduced, and a web was formed by combining the hair of animals with threads drawn from wool, cotton, or flax. At any rate the art of manufacturing cloths by spinning and weaving is of very great antiquity, Gen. 14: 23. 31: 18, 19. 37: 3. 38: 28. 41: 42. 45: 22. Job 7: 6. 31: 20. The Egyptians were very celebrated for such manufactures. The Israelites, while living among them, learnt the art, and even excelled their teachers, 1 Chron. 4: 21. While wandering in the Arabian wilderness, they prepared the materials for covering the tabernacle, and wrought some of them with embroidery. Cotton cloth was esteemed most valuable, next to that, woollen and linen. That which was manufactured from the hair of animals, was esteemed of least value. Of *silk* there is no mention made at a very early period, unless perchance it be in Ezekiel 16: 10, 13. under the word מֶשִׁי. This, however, is

clear, that Alexander found silks in Persia, and it is more than probable, that the Median dress, which we find was adopted by the Persians under Cyrus, was silk. Silk was not introduced among the nations of Europe, till a late period.

§ 119. Colours of Cloths.

White was esteemed the most appropriate colour for cotton cloth, and *purple* for the others. On festival days the rich and powerful robed themselves in white cotton, which was considered the most splendid dress. It was denominated in the earlier Hebrew by the synonymous words שֵׁשׁ and בַּד, and after the captivity by another synonyme, viz. בּוּץ, the Greek *βύσσος*. The fullers, כֹּבְסִים, had discovered the art, a singular one, it is true, of communicating a very splendid white to cloth by the aid of alkali and urine. Hence, lest their shops should communicate a fetidness to the atmosphere, where it might be of injury, they lived out of the city, Is. 7: 3. Cotton cloth coloured *purple* was denominated in Hebrew אַרְגָּמָן and רִקְמָה, and in Chaldaic אַרְגְּוָן. It was coloured by the blood taken from a vein in the throat of a certain shell-fish. The colour was very highly esteemed, seemed to be a medium hue between brown and pure red, and was very bright; it was essentially the same with the celebrated Tyrian purple. Kings and princes were clothed with this purple, Luke 16: 19. Rev. 18: 12.

The *scarlet colour* so called, first mentioned in Gen. 38. 28. and occurring frequently afterwards was very much admired. It was a different colour from the shell-fish purple, and was extracted from the insects or their eggs, found on a species of oak; and thence in Hebrew it is called תּוֹלָע, which means a worm or insect. The cotton cloth was dipped into this colour twice; hence the application of the Hebrew words שָׁנִי and תּוֹלַעַת שָׁנִי, *twice-dyed.* This colour is sometimes called כַּרְמִיל, 2 Chron. 2: 14. 3: 14. from the Persian word کرمآل which is the origin of the French word *carmoisin.*

The *hyacinth or dark blue colour*, תְּכֵלֶת, was extracted from the cuttle-fish, which bears in Hebrew the same name with the colour itself, and was highly esteemed, especially among the Assyrians, Ezek. 23: 6.

Black colour was used for common wear, and particularly on occasions of mourning.

Party-coloured cloths, כְּתֹנֶת פַּסִּים, were highly esteemed, Gen. 37: 3, 23. 2 Sam. 13: 18.

As far back as the time of Moses we find, that cloths were *embroidered*, sometimes with the coloured threads of cotton and linen, and sometimes with threads of gold. When the work was embroidered on both sides, the Hebrew word for fabrics of that kind appears in the dual form, viz. רִקְמָתַיִם. Some of the passages in relation to embroiderers and embroidery are as follows, Exod. 25: 36. 35: 35. Judg. 5: 30. Ps. 45: 9. Ezek. 16: 10.

What the nature of that garment was, which is interdicted to the Hebrews in Lev. 19: 19. and Deut. 22: 11. is uncertain. It is said to be a mixed garment of wool and linen, but that does not decide the point. Josephus says, an opinion prevailed in his time, that the garments in question were embroidered ones, which belonged to the priests, but the fact is, the law was universal, and interdicted them to *priests*, as well as to all others. Perhaps the warp was of wool and the woof of linen, a common mode of manufacturing in the East even to this day, according to the testimony of Aryda. The garments may have been interdicted to the Hebrews on account of their being so common a dress among the heathen.

§ 120. The Tunic.

This was the most simple, and, as we may conjecture from that circumstance, the most ancient garment. It is a common article of dress in the East to this day, and is called in Arabic *ahram*, אחראם. It was a piece of cloth commonly linen, which encircled the whole body, was bound with a girdle, and descended to the knees. It occurs in the Bible *first*, under the Hebrew word כְּתֹנֶת, *afterwards*, under the word חֲגוֹרָה, which usually means a *girdle*. Those, who are clothed with a tunic merely, are sometimes said to be naked, Job 24: 7, 10. Is. 20: 2—4. Mic. 1: 8. John 21: 7. As the fore-part of the tunic was liable to be elevated with the wind, the wearer had on also an under garment called in Hebrew מִכְנָסַיִם, which in the time of Moses reached only from the loins to the knees, Exod. 28: 42; but in progress of

time it was extended down to the ankles. Moses in Exod. 28: 42. commands the priests to wear under garments of this description, on account of their convenience in performing the sacrifices. Hence it may be inferred, that they were not used by the people generally, which is found to be the state of the case at this day in various countries of the East. If Strabo in page 734 means to say, that the Persians wore three pair of them, he certainly speaks of a recent period in their history. Mention is made of an upper pair of this garment in Dan. 3: 21. called in Hebrew סַרְבָּל in Persian شَلْوَار *shalvar*, in Syriac ܫܰܪܘܳܠܳܐ in Arabic سِرْوَال. The orientals, whether clad in the garment in question or not, when they find it necessary to emit urine, seek an obscure place, and in a sitting posture discharge themselves upon the earth; with the exception that the meanest and lowest of the populace defile the walls. Hence the peculiar, proverbial expressions, which occur in 1 Sam. 25: 22, 34, &c, are to be considered, as denoting the very lowest class of people. The tunic, which at first only covered the body, was extended afterwards up round the neck, was supplied with short sleeves, and eventually with long ones, covering the whole arm. At first it set close to the body, but was afterwards made loose and flowing. The Babylonians, Egyptians, and Persians were clad with another tunic externally to the one described, and commonly more precious, which we learn was worn also by the Jews, Matt. 10: 10. Luke 9: 3.

§ 121. The Girdle, חֲגוֹר.

The tunic, when it was not girded, impeded the person who wore it in walking. Those, consequently, who perhaps at home were ungirded, went forth girded, 2 K. 4: 29. 9: 1. Is. 5: 27. Jer. 1: 12. John 21: 7. Acts 12: 8. There were formerly and are to this day two sorts of girdles in Asia; the one, a common one of leather, six inches broad and furnished with clasps, with which it is fastened round the body, *ζώνη δερματίνη,* 2 K. 1: 8. Matt. 3: 4. Mark 1: 6; the other, a valuable one of cotton or flax, and sometimes indeed of silk or some embroidered fabric, a hand's breadth broad, and supplied likewise with clasps by which it was fastened over the fore-part of the body, Jer. 13: 1. The girdle was bound round the loins, whence the expressions, "The girdle of the loins, and

gird up your loins," 1 K. 18: 46. Prov. 21: 17. Is. 11: 5. Jer. 1: 17. The girdle worn by females, was sometimes ornamented with bosses; they wore stomachers also for ornament, Hebrew פְּתִיגִיל. The Arabians carry a knife or poniard in the girdle. This was the custom likewise among the Hebrews, 2 Sam. 20: 8—10; a fact, which admits of confirmation from the ruins of Persepolis. The girdle also answered the purpose of a pouch, to carry money and other necessary things, 1 Sam. 25: 13. 2 Sam. 18: 11. Matt. 10: 9. Mark 6: 8.

§ 122. Of Upper Garments.

The garment immediately over the tunic was denominated שִׂמְלָה, also בֶּגֶד, Greek *ἱμάτιον;* it was very simple, and of course we may suppose very ancient. It was a piece of cloth nearly square, of different sizes, five or six cubits long and five or six feet broad and was wrapped round the body. When the weather was serene, it was more conveniently worn over the shoulders than by being wrapped round the body. The two corners, which were drawn over the shoulders, were called the skirts, or as it is in the Hebrew, the wings of the garment, Hag. 2: 12. Zech. 8: 23. Frequently this garment was hung over the left shoulder, where it accordingly hung lengthwise, partly over the back and partly over the breast, and was fastened by the two corners under the right cheek. While it answered the purposes of a cloak, it was so large, that burdens, if necessary, might be carried in it, Exod. 12: 34. 2 K. 4: 39. The poor wrapped themselves up wholly in this garment at night, spread their leathern girdle upon a rock and rested their head upon it, as is customary to this day in Asia. Moses, therefore, enacted as a law what had before existed as a custom, that the upper garment, when given as a pledge, should not be retained over night, Job 22: 6. 24: 7. Exod. 22: 25, 26. Deut. 24: 13. In the time of Christ the creditors did not take the upper garment or cloak, which it was not lawful for them to retain, but the coat or tunic, which agrees with the representation of Jesus in Matt. 5: 40. There having occurred an instance of the violation of the sabbath, Num. 15: 32—41, Moses enacted a law, that there should be a fringe upon the four corners of this garment together with a blue ribband, to remind the people of his statutes, Matt. 9: 20. Luke 8: 44.

There were other upper garments worn among the Hebrews as follows,

I. מְעִיל, MEIL, a garment of cotton, which extended below the knees, open at the top so as to be drawn over the head, and having holes for the insertion of the arms.

II. אֵפוֹד, EPHOD. It consisted of two parts, the one of which was suspended over the back, the other over the forepart of the body, both pieces being united by a clasp or buckle on the shoulders. In the time of Josephus the ephod had sleeves, a circumstance which is not mentioned by Moses, Exod. 28: 6, 7. Joseph. Antiq. Bk. III. ch. 7. 5. According to the Mosaic law the EPHOD and MEIL were appropriately garments of the *high priest;* but we learn that they were sometimes worn by other illustrious men, Job 29: 14. 1 Sam. 18: 4. 2 Sam. 6: 14. Ezek. 26: 16. We may infer from 2 Sam. 6: 14. and 1 Chron. 15: 27. that אֵפוֹד בַּד and מְעִיל בּוּץ, [rendered in the English version, *a linen ephod, and a fine linen robe,*] were convertible expressions for the same thing; still there is no doubt, that there were two kinds of ephods.

III. פַּטִּישׁ, A HAT OR TURBAN, as may be seen to this day on the ruins of Persepolis. Garments of fur appear to have been used in the East, although the climate was warm. We undoubtedly hear of them under the word אַדֶּרֶת. The phrase אַדֶּרֶת שֵׂעָר means a garment of hair, worn commonly by poor people and prophets, 2 K. 1: 8. 2: 8. 13: 14. Zech. 13: 4. Heb. 11: 37. There were certain garments of hair, which were precious and were worn by the rich and princes, Josh. 7: 21, 24. 1 K. 19: 13, 19. Jonah 3: 6. The words סָדִין and σινδών, though the same, signified different things; סָדִין was a precious tunic of cotton, Judg. 14: 12, 13, 19. Prov. 31: 24. Is. 3: 23. but σινδών was a sort of coverlet, under which the people slept at night, Mark 14: 51, 52. 15: 46. Luke 23: 53. *Χλαμὺς* is the name of a robe, common among the Greeks, which extended down to the knees, and was fastened over the breast, but the *χλαμὺς κοκκίνη*, which is mentioned Matt. 27: 28. and Mark 15: 17. called in common speech *πορφύρα* or the purple, was a red robe of the Roman military, nearly of the same length with the Greek robe. The word *χλαμὺς* is not to be collated in this case with the Heb. גְּלוֹם, for the גְּלוֹמֵי תְכֵלֶת mentioned in Ezek. 27: 24. were not Grecian robes, but blue cloths, brought from Arabia. The cloak, mentioned 2 Tim. 4: 13. in Greek *φελό-*

νης or φαιλόνης, was a Roman garment, meant for protection against the rain, and to be worn on journies. It was closed throughout except an open neck, by which it was admitted over the head and supported on the shoulders.

§ 123. Sandals and Shoes.

At first in order to prevent the feet from being cut by sharp rocks, or burnt by the hot sand, or injured by pinching cold, small pieces of wood or leather were bound to the bottom of the feet. Sandals of this kind are still seen in the East; afterwards shoes were made, and greaves, as may be seen on the ruins of Persepolis, and as is related by Strabo. Originally no covering of the foot was used at all, but sandals, נְעָלִים, σανδάλια, ὑποδήματα; which were bound round the feet with leather thongs, שְׂרוֹךְ, ἱμάς, ἱμάντες, Gen. 14: 23. Exod. 12: 11. Is. 5: 27. Judith 10: 4. Matt. 3: 11. 10: 10. Mark 1: 7. 6: 9. John 1: 27. These sandals were held at a very low price, Amos 2: 6. 8: 6. Matrons sometimes wore elegant ones, Judith 10: 3. 16: 11. How precious the sandal was, mentioned in Ezek. 16: 10. of badger's skin, is not clear. The people put off their sandals when they entered a house, and put them on when they left it. Whence the phrases, *to loose one's sandals from off his feet*, &c. Exod. 3: 5. Deut. 25: 9. Is. 20: 4. Ruth 4: 7, 8. Ezek. 24: 7. To loose and to bind on sandals was the business of the lowest servants. Disciples performed this office, however, for their teachers; but the Rabbins advised them not to do it before strangers, lest they should be mistaken for servants. The business of a servant recently purchased was to loose and carry about his master's sandals; whence the expressions in Mark 1: 7. and Matt. 3: 11. to "loose one's shoes," and "to bear them" are proverbial and mean the same thing. As the wearers did not have on stockings, their feet became dusty and soiled; accordingly when they had laid aside their sandals and entered a house, they washed their feet; which also was the office of the lowest servants. In some instances where the guests were very distinguished men, the master of the family performed this office, Gen. 18: 4. Luke 7: 44. The poor sometimes went barefoot; the more rich and honoured never, except in case of mourning, 2 Sam. 15: 30. Jer. 2: 25. In contracts the seller gave his sandals to the buyer

in confirmation of the bargain. Hence, "*a man without sandals*," became proverbial expressions, implying the reproach of prodigality, Deut. 25: 9. Ruth 4: 7.

§ 124. The Beard, זָקָן.

The beard was considered a great ornament among the Hebrews, as it is to this day, among oriental nations. No one was allowed to touch it except for the purpose of kissing it. To pluck or to shave the beard, or to mar it any way, was considered a great disgrace, 1 Chron. 19: 3—5. 2 Sam. 10: 4—10. Hence the beard is used tropically for the distinguished men of any people, and the shaving of the beard was considered a mark, and used tropically as a representation of servitude, Is. 7: 20. The beard was preserved in different ways by different people, 2 Sam. 19: 24. The Hebrews alone were forbidden to shave the beard, i. e. as the phrase is to be interpreted, to round the corners of the beard where it joins the hair of the head, Lev. 19: 27 ; because the Arabian tribes by shaving off or rather rounding the beard, where it connects with the hair of the head, devoted themselves to a certain deity, who held the place among them, that Bacchus did among the Greeks. Herod, III. 8. Jer. 9: 26. 25: 23. 49: 32. To pull out or cut off the beard was an indication of great grief, and mourning ; every ornament whatever at such a time being laid aside. This, however, must be done by the person himself. If a stranger should undertake to pull out his beard, it would be the greatest insult.

§ 125. Of the Hair, שֵׂעָר.

Anciently the Egyptians alone, and some of the Arabians were in the habit of shaving their beards ; the Hebrews and other nations let them grow. Sometimes indeed they applied the razor, with the exception of the Nazarites, to whom shaving was absolutely interdicted, Num. 6: 5. Judg. 13: 7. 16: 17. 1 Sam. 1: 11. 2 Sam. 14: 26. Is. 7: 20. Ezek. 5: 1. Baldness was a source of contempt, 2 K. 2: 23 ; a heavy head of hair was esteemed a great ornament, 2 Sam. 14: 26. Cant. 5: 11 ; the hair was combed and set in order, Is. 3: 24. and anointed, especially on festival occasions, Ps. 23: 5. 92: 10. 133: 2. 2 Sam. 14: 2. Ruth 3: 3. Prov. 21: 17. The ointment used was the very precious oil of olives, mixed with spices,

particularly spikenard, which was brought from India, but was commonly adulterated. The spikenard, mentioned Mark 14: 3, *νάρδος πιστική*, seems to have been pure. The colour of the hair of the people of the East, is commonly black, rarely red, which was esteemed a favourite colour. Females, as is commonly the case, let the hair grow long, Luke 7: 38. 1 Cor. 11: 6—12. and braided it, Num. 5: 18. Judith 10: 3. 1 Peter 3: 3; which is clear also from the Talmud. They interwove into their hair gems and gold, 2 K. 9: 30.

§ 126. Coverings for the Head.

At first the hair of the head was its only covering. To prevent its being dishevelled by the wind, it was at length bound round the head by a fillet, as is now customary among the servants in the East, and as may be seen on the ruins of Persepolis. Subsequently a piece of cloth was worn upon the head, which was afterwards converted into mitres of different forms. There were two kinds of mitres among the ancients; the one mentioned in Esther 8: 15. of fine linen, purple in colour, and enriched with gold; the other resembled a triangle in form, being pointed at the top, though not always made in the same way; it is denominated in Dan. 3: 21, כַּרְבְּלָא and in the Greek *κύρβασις* and *κυρβασία*. Josephus speaks of a piece of cloth, which was rolled round the head exterior to the mitre, Antiq. Bk. III. ch. 7. § 3. and 7; but of this article of head-dress it is not clear, that there is any express mention made in Scripture. We must suppose, therefore, it was introduced at a late period, certainly after the captivity. The Hebrew word צָנִיף was applied to the mitres in common use worn by both sexes; the word מִגְבָּעָה to the mitres of priests, which were of greater height, Exod. 28: 40. 29: 9. 39: 28. The mitre of the *high* priest, called מִצְנֶפֶת, was distinguished from that of the priests by a plate of gold bound in front of it. The mitres worn by princes and illustrious men, were the same with those of the priests and the high priests, Exod. 28: 4, 37. 29: 6. 39: 31. Lev. 8: 9. 16: 4. In the progress of time new and more elegant head-dresses, called פְּאֵר, were introduced, and were common to both sexes. The phrase צְפִירַת תִּפְאָרָה and the word צְפִירוֹת mean a head dress or turban of much splendour; the words נֵזֶר and עֲטָרָה

mean a diadem, and not a mitre. Both men and women, as is now common in the East, remained with their heads covered both at prayers and in the temple.

§ 127. Of the Veil.

The difference between the dress of the men and the women was small. It consisted chiefly in the fineness of the materials and in the length of the garment. The dress of the hair in the two sexes was different, as already observed, and another mark of distinction was, that the women wore a veil. This distinction of dress, small as it was, was the ground of the command, prohibiting the assumption by one sex of the dress, which was appropriate to the other, Deut. 22: 5. All females, excepting maid-servants and others in a low condition in life, wore the veil, nor did they ever lay it aside, except in the presence of servants and those relations, with whom nuptials were interdicted, Lev. xviii. comp. Koran 24: 34. 33: 54. This custom in regard to the veil still prevails in the East. When journeying, the ladies threw the veil over the hinder part of the head, but if they saw a man approaching they restored it to its original position, Gen. 24: 65. When at home they did not speak with a guest, without being veiled and in the presence of maids. They never entered the guest's chamber, but standing at the door, made known to the servant what they wanted, 2 K. 4: 13. This is observed to be the case in Homer. It scarcely needs to be observed, that prostitutes went unveiled. Tamar, who was one of that class, assumed a veil merely for the purpose of concealing herself from her father in law Judah. The position, which some maintain from Gen 20: 16. viz. that virgins did *not* wear the veil, is not clear from that passage and is the less so, when the fact is taken into consideration, that the custom of modern orientals is an evidence, that they *did.* In Asia there are various kinds of veils in use, which correspond with those mentioned in the Bible. Like the matrons of the East at the present day, those of antiquity used veils of four kinds.

I. רְדִיד. It somewhat resembled the hood of the French country women, covering the top of the head and extending down behind the back, Cant. 5: 7. Is. 3: 23.

II. צַמָּה. This covered the breast, neck, and chin to the nose, Cant. 4: 1, 3. 6: 7. Is. 47: 2.

III. רְעָלָה. It hung down from the eyes over the face, [called in the English version *mufflers*,] Is. 3: 19.

IV. The fourth kind of veil received different names, viz. מַעֲטָפָה for the fashion of the winter, and מִטְפַּחַת for that of the summer. It covered the whole body from the top of the head to the sole of the foot, Is. 3: 22. Ruth 3: 15. Gen. 38: 14.

V. צָעִיף, or *the double veil*, in as much as it fulfilled the office of two other veils, covering the top of the head, and falling down both behind and before. It was so large, that in many countries the matrons who wore it dispensed with any other.

VI. שְׁבִיסִים, a thin gauze-like fabric, [denominated in the English version a *caul*,] which was used as a veil, comp. the corresponding Arabic. The phrase, כְּסוּת עֵינַיִם, Gen. 20: 16. probably does not mean a veil; perhaps the reading as Michaelis conjectures, should be כַּסּוּת עֵינַיִם, that is, the fine or punishment of the eyes, viz. *of Abimelech.* What sort of a veil it is, called in the Greek of the New Testament ἐξουσία ἐπὶ τῆς κεφαλῆς, is not known, 1 Cor. 11: 10.

§ 128. Staff, Seal, and Rings.

The Hebrews bore a staff, מַטֶּה, מַקֵּל, &c. not only the traveller, as a help to him on his journey, but others also, who, like the Babylonians, must necessarily have carried one merely for ornament, and not for any positive benefit, Exod. 12: 11. Gen. 38: 18, 25. The Hebrews wore also in imitation of the Babylonians a seal or signet, חוֹתָם, which was suspended from the neck over the breast, Gen. 38: 18. Cant. 8: 6. Hag. 2: 23. Sometimes merely the name of the owner, and sometimes an additional sentence was engraved upon the signet. If a door or box was to be sealed, it was first fastened with some ligament, over which was placed some clay or wax, which then received an impression from the seal or signet. Frequently a ring, with some inscription upon it, was used as a seal, by a delivery or transfer of which, from a monarch, the highest offices of the kingdom were created, Gen. 41: 42. Est. 3: 10, 12. 8: 2. Jer. 22: 24. Dan. 6: 10. 13: 17. Rings, from the circumstance of their being employed for the same purpose as seals, were called טַבָּעוֹת, which is derived from a verb, signify-

ing to imprint, and also to seal; they were worn commonly as an ornament on a finger of the right hand, Is. 22: 24. Exod. 35: 22. Luke 15: 22. James 2: 2.

§ 129. Ladies' Rings and Pendants, טַבָּעוֹת, נְזָמִים.

The ladies wore a number of rings upon their fingers, also pendants in the ear and nose, Gen. 24: 22. Exod. 32: 2, 3. 35: 22. Is. 3: 21, Ezek. 16: 12. The rings were made of silver, gold, or other metal according to the person's property; the pendants, also, which sometimes, however, consisted of pearls merely, suspended by a thread. When the pendants were of gold, they were denominated כּוּמָז, when of precious stones, נְטִיפוֹת, Num. 31: 50. Ezek. 16: 12. Ear-pendants may be seen sculptured out on the ruins of Persepolis, for they were worn by men as well as women, among other nations. But this was not often the case among the Hebrews, Pliny II. 50. Judg. 8: 24. The women also wore rings of silver and gold and other materials around the ankles, Hebrew עֲכָסִים. The rings of the two ankles were sometimes connected with each other by a chain, called צְעָדוֹת; perhaps the chain was comprehended also under the name above given for the rings, Is. 3: 18.

§ 130. Necklaces, Bracelets, etc.

The dress of the ladies in the East was always expensive, Gen. 24: 22, 23, 53. Num. 31: 50. Is. 3: 16—26. Ezek. 16: 10. et seq. They wear at the present day, as formerly, not only rings and pendants, but necklaces, bracelets, &c. These ornaments were worn also in some cases by distinguished *men*, as a present from the monarch, as may be seen on the Persepolitan figures, Gen. 41: 42. Prov. 3: 3, 22. 6: 21. Cant. 1: 11. Dan. 5: 7. Necklaces and bracelets were made, sometimes of silver and gold, sometimes of a series of Jewels, sometimes of coral, פְּנִינִים, Num. 31: 50. Exod. 35: 22. Three necklaces were commonly worn, one reaching lower than the other; from the one, that was suspended to the waist, there was hung a bottle of perfume, filled with amber and musk, called in Is. 3: 20. בָּתֵּי נֶפֶשׁ. Half-moons also of silver and gold were suspended in this way, as may be inferred from the

word שַׂהֲרֹנִים itself comp. سَهْرٌ. With these the Arabians ornamented the necks of their camels, Is. 3: 18. Judg. 8: 21, 26.

§ 131. Amulets, טוֹטָפוֹת.

The orientals from the earliest ages have believed in the influence of the stars, in incantations, and other magic arts. To defend themselves against them, they wore amulets, which consisted of precious stones, gems, gold, and sometimes of pieces of parchment, written over with some inscription. The small gold effigies of serpents, לְחָשִׁים, which the Hebrew women carried about in their hands were amulets, and like the others, while they served to keep off incantations, served none the less for ornament, Is. 3: 20. Exod. 38: 8.

§ 132. Mirrors, מַרְאוֹת, רְאִי.

Mirrors were made of molten brass polished; hence they were called גִּלְיֹנִים or *shining*. In Job 37: 18, the heavens are compared to a molten mirror. The ladies carried their mirrors in their hands. Their chambers were not ornamented with them, but the chamber doors latterly were made of a polished stone, in which objects might be obscurely seen, 1 Cor. 13: 12.

§ 133. Purse and Napkin.

A man's girdle fulfilled for him all the purposes of a purse. The purse of a lady, which was made of solid metal, sometimes of pure gold, and fashioned like a cone with a border of rich cloth at the top, was suspended from the girdle which she wore; these purses were called in Hebrew חֲרִיטִים, Is. 3: 22. 2 K. 5: 23. Both sexes either wore napkins attached to their girdle, or bore them upon the hand or left arm: those of the rich and powerful were valuable and ornamented with embroidery. They were frequently employed to carry things in, and were wrapped around the heads of those who had departed from life, Luke 19: 20. John 11: 44. The aprons so called in Acts 19: 12. were a sort of napkin, which were placed round the neck for the purpose of receiving the sweat.

§ 134. Painting and Branding or Sealing.

Various kinds of painting have been practised by all nations in all ages. It is our object, however, at the present time, only to speak of that mode of painting, which in the Bible is denominated פּוּךְ, and in the Arabic كُحْل. The principal material used in this mode of painting, the object of which is to communicate a dark tint to the eyebrows, is a sort of black lead, which is found to be used throughout all the East as far as India. It is applied to the eyebrows by a silver instrument, so as to give them the appearance of being very long, which is esteemed a great ornament, 2 K. 9: 30. Jer. 4: 30. Ezek. 23: 40. The paint, which is prepared from the ashes of the plant Alkanet, and which is used by oriental matrons to communicate a yellow colour to the arms and feet, and a tint of redness to the nails, though very ancient, is not mentioned in the Bible; a mere allusion to it occurs in Jer. 2: 22, under the word נִכְתָּם. The red paint in use among the Roman matrons, which was spread upon the idols on festival days, is mentioned in the book of Wisdom, 13: 14. A custom, which prevailed in the East anciently, and which is connected with this subject, has been perpetuated in that region even to our day; viz. that whoever visited a temple should either devote himself to some god, or brand the image of the temple or the name of the god on his right arm. This custom as far as concerned the Hebrews was interdicted in Lev. 19:28. but the words 'branding,' 'marking,' and 'sealing,' frequently occur with a tropical signification, Gal. 6: 17. Ephes. 1: 13. Rev. 7: 4, 8. 14: 1—5. 13: 17, 18. Ezek. 9: 2—12.

§ 135. Dress at festivals and on Occasions of Mourning.

The festival dress was very splendid, it was white, and as often as the festival returned, was newly washed and perfumed with myrrh, cassia, and aloes, Gen. 27: 27. Ps. 45: 8. Cant. 4: 11. It was worn on the festivals of the family, of the state, and of religion, but when the festival was over, it was laid aside. The splendid garments of festivals were denominated in Hebrew מַעֲטֵה תְהִלָּה, הַדְרֵי קֹדֶשׁ, &c. Vast expense was bestowed upon them both as respected their quality and number, 2 K. 5: 5. Matt. 10: 10. James

5: 2. The mourning dress, Hebrew שַׂק or *sackcloth*, is well known. It was in truth a sack, which was thrown over the person and extended down to the knees, but which, nevertheless, had arm-holes for the admission of the arms. It derives its name from the Arabic verb, شَقَّ *to tear asunder*, because in the moment of the person's grief it was torn from the neck down to the breast, and sometimes as far as the girdle. The materials were a coarse dark cloth of goat's hair, Job 16: 15. Jonah 3: 5.

NOTE. In the book of Leviticus, 13: 47—59. we are informed of the *leprosy of garments* in the following terms ; "*the garment also, that the plague of leprosy is in, whether it be a woollen garment or a linen garment, whether it be in the warp or woof, whether in a skin, or any thing made of skin,*" &c. The marks or indications of the existence and nature of this leprosy are also stated with some particularity in the verses referred to. What this plague, as it is termed, *was*, it is difficult to state with much certainty, since the conjectures, which the learned have hazarded in regard to it, are by no means satisfactory. Without doubt the Hebrews had observed certain destructive effects wrought upon clothing, whether made of wool and cotton, or leather, and not understanding their origin or their nature, they choose to call them from certain resemblances as much apparent as real, the corroding plague or leprosy, צָרַעַת מַמְאֶרֶת. Altogether the most probable conjecture in regard to these effects is, that they were merely the depredations of certain little insects, which could not be seen by the naked eye. The Hebrews without doubt, considered the clothes' leprosy, as they termed it, contagious, and consequently a serious and fearful evil. This opinion was the ground of the rigid laws, which are laid down in respect to it in Leviticus 12: 47—59.

CHAPTER IX.

CONCERNING FOOD AND FEASTS.

§ 136. Of Food in general.

At first, men lived upon the fruits of trees, upon herbs, roots, and seeds, and whatever else they could find in the vegetable kingdom, that might conduce to the support of life, all which was expressed in Hebrew by the word לֶחֶם, in the broadest sense of the word, Gen. 1: 29. 2: 16. Afterwards a method was invented to bruise grain, and to reduce it to a mass, to ferment it, and bake it, and thus to make *bread*, which is also expressed by לֶחֶם, in the more limited sense of the word. Still later, not only water, but milk, oil, and honey, were mingled with the meal, and bread was made of a richer and more valuable kind. Even so early as the time of Abraham, the art of preparing bread was carried to some degree of perfection. Before the deluge the flesh of animals was converted into food, as may be inferred from the division of animals into clean and unclean, Gen. 7: 2, 8; after the deluge animals are expressly mentioned, as being slain for food, Gen. 9: 3—6. But meat is not so palatable and nutritious in warm climates as in others, and fruits, consequently, bread, olives, and milk, are the customary food.

§ 137. Preparation of Food by Fire.

Originally food of every kind was eaten without being cooked, because there was no fire. If there had been fire, it would have been of no consequence in this case, seeing that its use in the preparation of food was unknown. Men were undoubtedly taught by chance to roast flesh and eventually to boil it. It was found so much more agreeable, when prepared in this way, that men were careful not to let the fire, which they had now found, become extinguished. Their method of obtaining fire was, to elicit sparks by the collision of stone and flint, or by the friction of pie-

ces of wood, and afterwards to excite a blaze. This method of obtaining fire was very ancient, as we may learn from the etymology of the word קָדַח , Is. 50: 11. 64: 1.

§ 138. Of Mills.

Corn was eaten at first without any preparation of it at all; the custom of thus eating it had not gone into total desuetude in the time of Christ, Matt. 12: 1. Levit. 2: 12. Deut. 23: 25. After the uses of fire were known, it was parched. Parching it became so common, that the words קָלִי , קָלוּי , and קָלִיא , which properly mean parched, mean also corn or meal, 2 Sam. 17: 28. Lev. 2: 12, 14. Ruth 2: 14, 18. Some, who found a difficulty in mastication, broke to pieces the kernels of corn with stones or pieces of wood; this suggested the idea of mortars, and eventually of mills. The mortar, מְדוֹכָה , מַכְתֵּשׁ , was used in the time of Moses for bruising corn, also the mill, טְחוֹן , Num. 11: 8. Fine meal, i. e. corn or grain ground or beaten fine, is spoken of as far back as the time of Abraham, Gen. 18: 6; hence mills and mortars must have been known before his time. The mill common among the Hebrews, scarcely differed at all from that, which is used at this day in Egypt and the East. It consisted of two circular stones, two feet in diameter and half a foot thick. The lower one was called תַּחְתִּי and פֶּלַח , Deut. 24: 6. Job 41: 15, 16; it exhibited a slight rise or elevation on the centre, and was fixed in the floor. The upper one was called רֶכֶב , Judg. 9: 53; was moveable, and in order to make it fit precisely to the nether one, was slightly hollowed. In the middle of it was a hole, through which the corn to be ground was admitted. The upper stone had a handle attached to it, by which it was moved upon the lower, and the corn and grain were in this way broken. There were sieves attached to the mill, which separated the flour from the bran; the bran was put into the mill again and ground over. The sieves were made of reeds; those made of horse hair were a later invention, not earlier than the time of Pliny.

§ 139. Grinding.

Since there were neither public mills nor bakers, except the king's, Gen. 40: 2. Hos. 7: 4—10. each one by consequence owned a mill himself; hence it was made an infringement of the law, for a person to take another's mill or millstone, as a pledge, Deut. 24: 6. for without his mill there being no public ones, he would have been in a bad situation. At first barley alone was ground, but afterwards wheat more commonly, as the poor alone used barley. Barley bread answers better in the warm climate of the East, than among us. On the second day it becomes insipid and rough to the palate; and this is the case also in warm climates with wheat bread. Hence the necessity of baking every day, and hence also the daily grinding at the mills about evening. The sound of the millstones, probably *at this time*, is spoken of by the prophet, Jer. 25: 10. The mill was commonly turned by two persons, the lowest maid-servants. They sat opposite to each other, facing, the one on one side, the other on the other side. One took hold of the mill handle and impelled it half way round; the other then seized it and completed its revolution, Exod. 11: 5. Job 31: 10, 11. Is. 47: 2. Matt. 24: 41. The labour was severe and menial; frequently enemies, taken in war, were condemned to perform it, Judg. 16: 21. Lam. 5: 13.

§ 140. Baking Bread in an Oven.

The business of baking was performed anciently by women, however high their stations, Gen. 18: 6. Lev. 26: 26. 2 Sam. 13: 6, 8. Jer. 7: 18, 19. When luxury afterwards prevailed among them, the matrons and their daughters gave it up to their maids, 1 Sam. 8: 13. These maids were so numerous in the palace of David, that a portion of bread, etc. was distributed to them, the same as to a large multitude of men, 2 Sam. 6: 19. In Egypt there were king's bakers very early; they make their appearance in Palestine also, but at a much later period, Hos. 7: 4—7. Jer. 37: 21.

Kneading troughs were a sort of wooden trays, in which the flour, being mingled with water, was reduced to a solid mass, and

after remaining a little time, was kneaded, some leaven being added to it, Exod. 12: 34. Deut. 28: 5, 17. In case it was necessary to prepare the bread very hastily, the leaven was left out, Gen. 18: 6. 19: 3. Judg. 6: 19. 1 K. 17: 12. Exod. 12: 15, 34. 13: 3, 7. Lev. 2: 11. Deut. 16: 3. Amos 4: 5. The cakes when made were round, כִּכְּרוֹת לֶחֶם, Judg. 8: 5. and nine or ten inches in diameter. The unleavened cakes were not thicker than a knife, but the leavened were as thick as a man's little finger. The bread was not cut with a knife but broken, Hebrew פָּרַס, Is. 58: 7. Lam. 4: 4. Matt. 14: 19. 15: 36. 26: 26. Of ovens or places for baking there are four kinds;

I. The mere sand, heated by a fire, which was subsequently removed. The raw cakes were placed upon it; in a little while they were turned, and afterwards, to complete the process, were covered with warm ashes and coals. Unless they were turned, they were not thoroughly baked. This explains Hos. 7: 8. The ashes or coal-baked cakes so called, Hebrew עֻגוֹת, were prepared in this way, Gen. 18: 6. 19: 3. 1 K. 19: 6.

II. The second sort of oven was an excavation in the earth, two and a half feet in diameter, of different depths from five to six feet, as we may suppose from those which still exist in Persia. This sort of oven occurs under the word כִּירַיִם, and in Lev. 11: 35. is mentioned in connexion with the word תַּנּוּר. The bottom is paved with stones; when the oven is sufficiently warmed, the fire is taken away, the cakes are placed upon the warm stones, and the mouth of the oven is shut.

III. A moveable oven, called תַּנּוּר, which was besmeared within and without with clay, being constructed of brick. A fire was kindled within it, and the dough was placed upon the side, where it baked, and was called, מַאֲפֵה תַנּוּר, Lev. 2: 4.

IV. A plate of iron, placed upon three stones; the fire was kindled beneath it, and the raw cakes placed on the upper surface. The cake baked in this way is perhaps the מַחֲבַת, mentioned in Lev. 2: 5. 6: 14. Not only leavened, and unleavened cakes were baked in these ovens, but other kinds, which it is not necessary to mention. We shall have to pass by the rest of the culinary apparatus.

§ 141. On the different kinds of Food.

Cooking, בָּשֵׁל, was done by the matron of the family, unless, when intent on the adorning of her person, she thought proper to commit it to the maid. Vegetables, lentils especially, which are greatly esteemed even to this day among the Orientals, were the principal food, Gen. 25: 30, 34 ; cakes also mixed with honey, were frequently used, Ezek. 16: 13. Flesh was not served up, except when a stranger was present, and on the occasion of a feast, Gen. 18: 7. Deut. 15: 20. Luke 15: 23. The orientals at the present day are very sparing in the use of flesh ; too long an abstinence from it, however, produces a great appetite for it, and generates a disease also, which is known among the Arabians under the word قَرَم, Num. 11: 4, 12. As luxury increased, the flesh of animals began to be more used for food ; venison and the meat of the "fatted calf" were peculiarly esteemed, also of fatted oxen, Gen. 18: 7. 41: 2. 1 Sam. 16: 20. 28: 24. 2 Sam. 6: 13. The flesh of the sheep and goat kind, particularly of lambs and kids, were esteemed the choicest dish of any, and it was for the estimation in which they were held on this account, that they were so much used in sacrifices. In the most ancient ages the animal to be slain was taken by the master of the family himself, although he were a prince, and was slain. The cooking also was done by his wife, though she were a princess, Gen. 18: 2—6. Judg. 6: 19. The process of cooking seems to have been very expeditiously performed, Gen. 27: 3, 4, 9, 10. All the flesh of the slain animal, owing to the difficulty of preserving it in a warm climate uncorrupted, was commonly cooked at once. This is the custom at the present day, although the art of drying and preserving it by the sun is known among the Nomades. The flesh when cooked, was divided into small pieces, and a sauce was prepared for it of broth and vegetables, in Hebrew מָרָק, Judg. 6: 19, 20. Is. 65: 4.

§ 142. Of Roasting, צָלָה, אָפָה.

Roasting was the earliest method of preparing the flesh of animals; it seems to have been discovered at first by chance, as already observed, and became in time a favourite method of cooking. The Nomades of the present day, following a very ancient custom, divide the flesh to be roasted into small pieces, salt it, and fix it upon a wooden spit. They turn one part of it to the fire, and when this is roasted, turn the other. Fowls are roasted whole on a spit, which revolves in two or more crotched sticks, placed in the ground on each side of the fire. When sheep and lambs are to be roasted whole, they thrust a sharp stick through from the tail to the head of the animal, another transversely through the forefeet, and roast it in the oven described in section 140. No. II.; which mode of roasting is expressed in Arabic by the verb صَلَبَ, meaning to crucify. In the countries of the East, locusts are frequently roasted for the use of the common people. Their wings and feet are taken off and their intestines extracted; they are salted, fixed upon a sharp piece of wood, placed over the fire and at length eaten. They are likewise prepared by boiling them. In summer they are dried and ground, and bread is made of them. Sometimes they are salted and preserved in bottles, and as occasion requires, are cut in pieces and eaten, Lev. 11: 22. Matt. 3: 4. Some species of locusts are esteemed noxious and are, therefore, reckoned among the unclean animals, Lev. 11: 22. The Heb. word, שַׂלְוִים, [rendered in the English version *quails*,] is not to be regarded as a name for any species of locusts for שְׂלָו is to this day in the East the name of a migratory bird of the quail kind. They come over the waters of the ocean, and being weary descend in great numbers on Arabia Petrea, so as to be easily taken by the hands, Diod. Sic. I. 61. Niebuhr's Travels, Part I. p. 176. The flesh of these birds is less esteemed on account of their living in a measure upon grasshoppers, Num. 11: 32.

Note. The use of salt is very ancient, see Num. 18: 19, compared with 2 Chron. 13: 5. In Exod. 30: 35, a kind of salt called pure salt is distinguished from common salt. Among the orientals

salt is the symbol of inviolable friendship; a covenant of salt, accordingly, means an everlasting or perpetual covenant. It is used tropically for wisdom, and for preservation, Mark 9: 49, 50. Coloss. 4: 6. and salt that has lost its savour, on the contrary, for folly, Matt. 5: 13.

§ 143. Interdicted Food.

Some sorts of food were interdicted to the Hebrews; some animals being unclean according to the Mosaic law, such, for instance, as were actually unpalatable and noxious, or were esteemed so; others being set apart for the altar, certain parts of which it was consequently not lawful to eat. The object of interdicting so many sorts of food was to prevent the Hebrews from eating with the Gentiles, or frequenting their idolatrous feasts, by means of which they might and probably would have been seduced to idolatry. They are reckoned unclean.

I. Quadrupeds, which do not ruminate, or have cloven feet.

II. Serpents, and creeping insects; also certain insects which sometimes fly and sometimes advance upon their feet.

III. Certain species of birds, many of the names of which are obscure.

IV. Fishes without scales; also those without fins.

V. All food, all liquids standing in a vessel, and all wet seed, into which the dead body of any unclean insect had fallen. Water in cisterns, wells, and fountains could not be contaminated in this way, Lev. 11: 1—38.

VI. All food and liquids, which stood in the tent or chamber of a dying or dead man, remaining meanwhile in an uncovered vessel, Num. 19: 15.

VII. Every thing which was consecrated by any one to idols or gods, Exod. 34: 15. It was this prohibition which in the primitive church occasioned certain dissensions, which Paul frequently remarks upon, especially in 1 Cor. 8: 10.

VIII. The kid boiled in the milk of its mother, Exod. 23: 19. 34: 26. Deut 14: 21. The reason of this law is somewhat obscure. Whether there was some superstition on the subject, or whether it was meant as a lesson on humanity to animals, or whether it is to be understood as a tacit commendation of oil in preference to

butter and milk, is not clear. The consecrated animal substance which it was not lawful to eat, was

I. Blood, Lev. 3: 9, 10, 17. 7: 26, 27. 17: 10—14. 19: 26. Deut. 12: 16, 23, 25. 15: 23.

II. An animal which died of itself, or was torn to pieces by wild beasts, in as much as the blood remained in the body, Exod. 22: 31. Deut. 14: 21.

III. The fat covering the intestines, the large lobe of the liver, the kidneys and the fat upon them, Exod. 29: 13, 22. Lev. 3: 4, 10, 15. 4: 9. 9: 10, 19; also the fat tail of a certain class of sheep, in Heb. אַלְיָה, Exod. 19: 22. Lev. 3: 9. 7: 3. 8: 26. 9: 19; all of which were devoted and set apart for the altar. The Hebrews abstained also from the haunches of animals; the later Jews extended this abstinence to the whole hind quarter. The custom originated from the account given in Gen. 32: 25, 32.

§ 144. Beverage.

The commonalty among the Mohammedans drink water; the rich and noble drink a beverage called sherbet, which was formerly used only in Egypt, Gen. 40: 11. where ale or beer, *ζύθος*, *οἶνος κρίθινος,* was also used, though probably not so far back as the time of Moses. The orientals frequently used wine to such an extent as to occasion ebriety, from which circumstance many tropes are drawn. Is 5: 11—22. 28: 1—11. 49: 26. Jer. 8: 14. 9: 14. 16: 48. Deut. 32: 42. Ps. 78: 65. etc. Wine, although in Eastern climates it is very rich, was at times mixed with spices, especially myrrh, and this mixture was sometimes denominated from a Hebrew word, which signifies *mixed.* But the word in question, viz. מָהוּל, for the most part, means a wine diluted with water, which was given to the buyer instead of good wine, and was consequently used tropically for any kind of adulteration, Is. 1: 22. 2 Cor. 2: 17. Wine in the East was frequently diluted after it was bought, as we may infer from the fact, that two Arabic verbs still remain which indicate the dilution of this beverage. The words are, سَحَطَ and قَطَّعَ. There is a sort of wine called שֵׁכָר, *σίκερα,* or strong drink. It was made of dates, and of various sorts of seeds and roots, and was sufficiently powerful at any

rate to occasion intoxication. It was drunk, mixed with water. From the pure wine and *sikera*, there was made an artificial drink, חֹמֶץ which was taken at meals with vegetables and bread, Ruth 2: 14. It was also a common drink, Num. 6: 3. and was used by the Roman soldiers, Matt. 27: 48. Further, there is a wine called by the Talmudists *vinegar*, whence the passage in Matt. 27: 34. may be explained. The vessels used for drinking were at first horns; but the Hebrews used horns only for the purpose of performing the ceremony of anointing. The other drinking vessels were,

I. A cup of brass covered with tin, in form resembling a lily, though sometimes circular; it is used by travellers to this day, and may be seen in both shapes on the ruins of Persepolis, comp. 1 K. 7: 26.

II. The bowl, Hebrew גָּבִיעַ. It resembled a lily, Exod. 25: 33; although it seems to have varied in form, for it had many names, as כּוֹס, כְּפוֹר, קֻבַּעַת. Those called, גְּבִיעַ, קְשָׂוֹות, קְשׂוֹת, had no cover, and probably were of a circular form, as the names seem to indicate. The bowls of this kind, which belonged to the rich were, in the time of Moses, made of silver and gold, as appears from Num. 7: 12—83. comp. 1 K. 10: 21. The larger vessels, from which wine was poured out into cups, were called urns, מְנַקִּיּוֹת, bottles, חֵמֶת, חֲמַת, נֹאד, נֵבֶל; small bottles, דְּלִי; and a bottle of shell, כַּד, with a small orifice.

§ 145. The Time and Circumstances of taking Refreshment.

Not only the inhabitants of the East, generally, but the Greeks and Romans also, were in the habit of taking a slight dinner about ten or eleven o'clock of our time, which consisted chiefly of fruits, milk, cheese, etc. Their principal meal was about six or seven in the afternoon; their feasts were always appointed at supper-time, for the burning heat of noon in Eastern climates diminishes the appetite for food and suppresses the disposition to cheerfulness, Eccles. 5: 16. Matt. 3: 26. Mark 6: 21. Luke 14: 24. John 12: 2. The hands were washed before meals, as was rendered necessary from the method of eating; prayers also were offered, 1 Sam. 9: 13. The form of the short prayer, which in the time of Christ, was uttered before and after meals, has been preserved by the Talmudists. It is as follows, "Blessed be thou, O Lord, our

God, the king of the world, who hast produced this food, or this drink, (as the case may be,) from the earth or the vine," Matt. 14: 19. 15: 36. 26: 27. Mark 14: 22. 1 Cor. 10: 30. 1 Tim. 4: 4, 5. The Hebrews were not very particular about the position, which their guests occupied at table, at least not so much so as the Egyptians were anciently, Gen. 43: 32; still etiquette was not wholly neglected, 1 Sam. 9: 22. In the time of Christ, the arrogant Pharisees, who, imitating the example of the heathen philosophers, wished to secure the highest marks of distinction, sought of course the most honourable seat at the feasts, Luke 14: 8.

§ 146. Table and Method of Sitting.

The table in the East, is a piece of round leather, spread upon the floor, upon which is placed a sort of stool, called שֻׁלְחָן. This supports nothing but a platter. The seat was the floor, spread with a mattress, carpet, or cushion, upon which those who ate sat with legs bent and crossed. They sat in a circle round the piece of leather with the right side towards the table, so that one might be said to lean upon the bosom of another. Neither knife, fork, nor spoon was used, but a cloth was spread round the circular leather, to prevent the mats from being soiled, which is the custom in the East to the present day. In the time of Christ the Persian custom prevailed of reclining at table. Three sat upon one mat or cushion, which was large enough to hold that number merely; hence the origin of the word *ἀρχιτρίκλινος* i. e. the master of the feast. The guests reclined upon the left side with their faces towards the table, so that the head of the second approached the breast of the first, and the head of the third approached the breast of the second. In this mode of reclining we see the propriety of the expressions, " leaning upon one's bosom," Luke 7: 36, 38. 16: 22, 23. John 2: 8. 13: 23. The middle mat or cushion, and the centre position on any given mat was the most honourable, and was the one coveted by the Pharisees, Luke 14: 8, 10. Anciently females were not admitted to the tables of the men, but had a table set in their own appropriate apartment, Esth. 1: 6, 9. Babylon and Persia must however, be looked upon as exceptions, where the ladies were not excluded from the festivals of the men, Dan. 5: 2; and if we may believe the testimony of

ancient authors at Babylon they were not remarkable for their modesty on such occasions.

§ 147. Mode of Eating.

The food was conveyed from the dish to the mouth by the right hand; this custom still prevails in the East. Ruth 2: 14. Prov. 26: 15. John 13: 26. There was no need of a knife and fork; the flesh hook or fork, mentioned 1 Sam. 2: 12, מִזְלָג, having three prongs, belonging to the cooking apparatus, and not to the table, and was employed to take the flesh out of the pot. In ancient times a separate portion seems to have been assigned to each guest, and he was considered as much honoured, who received two or more portions, 1 Sam. 1: 4, 5. 9: 22—24. At a more recent period, all the guests sitting or reclining at the table ate from a common dish. Drink was handed to each one of the guests, in the cups and bowls already described, and at a very ancient period in a separate cup to each one. A cup, therefore, is frequently used tropically for a man's lot or destiny, Ps. 11: 6. 75: 8. Is. 51: 22. Jer. 25: 15, 27. 35: 5. 49: 12. Ezek. 23: 31—34. Matt. 26: 39. The Egyptians, like the modern orientals, drank after supper. The servants standing by observed the nod of their master and obeyed it; hence the phrases, " to stand before or to walk before the master," are the same as to serve him. These phrases are used tropically also in respect to God, Gen. 5: 22, 24. 17: 1. 24: 40. 1 Sam. 2: 35.

§ 148. Of Feasts.

When men are prospered, they are disposed to indulge their joyful feelings in the company of jovial companions. Hence feasts are mentioned at an early period, Gen. 21: 8. 29: 22. 31: 27, 54. 40: 20. In respect to the second tithes, which originated from the vow of Jacob, Gen. 28: 22. and which were set apart, not only as a sacrifice, but a *feast,* Moses was very particular in his laws, Deut. 12: 4—18. 14: 22—29. 16: 10, 11. 26: 10, 11. He also enacted, that at the festival of the second sort of first fruits, [denominated by Michaelis the second first fruits,] servants and widows, orphans and Levites should be made free partakers, Deut. 16: 11—14. 12: 12—18. Jesus alludes to this festival, which was de-

signed for the poor, and which received its reward from God, in Luke 14: 13. The guests were invited by the servants, and were requested to come at a particular time, Matt. 22: 4. Luke 14: 7. The guests were anointed with precious oil, Ps. 23: 5. 45: 7. Amos 6: 6. Eccles. 9: 8. Luke 7: 37, 38. Anciently, (and the same is the custom now in Asia,) the persons invited, before their departure, were perfumed, especially upon the beard, as we may gather from Exod. 30: 37, 38. We are hardly at liberty to conclude, as some have done, from Is. 28 : 1. and Wisd. 2 : 7. that the Hebrews were sometimes crowned with flowers at their festivals in the manner of the Greeks. They appeared on such occasions in white robes, Eccles. 9: 8. They gratified their taste by the exhibition of large quantities of provisions of the same kind, Gen. 18: 6. 27: 9. Job 36: 16 ; and also by a diversity in the kinds, Amos 6: 4, 5. Est. 1: 5—8. Neh. 5: 18. Flesh and wine were the principal articles ; hence a feast is sometimes called the season of drinking, מִשְׁתֶּה, Is. 22: 13. As luxury increased, drinking on festival occasions was carried to great excess : it was continued from evening till morning. Such riotous meetings were called more recently in the Greek tongue *κώμοι*, and are deservedly condemned, Rom. 13: 13. Gal. 5: 21. 1 Pet. 4: 3. As the feasts were always held towards evening, the room or rooms, where they were held, were lighted up, and the fact, that in the climate of Palestine, the night, at least as it approached towards the morning, was cold, will afford a clew to the explanation of Matt. 8: 12. 22. 13. 25: 30, &c. From feasts, jests, music, and riddles, were not excluded ; feasts, therefore, were symbolic of a state of prosperity, and exclusion from them was symbolic of sorrow and misery, Prov. 9: 2. et seq. Amos 6: 4, 5. Is. 5: 12. 24: 7, 9. Hence also the kingdom of the Messiah is represented under the image or symbol of a feast. This metaphorical representation was so common, and so well understood, that the ancient interpreters use the words, joy and rejoice, feast and feasting, as interchangeable terms, compare Ps. 68: 4. and Esther 9: 18, 19. with the Alexandrine version and Vulgate. In the New Testament, the word *χαρά* or *joy*, is sometimes put for a feast, Matt. 25: 21, 23. As many of the Hebrew feasts were the remains of sacrifices, the guests were required to be pure or clean, to which a reference is made in various allegories and tropes, Ezek. 39: 16, 20. Is. 34: 4. Rev. 19: 17, 18.

§ 149. Hospitality of the Orientals.

In the primitive ages of the world there were no public inns, or taverns. In those days the voluntary exhibition of hospitality to one, who stood in need of it, was highly honourable. The glory of an openhearted and generous hospitality continued even after public inns were erected, and continues even to this day in the East, Job 22 : 7. 31 : 17. Gen. 18 : 3—9. 19 : 2—10. Exod. 2: 20. Judg. 19: 2—10. Acts 16: 15. 17: 7. 28: 7. Matt. 25: 35. Mark 9: 41. Rom. 12: 13. 1 Tim. 3: 2. 5: 10. Heb. 13: 2. Hence not only the Nomades or wandering shepherds hospitably receive among themselves strangers, but there are also persons in cities who go about the streets and offer to each one, whom they meet, water freely, which is a great favour in the hot countries of the East ; this liberality customarily meets with some little reward, Matt. 10: 42. Mark 9: 41: The high spirit of honour, that is characteristic of the orientals, is exhibited in a custom, which prevails to this day. If a man receive another, though he be a robber, into his house, if he eat with him even a crust of bread, he is bound to treat him as a friend, to defend him even at the hazard of his own life, unless he is willing to meet with the scorn and contempt of all his countrymen, Gen. 19: 1—9. Josh. 2: 1—6. 9: 19. Judg. 4: 17—22. An allusion is made to this custom in Ps. 41: 9. 91: 1. 119: 19. 2 Sam. 12: 3. Luke 7: 34. John 13: 18. comp. Iliad. VI. 210—231. The feet of the guests, as before observed, were washed ; whence washing of feet also is used as a symbol of hospitality, Gen. 18: 4. John 13: 5. 1 Tim. 5: 10.

CHAPTER X.

ON THE STATE OF DOMESTIC SOCIETY

§ 150. Precautions against Fornication.

Both polygamy and fornication were condemned by that primeval institution, which, in order to secure the propagation of the species, joined in marriage *one* man and *one* woman, Gen. 1: 27, 28. The old and pious patriarchs religiously observed this institution. But before the time of Moses, morals had become very much corrupted, and not only the prostitution of females, but of boys, was very common among many nations, and even made a part of the divine worship; as indeed may be inferred from the words, קָדֵשׁ, a prostitute boy, and קְדֵשָׁה, the feminine of it, which properly and originally mean a person religiously set apart and consecrated to the flagitious vice in question. To prevent these evils to which the Greek and Roman philosophers refused in progress of time to oppose any decided resistance, Moses made the following regulations.

I. That among the Israelites no prostitute, neither male nor female, should be tolerated, and that if the daughter of a priest especially, were guilty of whoredom, she should be stoned and her body burnt, Lev. 21: 9; because these things, as Moses observes in Lev. 19: 29. Deut. 23: 18, 19. were a great abomination in the sight of God. Further, for fear that some priests of low and avaricious minds should, in imitation of other nations, make crimes of this kind a part of the divine worship, he enacted,

II. That the price of whoredom, though presented in return for a vow, should not be received at the sanctuary, Deut. 23: 19. This law it seems was sometimes violated in the times of the kings, 2 K. 23: 6, 7. To stop the evil at the commencement, he enacted likewise,

III. That the man, who had seduced a female, should marry her, and in case the father would not consent, should pay the customary dowry, viz, thirty shekels; in case violence had been of-

fered, fifty shekels, Exod. 22: 16. Deut. 22: 23—29. This law seems to have originated in an ancient custom alluded to in Gen. 34: 1—12. Finally, to secure the great object, he enacted,

IV. That a person, who when married was not found to be a virgin, as she professed before marriage, should be stoned before her father's house, Deut. 22: 20, 21. These laws it must be admitted, were severe, but prostitutes of both sexes, notwithstanding their severity, were set apart in the time of the kings for the service of idols, Prov. 2: 16—19. 5: 3—6. 7: 5—27. Amos 2: 7. 7: 17. Jer. 3: 2. 5: 7. 1 K. 14: 24. 15: 12. etc.

§ 151. Polygamy.

By the same primeval institution, just now referred to, polygamy was also forbidden. Lamech is the first mentioned, as having two wives, and the example which he set, found no lack of imitators, see Gen. 4: 19. compared with Matt. 19: 4—8. After the deluge the example of Noah and his sons was a good one, but it was not followed. Polygamy very much prevailed among the Hebrews in the time of Moses, as we may gather from the fact, that the first born of six hundred and three thousand five hundred and fifty men, above twenty years of age, amounted merely to the number of twenty two thousand three hundred and seventy-three, Num. 3: 42. That this evil might in progress of time be diminished, Moses gave a narration, how the institution originally stood, Gen. 1: 27, 28. 2: 23, 24. stated the first transgression of it, Gen. 4: 29. and the inconveniences, which had subsequently resulted from having a plurality of wives, Gen. 16: 4—10. 30: 1—3, 15. evils, which travellers in eastern countries assure us are very great.

II. He interdicted to the kings, whom the Hebrews should thereafter elect, a multiplicity of wives. It is true he did not say precisely how many they should have, but probably meant the number should be limited by the custom of his time. Perhaps, therefore, the number was four, which is the exposition, advanced by the Rabbins and Mohammedans, and is in a measure supported by the example of Jacob, Deut. 17: 17.

III. He obligated the husband to bestow himself at certain times upon each one of his wives, Exod. 21: 10, 11. compared with Gen. 30: 14—16. perhaps a week at a time upon each, as is

the custom to this day in the East. He excepted, however, the season of the *menses*, when sexual intercourse was prohibited on penalty of punishment with death, either because the offspring of such intercourse was supposed to be leprous, or for some other reason it was deemed injurious.

IV. The uncleanness, contracted by sexual connexion, continued through a whole day, Lev. 15: 18. Under these circumstances, a man could not well have more than four wives; and in progress of time polygamy was much diminished.

§ 152. The Choice of a Wife.

The father of a family selected wives for his sons, and husbands for his daughters, Gen. 21: 21. 24: 31. Exod. 21: 9. Deut. 22: 16. Judg. 14: 1—4. If a son had a preference for any person as his wife, he asked his father to obtain her from *her* father, Gen. 34: 2—5. Judg. 14: 1, 2. We may, therefore, well conclude, that the expressions in Jer. 31: 22. and Is. 4: 1, 2. are descriptive of a very great scarcity of men. But the father could not marry the daughter without the consent of the brothers, Gen. 24: 50. 34: 11—27. 2 Sam. 13: 20—29. comp. Gen. 12: 11—13. 20: 2—6. 26: 7—17. The restraints, by which the fathers of families were limited in making choice of wives for their children, are mentioned in Lev. 18: 7—18. 20: 11—20. Intermarriages, moreover, were prohibited with the Canaanites, for fear that the Hebrews should be seduced to idolatry, Exod. 34: 15, 16. Deut. 7: 3. The law was extended by Ezra and Nehemiah to intermarriages with all foreigners, on the ground that there was as much danger of contamination from other nations in their time, as there was from the Canaanites anciently, Ezra 9: 2—12. 10: 3. Neh. 13: 23. It was not lawful for a priest to marry a prostitute, a divorced, or a profane woman, and in the case of a high priest the interdiction was extended to widows, and to women of foreign extraction, Lev. 21: 7, 13, 14. Daughters, who through a want of brothers were heiresses to an estate, were commanded to marry some one of their own tribe, and indeed some kinsman, if possible, of more or less remote relationship, lest the estate should go to another tribe or family, Num. 27: 1—11. 36: 1—12.

§ 153. The Marriage Vow and Dowry.

The marriage vow, אֶרֶשׂ, was a covenant between the father and the brothers of the bride, and the father of the bridegroom, made in the presence of witnesses. At a somewhat recent period, the covenant was committed to writing, and was sometimes confirmed by the additional precaution of an oath, Prov. 2: 17. Ezek. 16: 8. Mal. 2: 14. A reference seems to have been had to this oath in the nuptial sacrifices, of which mention is made by Josephus, Antiq. IV. 8. 23. By the marriage vow or covenant, not only the wedlock was confirmed, but the amount of presents was determined, which was to be given to the brothers; and also the dowry, מֹהַר, which went to the father for the bride formerly, was estimated at a certain price, Gen. 29: 18, 27. 34: 11, 12. Josh. 15: 16. 1 Sam. 18: 23—26. which varied according to circumstances. In the time of Moses the medium estimation was thirty shekels, and the highest fifty, Deut. 22: 29. comp. Hos. 3: 1, 2. Wives, who were thus purchased, were too apt to be regarded as mere servants by their husbands, though there are not wanting instances, where they obtained the ascendency and reduced their husbands to subjection, 1 Sam. 25: 19—30. 1 K. 11: 2—5. 19: 1, 2. 21: 7, 8. The honour, which is now rendered to the female sex, originates from the instructions of the apostles, and the only fear is, lest it should become too great, Eph. 5: 25—33. 1 Peter 3: 7.

The wife, who was freely given up by her father, without his receiving for her any pecuniary compensation, was the more highly esteemed, and being herself conscious of her dignity, she arrogated not a little in her own behalf, Gen. 16: 5, 6. 21: 9—11. comp. 31: 15. Some obtained a wife, as the reward of their bravery, Josh. 15: 15—19. Judg. 1: 15. 1 Sam. 18: 24—27; and it was sometimes, though rarely the case, that the bride, instead of being purchased by the bridegroom, received a dowry from her father, Josh. 15: 18, 19. Judg. 1: 16, 17. 1 K. 9: 16.

§ 154. Celebration of Nuptials.

There was commonly an interval of ten or twelve months, between the time when the agreement to marry was made, and the time when the marriage was celebrated, Gen. 24: 55. Judg. 14: 8. From the time of the agreement till its consummation by marriage, although there was no intercourse between the bride and bridegroom, not even so much as an interchange of conversation, they were, nevertheless, considered and spoken of as man and wife. If at the close of this probationary period, the bridegroom were unwilling for any cause to solemnize his engagements by the marriage of the bride, he was bound to give her a bill of divorce, the same as if she had been his wife. If the bride on the contrary could be convicted of having had any illicit intercourse with any person between the period of the promise and its consummation, she was condemned to be stoned, the same as if she had been married, Matt. 1: 18—20. Luke 2: 5.

When the day of marriage had arrived, the bride, having previously visited the bath, adorned herself very richly with the choicest of those ornaments, which are considered appropriate to the women. Her head was encircled with a crown; a fact, which is a sufficient reason of itself, why כַּלָּה, which primarily means a person that is *crowned*, should possess the secondary signification of *bride*. It was the duty of the bridegroom to see that a feast was made ready on the occasion, and in case he was a person of wealth, it was customarily prolonged through the week, Judg. 14: 17. About evening, the bridegroom, clothed in the festival robe, Is. 19: 10. attended with a company of young men of about the same age, *οἱ υἱοὶ τοῦ νυμφῶνος,* and cheered with songs and instrumental music, conducted from her father's house the bride, who was in like manner surrounded with virgins of her own age, to *his* father's house, Judg. 14: 11—16. 1 Mac. 9: 37—47. John 3: 29. comp. Jer. 7: 34. 25: 10. 33: 11. In the time of Christ, whenever the bride was conducted by the bridegroom and his attendants to the house of the bridegroom's father, in case it was evening, the way before them was lighted by the second sort of flambeaux, that are mentioned in the fortieth section; as we learn not only from the statement in the Talmud, but also from intimations in

Matt. 25: 1—10. Having arrived at the place, where the nuptials were to be celebrated, the men began to indulge themselves in feasting and conviviality; while the women, who were assembled in an apartment appropriated to themselves, were equally prompt in partaking of the feast, and in the exhibition of their gaiety and cheerfulness. At length the nuptial blessing, viz. a numerous offspring, was implored upon the parties concerned, Gen. 24: 60. Ruth 4: 11, 12: a ceremony, which, simple and concise as it was, appears anciently to have been the only one, that was performed at the consummation of the marriage. At a later period, there were probably some additional ceremonies, for we read in Tobit 7: 15. that the father took the right hand of his beautiful daughter, and placed it in the right hand of the young Tobias, before he uttered his solemn and impressive blessing. The spouse, who to this time had been veiled from head to foot, was at last led into the *bed chamber*, חוּפָּה.

§ 155. Concubines, פִּילֶגֶשׁ, פִּילַגְשִׁים.

The ceremonies, mentioned in the preceding section, took place only in case of the marriage of a wife *properly so called.* Concubines, (some of whom had previously acted in the humble capacity of maid servants, and others were females who had possessed their freedom,) were sometimes permanently associated by mutual consent with individuals of the other sex; but, although this connexion was in fact a *marriage,* and a *legitimate* one, it was not, nevertheless, celebrated and confirmed by the ceremonies above related. The concubine thus associated had a right to claim the privileges of a *wife;* and it was no longer in the power of her husband to dispose of her by public sale, even if she had previously been his slave, Deut. 20: 10—12. In order to prevent worse consequences, fathers frequently gave concubines to their sons; and, whenever this was the case, they were bound by the laws of the state to treat them with the same tenderness, that they would a daughter or daughter in law, Exod. 21: 9—12. If a woman were made captive in war, she was allowed a month, as a period in which she was at liberty to mourn the loss of her parents and friends; and neither father nor son was permitted to take her as a concubine, till the expiration of that time, Deut. 20: 10—14.

§ 156. Fruitfulness in the Marriage State.

This was greatly desired. A large number of offspring was considered an instance of the divine favour of the highest kind. Sons were generally more desired than daughters, because they transmitted the name of the father in genealogies. *Sterility* was looked upon, not only as a ground of great reproach, especially to wives, but as a punishment from God, 1 Sam. 1: 6, 7. Ps. 127: 3—5. 128: 4. Hos. 8: 14. Prov. 12: 6. Eccles. 6: 3.

Hardly less reproach was attached to a state of celibacy, and no prospect, accordingly, was more unpropitious and forbidding to virgins, than that of living and dying unwed and childless, Gen. 16: 2—14. 19: 30—32. 30: 13. Is. 4: 1. 47: 9. In such a state of things, barren wives thought it expedient to make use of various means to produce or to increase fruitfulness, Gen. 30: 15, 16. Cant. 7: 18. They even offered their maids to their husbands, whose offspring they adopted, Gen. 16: 1—3. 30: 1—18.

§ 157. Marriage of a Childless Brother's Widow.

There was an ancient law, existing prior to the time of Moses, Gen. 38: 8—12. to this effect. If in any case the husband died without issue, leaving a widow, the brother of the deceased or the nearest male relation, גֹּאֵל, was bound to marry, יִבֵּם, the widow, to give to the first-born son the name of the deceased kinsman, to insert his name in the genealogical register, and to deliver into his possession the estate of the deceased. This peculiar law is technically denominated the *Levirate law*, and had its origin without doubt in that strong desire of offspring, which has been mentioned in the preceding section. Moses was aware, that the Levirate Law was in some respects pernicious, but when he recollected the feeling which was at the bottom of it, and the importance of that feeling being cherished, he did not think proper to abolish it. While, therefore, he did not withhold from it his sanction, and thought proper to make it one of the permanent laws of the Jewish state, he reduced it within certain limits, and thereby rendered the injurious consequences as small as possible. He, accordingly, enacted, that whoever was unwilling to marry the wife of his deceas-

ed kinsman, might decline it in the presence of judges, in case he would allow the woman the privilege of taking off his shoes, of spitting in his face, and of addressing him with the discreditable salutation of *unshod*, an appellation, which in effect would be the same with stigmatizing him, as *the destroyer of his father's house*, Deut. 25: 5—10. The disgrace, which would be the consequence of such treatment from the widow, was not so great, but a person, who was determined not to marry, would dare to encounter it, Ruth. 4: 7, 8. Matt. 22: 23—28.

§ 158. Concerning Adultery.

In those countries where polygamy prevails, the sentiment in respect to the perpetration of ADULTERY is this. If a married man has criminal intercourse with a married woman, or with one promised in marriage, or with a widow expecting to be married with a brother in law, it is accounted adultery. If he is guilty of such intercourse with a woman who is unmarried, it is considered *fornication*, זְנוּנִים. ADULTERY, even before the time of Moses, Gen. 38: 24. was reckoned a crime of a very heinous nature, and was accordingly punished. In Egypt the nose of the adulteress, in Persia the nose and ears were cut off, Ezek. 23: 25. In the penal code of Moses the punishment annexed to this crime was that of death, but the mode of being put to death is not particularly mentioned, because it was known from custom, Lev. 20: 10. It was not, however, as the Talmudists contend, *strangulation*, but *stoning*, as we may learn from various parts of scripture, for instance Ezek. 16: 38, 40. John 8: 5. and as in fact Moses himself testifies, if we compare Exod. 31: 14. 35: 2. with Numbers 15: 35, 36. If the adulteress were a *slave*, the persons guilty were both scourged with a *leather whip*, בִּקֹּרֶת, the number of the blows not exceeding forty. The adulterer in this instance, in addition to the scourging, was subjected to the further penalty of bringing a trespass offering, viz. a ram, to the door of the tabernacle of the congregation, to be offered in his behalf by the priest, Lev. 19: 20—22.

§ 159. The Suspected Wife.

The power was given to the husband, who suspected his wife of infidelity, of exacting from her in the temple or tabernacle what may be termed *the ordeal oath*, Num. 5: 11—31. To this oath were attached such dreadful penalties, that a person really guilty certainly could not take it without betraying her criminality by some indications, unless she possessed the extremity of hardihood. Moses appears to have substituted this oath and the ceremonies attending it, instead of an ancient and pernicious custom, of which some traces still remain in Africa; see Oldendorp's Geschichte der Mission, S. 266, 267. Dreadful as it was, there were not wanting wives, who set it at defiance; licentiousness increased, and adulteries were multiplied, especially in the later periods of the Jewish state. The Talmudists themselves state, Sota c. 9, that the law in regard to the suspected wife was abrogated as much as forty years before the destruction of Jerusalem. The reason they assign for it is, that the men themselves were at that period generally adulterers, and that God would not fulfil the horrid imprecations of the ordeal oath upon the wife alone, while the husband was guilty of the same crime, comp. John 8: 1—8.

§ 160. Bill of Divorce.

As the ancient Hebrews paid a stipulated price for the privilege of marrying, they seemed to consider it the natural consequence of making a payment of that kind, that they should be at liberty to exercise a very arbitrary power over their wives, and to renounce or divorce them, whenever they chose. This state of things, as Moses himself very clearly saw, was not equitable as respected the woman, and was very often injurious to both parties. Finding himself, however, unable to overrule feelings and practices of very ancient standing, he merely annexed to the original institution of marriage a very serious admonition to this effect, viz. that it would be less criminal for a man to desert his father and mother, than without adequate cause to desert his wife, Gen. 2: 14. compared with Mic. 2: 9. and Malachi 2: 11—14. He also laid a restriction upon the power of the husband as far as this, that he would

that he would not permit him to repudiate the wife without giving her a bill of divorce. He further enacted in reference to this subject, that the husband might receive the repudiated wife back, in case she had not in the mean while been married to another person; but if she had been thus married, she could never afterwards become the wife of her first husband; a law, which the faith due to the second husband clearly required, Deut. 24: 1—4. comp. Jer. 3: 1. and Matt. 1: 19. 19: 8.

The inquiry, "What should be considered an adequate cause of divorce," was left by Moses to be determined by the husband himself. He had liberty to divorce her, if he saw in her *the nakedness of a thing*, עֶרְוַת דָּבָר, i. e. any thing displeasing or improper, as may be learnt by comparing the same expressions in Deut. 23: 14, 15; any thing so much at war with propriety, and a source of so much dissatisfaction, as to be, in the estimation of the husband, sufficient ground for separation. These expressions, however, were sharply contested as to their meaning in the later times of the Jewish nation. The school of Hillel contended, that the husband might lawfully put away the wife for any cause, even the smallest. The mistake committed by the school of Hillel in taking this ground was, that they confounded moral and civil law. It is true, as far as the Mosaic statute or the civil law was concerned, the husband had a right thus to do; but it is equally clear, that the ground of legal separation must have been, not a *trivial*, but a prominent and important one, when it is considered, that he was bound to consult the rights of the woman, and was amenable to his conscience and his God. The school of Shammai explained the phrase, NAKEDNESS OF A THING, to mean *actual adultery*. This interpretation of the phrase gives to the law a moral aspect, and assigns a reason, as the ground of divorce, of the truest moral nature; but the truth is, that the phrase, in itself considered, will not bear this interpretation, and the law beyond question was designed to be merely a *civil*, and not a moral one.

Jesus, who did not so much explain, as fill up the deficiencies of the Mosaic institutes, agreed with the school of Shammai as far as this, that the ground of divorce should be one of a moral nature, but he does not appear to have agreed with them in their opinion in respect to the Mosaic statute. On the contrary he denied the equity, the moral correctness of that statute, and in justification of

Moses maintained, that he suffered it to be sanctioned by his authority, only in consequence of the hardness of the people's hearts, Matt. 5: 31, 32. 19: 1—9. Mark 10: 2—12. Luke 16: 18. *Wives,* who were considered the property of their husbands, did not enjoy by the Mosaic statutes a reciprocal right, and were not at liberty to dissolve the matrimonial alliance by giving a bill of divorce to that effect. In the later periods, however, of the Jewish state, the Jewish matrons, the more powerful of them at least, appear to have imbibed the spirit of the ladies of Rome, and to have exercised in their own behalf the same power, that was granted by the Mosaic law to their husbands, Josephus, Antiq. XV. 7, 10. Mark 6: 17—29. 10: 12. In case the wife felt herself injured and aggrieved, we may infer, from the fact of the concubine's possessing that right, who had previously been a maid-servant, that the wife also possessed the right of obtaining a bill of divorce from a judge, Exod 21: 10.

§ 161. Childbirth.

In oriental countries CHILDBIRTH is not an event of much difficulty, and mothers at such a season were originally the only assistants of their daughters, as any further aid was deemed unnecessary, Exod. 1: 19. In cases of more than ordinary difficulty, those matrons, who had acquired some celebrity for skill and expertness on occasions of this kind, were invited in ; and in this way there eventually rose into notice that class of women denominated *midwives.* The child was no sooner born, than it was washed in a bath, rubbed with salt, and wrapped in swaddling clothes, הָחְתַּל, Ezek. 16: 4. It was the custom at a very ancient period, for the father, while music in the mean while was heard to sound, to clasp the newborn child to his bosom, and by this ceremony he was understood to declare it to be his own, Gen. 50: 23. Job. 3: 12. Ps. 22: 11. This practice was imitated by those wives, who adopted the children of their maids, Gen. 16: 2. 30: 3—5,

THE BIRTHDAY OF A SON, especially, was made a festival, and on each successive year was celebrated with renewed demonstrations of festivity and joy, Gen. 40: 20. Job 1: 4. Matt. 14: 6. Herodot. I. 133. Cyropaed. I. 3, 9. The messenger, who brought the news of the birth of a son, was received with pleasure, and

rewarded with presents, Job 3: 3. Jer. 20: 15. This is the case at the present day in Persia.

The MOTHER after the birth of a son was unclean for seven days, and during the thirty three days succeeding the seven of uncleanness remained at home. If a daughter were born, the number of the days of uncleanness and seclusion at home was doubled. After the expiration of this period, she went into the tabernacle or temple, and offered a lamb of a year old; or if she were poor, two turtle doves, and two young pigeons, for a sacrifice of purification, Lev. 12: 1—8. Luke 2: 22.

§ 162. Circumcision.

The son on the eighth day after its birth, was circumcised. By the fulfilment of this rite, it was consecrated to the service of the true God, Gen. 17: 10. comp. Rom. 4: 11. *This*, no doubt, was the principal end of circumcision, but there do not appear to have been wanting other subsidiary objects, comp. John 7: 23.

I. CIRCUMCISION was a preventive of the disease called the ANTHRAX or carbuncle. The disease originates from the impurities, which collect under the prepuce, and is fatal in its effects, Herodot. II. 45. Josephus against Apion, II. 13. Philo on Circumcision.

II. CIRCUMCISION may have had the beneficial tendency of increasing the population, for when the prepuce, in such a climate as that of Palestine, is long, it is an obstacle to fruitfulness. The pains, resulting from circumcision, if we may believe the Mohammedans, are severest on the third day, Gen. 34: 25.

§ 163. Antiquity of Circumcision.

The command, given in Gen. 17: 10—14. to practise circumcision, is expressed in such terms, as to leave it quite evident, that the rite in question was known previous to the time of Abraham. We learn from Herodotus, Diodorus Siculus, Strabo, and from the prophet Jeremiah, 9: 25, 26, that in Egypt all the priests and not a few of the laity, were circumcised. No one certainly will undertake to say, that the Egyptians borrowed the rite from the Hebrews; and if this were not the case, it seems to be a very plain

and natural conclusion, that Abraham himself first learnt it in Egypt, Gen. 12: 10—15.

If it be objected to this statement, that UNCIRCUMCISION is denominated in Joshua 5: 9, *the reproach of Egypt*, (expressions, which imply that the Egyptians were *not* circumcised,) the answer is, those expressions might be very naturally and very properly used, provided only a *part* of the Egyptians, as above stated, were circumcised; inasmuch as the Hebrews esteemed circumcision an honour of such a high and indispensable nature, that it could not be withheld, from a single individual without discredit and disgrace, Gen. 34: 15. Josh. 5: 9. Jer. 9: 24, 25. It ought to be remarked, however, that notwithstanding the high estimation in which the Hebrews held this rite, the numbers of them, who in the age of the Maccabees, took a part in the gymnastic exercises of the Greeks and of course appeared naked on such occasions, considered circumcision a discredit to them; and, by an operation, described in Celsus, Lib. VII. c. 25. and designated by the Greek verb *ἐπισπάομαι,* they contrive to restore the prepuce to its original form, 1 Mac. 1: 15. 1 Cor. 7: 18.

§ 164. ON THE NAMING OF CHILDREN.

A NAME was given to the male child at the time of its circumcision, but it is probable, that previous to the introduction of that rite, the name was given immediately after its birth. Among the orientals the appellations given as names are always significant. In the Old Testament, we find that the child was named in many instances from the circumstances of its birth, or from some peculiarities in the history of the family to which it belonged, Gen. 16: 11. 19: 37. 25: 25, 26. Exod. 2: 10. 18: 3, 4. Frequently the name was a compound one, one part being the name of the Deity, and among idolatrous nations the name of an idol. The following instances may be mentioned among others, and may stand as specimens of the whole, viz. שְׁמוּאֵל, SAMUEL, *heard of God;* אֲדֹנִיָּה, ADONIJAH, *God is lord;* יְהוֹצָדָק, JOSEDECH, *God is just;* אֶתְבַּעַל, ETHBAAL, a Canaanitish name, the latter part of the compound being the name of the idol deity Baal; בֵּלְשַׁאצַּר, BELSHAZZAR, *Bel,* (a Babylonish deity,) *is ruler and king.* Sometimes the name had a pro-

phetic meaning, Gen. 17: 15. Is. 7: 14. 8: 3. Hos. 1: 4, 6, 9. Matt. 1: 21. Luke 1: 13, 60, 63.

In the later times NAMES were selected from those of the progenitors of a family; hence in the New Testament, hardly any other than ancient names occur, Matt. 1: 12. Luke 1: 61. 3: 23. et seq. The inhabitants of the East very frequently change their names, and sometimes do it for very slight reasons. This accounts for the fact of so many persons having two names in Scripture, consult Ruth 1: 20, 21. 1 Sam. 14: 49. 31: 2. 1 Chron. 10: 2. Judg. 6: 32. 7: 1. 2 Sam. 23: 8. Kings and princes very often changed the names of those, who held offices under them, particularly when they first attracted their notice and were taken into their employ, and when subsequently they were elevated to some new station and crowned with additional honours, Gen. 41: 45, 17: 5. 32: 28. 35: 10. 2 K. 23: 34, 35. 24: 17. Dan. 1: 6. John 1: 42. Mark 3: 17. Hence a NAME, *(a new name)* occurs tropically, as a token or proof of distinction and honour in the following among other passages, Philip. 2: 9. Heb. 1: 4. Rev. 2: 17. Sometimes the names of the dead were changed, for instance that of ABEL, הֶבֶל, a word, which signifies *breath,* or something transitory, as a breath, given to him after his death in allusion to the shortness of his life, Gen. 2: 8. Sometimes PROPER NAMES are *translated* into other languages, losing their original form, while they preserve their signification. This appears to have been the case with the proper names, which occur in the eleven first chapters of Genesis, and which were translated into the Hebrew from a language still more ancient. The orientals in some instances, in order to distinguish themselves from others of the same name, added to their own name, the name of their father, grand-father, and even great grand-father.

§ 165. Concerning the First-Born, בְּכוֹר.

The first born, who was the object of special affection to his parents was denominated by way of eminence, פֶּטֶר רֶחֶם, *the opening of the womb.* In case a man married with a widow who by a previous marriage had become the mother of children, the first-born as respected the second husband was the child that was eldest by the second marriage. Before the time of Moses, the fa-

ther might, if he chose, transfer the right of primogeniture to a younger child, but the practice occasioned much contention, Gen. 25: 31, 32. and a law was enacted overruling it, Deut. 21: 15—17.

The first born inherited peculiar rights and privileges;

I. He received a double portion of the estate. Jacob in the case of Reuben, his first born, bestowed his additional portion upon Joseph, by adopting his two sons, Gen. 48: 5—8. Deut. 21: 17. This was done as a reprimand, and a punishment of his incestuous conduct, Gen. 35: 22; but Reuben, notwithstanding, was enrolled as the first-born in the genealogical registers, 1 Chron. 5: 1.

II. *The first born* was the priest of the whole family. The honour of exercising the priesthood was transferred, by the command of God communicated through Moses, from the tribe of Reuben, to whom it belonged by right of primogeniture, to that of Levi, Num. 3: 12—18. 8: 18. In consequence of this fact, that God had taken the Levites from among the children of Israel instead of all the first born to serve him as priests, the first born of the other tribes were to be redeemed, at a valuation made by the priest not exceeding five shekels, from serving God in that capacity, Num. 18: 15, 16. comp. Luke 2: 22. et seq.

III. *The first born* enjoyed an authority over those, who were younger, similar to that possessed by a father, Gen. 25: 23. et seq. 2 Chron. 21: 3. Gen. 27: 29. Exod. 12: 29. which was transferred in the case of Reuben by Jacob their father to Judah, Gen. 49: 8—10. The tribe of Judah, accordingly, even before it gave kings to the Hebrews, was every where distinguished from the other tribes. In consequence of the authority, which was thus attached to the first-born, he was also made the successor in the kingdom. There was an exception to this in the case of Solomon, who, though a younger brother, was made his successor by David at the special appointment of God. It is very easy to see in view of these facts, how the word first born, came to express sometimes a great, and sometimes the highest dignity, Is. 14: 30. Ps. 89: 27. Rom. 8: 29. Col. 1: 15—18. Heb. 12: 23. Rev. 1: 5, 11. Job 18: 13.

§ 166. The Nurture of Children.

Mothers, in the earliest times, suckled, הֵינִיק, their offspring themselves, and that from thirty to thirty six months. The day when the child was weaned, and was made a festival, Gen. 21: 8. Exod. 2: 7, 9. 1 Sam. 1: 22—24. 2 Chron. 31: 16. 2 Mac. 7: 27, 28. Matt. 21: 16. Josephus, Antiq. XI. 9.

Nurses, מֵינִיקוֹת, were employed, in case the mother died before the child was old enough to be weaned, and when from any circumstances she was unable to afford a sufficient supply of milk for its nourishment.

In later ages, when matrons had become more delicate, and thought themselves too infirm to fulfil the duties, which naturally devolved upon them, nurses were employed to take their place, and were reckoned among the principal members of the family. They are, accordingly, in consequence of the respectable station, which they sustained, frequently mentioned in sacred history, Gen. 35: 8. 2 K. 11: 2. 2 Chron. 22: 11.

The sons remained till the fifth year in the care of the women; they then came into the father's hands, and were taught not only the arts and duties of life, but were instructed in the Mosaic law, and in all parts of their country's religion, Deut. 6: 20—25. 7: 19. 11: 19. Those, who wished to have them further instructed, provided they did not deem it preferable to employ private teachers, sent them away to some priest or Levite, who sometimes had a number of other children to instruct. It appears from 1 Sam. 1: 24—28. that there was a school near the holy tabernacle, dedicated to the instruction of youth. There had been many other schools of this kind, which had fallen into discredit, but were restored again by the prophet Samuel; after whose time the members of the seminaries in question, who were denominated by way of distinction *the sons of the prophets*, acquired no little notoriety.

The daughters rarely departed from the apartments appropriated to the females, except when they went out with an urn, כַּד, to draw water, which was the practice with those, who belonged to those humbler stations in life, where the ancient simplicity of manners had not lost its prevalence, Exod. 2: 16. Gen. 24: 16. 29: 10. 1 Sam. 9: 11, 12. John 4: 9. They spent their time in learn-

ing those domestic and other arts, which are befitting a woman's situation and character, till they arrived at that period in life, when they were to be sold, or by a better fortune given away in marriage, Prov. 31: 13. 2 Sam. 13: 7. The daughters of those, who by their wealth had been elevated to high stations in life, so far from going out to draw water in urns, might be said to spend the whole of their time within the walls of their palaces. In imitation of their mothers, they were occupied with dressing, with singing and with dancing; and, if we may judge from the representations of modern travellers, their apartments were sometimes the scenes of vice, Ezek. 23: 18. They went abroad but very rarely, as already intimated, and the more rarely the higher they were in point of rank, but they received with cordiality female visitants. The virtues of a good woman, of one that is determined, whatever her station, to discharge each incumbent duty and to avoid the frivolities and vices, at which we have briefly hinted, are mentioned in terms of approbation and praise in Proverbs 31: 10—31.

§ 167. The Power of the Father.

The authority, to which a father was entitled, extended not only to his wife, to his own children, and to his servants of both sexes, but to his children's children also. It was the custom anciently for sons newly married to remain at their father's house, unless it had been their fortune to marry a daughter, who, having no brothers, was heiress to an estate; or unless, by some trade or by commerce, they had acquired sufficient property to enable them to support their own family. It might of course be expected, while they lived in their father's house and were in a manner the pensioners on his bounty, that he would exercise his authority over the children of his sons, as well as over the sons themselves.

If it be asked, "What the power of the father was in such a case," the answer is, that it had no narrow limits, and, whenever he found it necessary to resort to measures of severity, he was at liberty to inflict the extremity of punishment, Gen. 21: 14. 38: 24. This power was so restricted by Moses, that the father, if he judged the son worthy of death, was bound to bring the cause before a judge. But he enacted at the same time, that the judge should pronounce sentence of death upon the son, if on inquiry it could

be proved, that he had beaten or cursed his father or mother, or that he was a spendthrift, or saucy, or contumacious, and could not be reformed, Exod. 21: 15, 17. Lev. 20: 9. Deut. 21: 18—21. The authority of the parents, and the service and love due to them, are recognized in the most prominent and fundamental of the *moral laws* of the Jewish polity, viz. *the ten commandments*, Exod. 20: 12.

The son, who had acquired property, was commanded to exhibit his gratitude to his parents, not only by words and in feeling, but by gifts, Matt. 15: 5, 6. Mark 7: 11—13. The power of the father over his offspring in the ancient times was not only very great for the time being, and while he sojourned with them in the land of the living; he was allowed also to cast his eye into the future, and his prophetic curse or blessing possessed no little efficacy, Gen. 49: 2—28.

§ 168. Of the Testament or Will.

1. *As it respected sons.* The property or estate of the father fell after his decease into the possession of his sons; who divided it among themselves equally, with this exception, that the eldest son received two portions. The father expressed his last wishes or *will* in the presence of witnesses, and probably in the presence of the heirs, 2 K. 20: 1. At a recent period the *will* was made out in writing.

II. *As it respected the sons of concubines.* The portion, that was given to the sons of *concubines*, depended altogether upon the feelings of the father. Abraham gave presents, to what amount is not known, both to Ishmael, and to the sons whom he had by Keturah, and sent them away before his death. It does not appear, that they had any other portion in the estate. But Jacob made the sons, whom he had by his concubines heirs, as well as the others, Gen. 21: 8—21. 25: 1—6. 49: 1—27. Moses laid no restrictions upon the choice of fathers in this respect: and we should infer, that the sons of concubines, for the most part, received an equal share with the other sons from the fact, that Jephthah, the son of a concubine, complained, that he was excluded without any portion from his father's house, Judg. 11: 1—7.

III. *As it respected daughters.* *The daughters* not only had no

portion in the estate, but if they were unmarried, were considered as making a part of it, and were sold by their brothers into matrimony. In case there were no brothers, or they all had died, they took the estate, Num. 27: 1—8. If any one died intestate, and without any offspring, the property was disposed of according to Num. 27: 8—11.

IV. *As it respected servants. The servants* or *the slaves* in a family could not claim any share in the estate as a right, but the person, who made a *will*, might, if he chose, make them his heirs, comp. Gen. 15: 3. Indeed in some instances, those who had *heirs* recognized as such by the law, did not deem it unbecoming to bestow the whole or a portion of their estates on faithful and deserving servants, Prov. 17: 2.

V. *As it respected widows. The widow of the deceased*, like his daughters, had no legal right to a share in the estate. The sons, however, or other relations were bound to afford her an adequate maintenance, unless it had been otherwise arranged in the *will*. She sometimes returned back again to her father's house, particularly if the support, which the heirs gave her, was not such as had been promised, or was not sufficient, Gen. 38: 11; compare also the story of Ruth. The prophets very frequently, and undoubtedly not without cause, exclaim against the neglect and injustice shown to widows, Is. 1: 17. 10: 2. Jer. 7: 6. 22: 3. Ezek. 22: 7. comp. Exod. 22: 22—24. Deut. 10: 18. 24: 17.

§ 169. Respecting Slaves, עֲבָדִים, שְׁפָחוֹת.

The number in a family was very much increased by the slaves, that were attached to it. It is probable, that some of the patriarchs, as was sometimes the case at a later period with individuals in Greece and Italy, possessed many thousands of them. Slavery existed and prevailed before the deluge, Gen. 9: 25. Moses therefore, although he saw the evils of slavery, was not in a condition to abolish it, and it would not have been wise for him to have made the attempt. He accordingly, permitted the Hebrews to possess foreigners both male and female in the character of slaves: but the owners of them were bound by the laws to circumcise them, if they had not previously been so, and to instruct them in the worship of the only true God, Gen. 17: 13—17.

We have said that the Hebrews were permitted to hold foreigners in slavery, but to this statement there are some exceptions, which are to be mentioned. The *Canaanites* could not be held in slavery. For *them*, under the then existing circumstances, slavery was regarded too great a privilege, or rather it would have subjected the Jews to too great a hazard. Such was the bad faith of the Canaanites, the greatness of their numbers, and their deep rooted idolatry, that, had they been introduced under any circumstances whatever into the Israelitish community, they would certainly have endangered their existence, as a people of God. The Gibeonites, the Kephirites, the Beerothites, and the inhabitants of Kirjath-jearim, having surreptitiously obtained a treaty with the Israelites, were made exceptions also, and were employed in the service of the tabernacle, Josh. 9: 1—27.

§ 170. Ways in which men became Slaves.

Men lost their freedom in ancient times in so many ways, that it is difficult, perhaps impossible, to assert of any *one* of them, that it was the origin or first occasion of slavery. We shall therefore, content ourselves with merely mentioning the various ways, in which they plunged into so unfortunate and debasing a condition.

I. *Captivity in war.* Some suppose this to have been the *origin* of slavery, Deut. 20: 14. 21: 10, 11. Gen. xiv.

II. *Debts.* These, as well as captivity in war, became an occasion of slavery, when they were so large, that the debtor was unable to pay them, 2 K. 4: 1. Is. 50: 1. Matt. 18: 25.

III. *Theft.* Slavery was the consequence of theft, when the thief was not able to repay the amount of the property, which he had taken. Exod. 22: 2. Neh. 5: 4, 5.

IV. *Man-stealing.* By this is to be understood that act of violence, by which an individual in time of peace is unjustly sold into slavery, or is retained as a slave in the possession of the author of the crime himself. Moses enacted laws of very great severity against this crime, but they were restricted in their operation to those, who had by violence taken and made a slave, or sold for one, a free Hebrew, Exod. 21: 16. Deut. 24: 7.

V. *The children of slaves.* Children, who were slaves by birth,

are mentioned in the Scriptures under the following Hebrew phrases;

יְלִידֵי בַיִת, *those born in one's house;*

בְּנֵי הָאָמָה, בְּנֵי הַשִּׁפְחָה, *the children of maid-servants;*

בְּנֵי בַיִת, *the sons or children of the house.*

Consult Gen. 14: 14. 15: 3. 17: 23. 21: 10. Ps. 86: 16. 116: 16.

VI. *Purchase.* This happened, when a man oppressed with poverty sold *himself*, or when a master sold his slave. Purchasing slaves of a person, who possessed them, was the most common method of obtaining them, Num. 31: 4, 14—18, 35. Hence slaves are denominated מִקְנַה כֶסֶף *the property* or *the purchase of silver*, i. e. those purchased with silver. The price of a slave was different at different times, varying with the age, sex, health, skill, &c. of the individual sold. We may infer from Exod. 21: 32. that the medium price of a slave was thirty shekels; and, by an examination of Lev. 27: 1—8. form a probable opinion as to the difference of the valuation of a slave in the different periods of his life.

§ 171. Condition of Slaves among the Hebrews.

Both the food and the clothing of those, who, from any cause, whatever it might be, had lost their freedom, were of the poorest description. All their earnings went to their master, and their labour was worth to him double that of a merely hired servant. Deut. 15: 18. They commonly had the consent of their masters to marry, or rather to connect themselves with a woman in that way, which is denominated by a Latin law-term *contubernium.* The children, that proceeded from this sort of marriages, were the property not of the parents, but of their owners. The children, however, never addressed their owners as a father, but always as a lord or master, Gal. 4: 6. Rom. 8: 15. Although the children born in his house were the slaves of the owner, they were as devoted and as true to him, as if they had sustained to him the actual relationship of children. It was in view of this fact, that the patriarchs thought proper to trust them with arms, and to train them up to war, Gen. 14: 14. 32: 6. 33: 1. They were expected to perform any labour, which their masters deemed it expedient to require of them, but their common avocation

was that of husbandry, and the tending of flocks and herds. The maid-servants were employed in domestic concerns, though not unfrequently they were compelled to engage in those duties, which from their nature were more befitting the other sex.

The servant, who was found to be most faithful and discreet, was placed over the others, and was called זְקַן בַּיִת, *οἰκονόμος*, or *the steward*, Gen. 24: 2. 47: 6. 1 Sam. 24: 7. 1 Chron. 27: 29, 30. Ruth 2: 5. It was the duty of the ruling servant or *steward* to allot to the others their various duties, and likewise to see their food prepared, except when, as was sometimes the case, a female servant, who had been found especially worthy to be trusted, had assumed the charge of the latter, Prov. 31: 15. 1 Chr. 4: 1, 2. Gal. 4: 2. Eph. 3: 2. Tit. 1: 7. 1 Peter 4: 10.

It was the business of some of the servants to instruct the children of their owners, while some waited upon their mistress, and others upon their master. The condition of these was in some respects less hard than that of the others, although it is natural to suppose, that those masters, who had any sense of the duties, which every man owes to another, whatever his condition, exhibited to all of their slaves acts of kindness and humanity, Job 31: 13.

Moses, in order to render the condition of those, who had lost their liberty, as free from misery and as favourable as possible, made the following regulations:

I. That servants or slaves should be treated with humanity. The Law, which is given in Leviticus 25: 39—53. speaks very expressly in relation to the treatment of servants that were of Hebrew origin, and in truth of those only; but as the slaves that were of foreign origin, when once circumcised, were reckoned among the Hebrews, it may be considered as applying, in some degree at least, to all.

II. That the master, who slew a servant of whatever origin, with a rod or by means of blows, should be punished according to the will and pleasure of the judge. In case the servant did not die till a day or two after being smitten, the master went unpunished, because the design of *murdering* the servant could not in that case be presumed, and the loss of the servant itself was deemed a sufficient punishment, Exod. 21: 20, 21.

III. He further enacted, if the master injured the servant in eye or tooth, that is, according to the spirit of the law, in any

member whatever, the servant in consequence of such treatment, should receive his freedom, Exod. 21: 26, 27.

IV. That the servants, on every sabbath and on all festival occasions, should enjoy a cessation from their labors, Exod. 20: 10. Deut. 5: 14.

V. That they should be invited to those feasts, which were made from the second tythes, Deut. 12: 17, 18. 16: 11. comp. Matt. 25: 21—23.

VI. That the servants, in accordance with an ancient law or custom to which there is an allusion in Job 24: 10, 11. were entitled to and should receive an adequate subsistence from those, to whom they were subject, Deut. 25: 4. comp. 1 Tim. 5: 18. 1 Cor. 9: 9.

VII. The master was bound to provide for the marriage of maid-servants, unless he took them to himself as concubines, or gave them to his son, Exod. 21: 8.

VIII. A servant of Hebrew origin was not obliged to serve longer than six years, after which time he was to be dismissed with presents of considerable amount, and with the wife, whom he had married previous to having lost his freedom, Exod. 21: 2—4. Lev. 25: 1—17. In case he had become a slave, while unmarried, and had married with the consent of his master during the period of his slavery, the wife could not go out with him to the enjoyment of freedom, till she had first completed her seven years of servitude, Exod. 21: 4. Lev. 25: 39—41. Deut. 15: 12—17. Of this privilege, for such it may be considered, the Hebrew maid-servants were, at first, for some reason, wholly deprived, Exod. 21: 7. et seq.; but at a later period, when the face of things had probably undergone some changes, the Hebrew legislator thought fit to grant it to them, Deut. 15: 12—17. The person, who had once been a slave, but had afterwards obtained his freedom, was denominated in Hebrew, חָפְשִׁי. If the servant, too much attached to his master, his wife, and the children of whom he had become the father in his servitude, refused to accept the freedom, which had been offered him; the master in the presence of a judge had liberty to receive him, and in sign of perpetual servitude was to thrust an awl through his ear into the door-post, Exod. 21: 5, 6. Deut. 15: 16. It was not in the power of their masters, however, to sell slaves of this description, notwithstanding

they had voluntarily subjected themselves to perpetual servitude, to any person living out of the Hebrew territories, Exod. 21: 7, 8. In regard to those slaves who had not completed the six years of their service, it may be further remarked here, that, if they were Hebrews by origin, and had been sold to persons dwelling in the Hebrew territory, their relations or any other person might redeem them, or they might redeem themselves, if they had property sufficient, by paying a price adequate to the remaining years of service, making six in the whole, Lev. 25: 47—55.

IX. On the year of jubilee, all the servants or slaves of Hebrew descent were to be emancipated, Lev. 39: 25—41.

X. Slaves, who were Hebrews by birth, were permitted to possess some little property of their own, as may be learnt from Lev. 25: 49, compared with 2 Sam. 9: 10.

Finally, a slave who had fled from another nation and sought a refuge among the Hebrews, was to be received and treated with kindness, and not to be forcibly returned back again, Deut. 23: 15, 16.

§ 172. The Condition of Slaves among other Nations.

Notwithstanding Moses inculcated in many instances humanity towards slaves, and protected them also by special laws enacted in their favour; they were sometimes the subjects of undue severity of treatment, and of sufferings in various ways, Jer. 34: 8—22. Still it cannot be denied, that their condition was better among the Hebrews, than among some other nations; as may be learnt from their well known rebellions against the Greeks and Romans. Nor is it at all wonderful, that the Hebrews differed from other nations in the treatment of their slaves in a way so much to their credit, when we consider the many and weighty motives, that were presented to them thus to act. Especially when we consider, that in other countries, there was no sabbath for the slave, no day of rest, and no laws sanctioned by the Divinity in their favour.

Runaway slaves, and those, who were suspected of an intention to do it, were *branded*, for the most part in the forehead, to which custom there are allusions in Galatians 6: 17. and Revelation 14: 9. 22: 4. Slaves in heathen nations were debarred from a participation both in all the civil festivals, and in all the religious exer-

cises, which was a very different state of things from that among the Hebrews. After Christianity had penetrated into those nations, the state of things was in some degree changed; and slaves, in the Christian Church, enjoyed equal privileges with any others, as far as the Church was concerned, Gal. 3: 28. Coloss. 3: 10, 11. Philem. 10. 1 Cor. 12: 13. Eph. 6: 8.

Slaves in other nations were not supported by those, with whom they laboured; consult POLLUX on the word πανοικαπη. They were very rarely permitted to marry, or to enter into that state called by a Roman law-term CONTUBERNIUM; their private possessions were subjected to the will of their master; and they were obliged to make him presents from it. Whenever they were so happy as to be manumitted, they were still under the necessity of retaining the name of *freedmen, liberti, νόθοι,* in allusion to their previous condition; and their children, as if the disgrace were designed to be perpetuated, were denominated *libertini, freedmen's sons.* We have not time to dwell upon the occasional, we might say frequent, and excessive cruelty of their masters.

In a word then, the condition of slaves was miserable, and the Jews were not to blame for boasting that they were the freemen of Abraham, John 8: 8. Paul himself acknowledges, that the condition of freedom is worthy of being eagerly embraced, when it can be embraced without dishonesty or injustice, but the freedom, which *he* esteemed most worthy in its nature and most important in its consequences, was that which is given through our Lord Jesus Christ, 1 Cor. 7: 21—23. Rom. 8: 15. Having this statement in regard to the slavery of other nations in view, one is in a condition to understand the force of that comparison introduced at times in the New Testament, which represents the Jews under the Mosaic law, as in a state of servitude, and Christians as in a state of freedom, John 8: 32, 34. Rom. 6: 17. James 1: 25. It is a comparison, not only lively and impressive, but one, which, under the circumstances that existed in the time of our Saviour and the Apostles, was very naturally made. This comparison, as far as respected sinners, had already been made by philosophers and the meaning and emphasis attached to it were sufficiently well known to the Jews in the time of Christ. They must, therefore, have readily understood the expressions of Christ in John 8: 31—34. unless they wilfully preferred making a mistake in a case, that was sufficiently plain.

CHAPTER XI.

CHARACTER AND SOCIAL INTERCOURSE OF THE HEBREWS.

§ 173. Character of the Hebrews.

The character of the Hebrews exhibits the vices common among oriental nations, viz. luxury, pomp, effeminacy, and arrogance. The arrogance of the Hebrews in later times was very great, see Talmud, Baba Metzia, p. 83. John 8: 33. Among the great, there was too great a prevalence of extortion, of oppression, and of hypocritical friendships, that sought to cover the hollowness of the heart beneath the external appearance. We find, that vices of this description were a ground of complaint among the prophets, and the subjects of their reprehensions in all parts of their writings; and still it cannot be denied, that there occur in the history of the Hebrews examples of great magnanimity, Gen. 14: 23. 44: 34. Judg. 8: 23. 1 Sam. 12: 3, 4. 18: 1. 20: 4—8, 41, 42. 23: 16—18. 24: 7—12. 26: 9—12. 1 K. 20: 31. Of the various traits in the character of the Hebrews, which are developed in the course of their history, the most striking beyond any question is that of stubbornness and inflexibility, see Acts vii. The disposition for idolatry ceased after the captivity. If it be the fact, that the madness of worshipping idols seized upon some of the nobler sort of people, so late as the time of the Maccabees, it is sufficiently evident, that it did not extend to the great body of the nation. The public or political virtues of the people may perhaps be summed up by saying, that they were industrious in the culture of their fields, and brave on the field of battle. If we should assume the province of mentioning any particular period in their history, during which, more than at any other time, they appear to have excelled in brave-

ry and in warlike skill, we should point to the days of David and the Maccabees. Among the moral virtues, that are most celebrated in the Hebrew Scriptures, the following may be mentioned; viz.

(1.) צְדָקָה, *justice*, a general term also for *moral integrity*, and *purity of life*.

(2.) אֱמֶת, אֱמוּנָה, *truth*, *fidelity*, and *sincerity*.

(3.) חֶסֶד, *humanity*, *benevolence*, or *the love of our neighbour*.

(4.) עֲנָוִים, *the mild* or *merciful*, Vulg. *mitissimi*, New Testament πρᾳεῖς, are likewise spoken of with the most decided approbation.

Many other moral virtues and duties are commended and enforced in the Old Testament; so that there is no hesitancy in saying, that the Hebrews, in a knowledge of the principles of moral conduct, far exceeded all other nations. But we must not suppose, that the rectitude of the conduct of the Hebrews corresponded on all occasions to their knowledge, or that they all of them fulfilled those duties, the obligation of which they were too well informed not to admit. On the contrary, very many disregarded the light, which God had given, and neglected to fulfil those duties, which they felt themselves bound to perform. This perversity of conduct exhibited itself more especially in the later periods of their existence as a nation; when many among them perverted the law of Moses by their traditions and philosophical quibbles. Holding to the letter, they wandered sufficiently far from its spirit, and acquired among all nations a very disgraceful celebrity for their falsehoods, impostures, and perjuries. Tacitus, Hist. V. 5. 1 Thess. 2: 15. Eph. 2: 14. In the last war of the Jews, viz. the contest with the Romans, the vices in their character to which we have alluded, prevailed more, and were checked by fewer restraints, than at any former period. Josephus himself, notwithstanding his origin from the Jewish people, is so candid as to confess the existence of such a state of things, as we have now stated. Comp. Matt. 12: 43—45.

§ 174. Propriety and Refinement of Manners.

It cannot be denied, that there prevailed among the Hebrews no little propriety and refinement of manners; although the marks of civility, which they exhibited to each other in their social intercourse, are by no means the same in all respects with those, which would be expected in such intercourse from a well bred and polite inhabitant of modern Europe. The prevailing taste for civility and for refinement of manners was strengthened by considerations drawn from the law of Moses, Lev. 19: 32. The proofs, that such civility and such refinement of manners actually existed and prevailed, are so numerous in the Bible, that a person would be disposed to complain, that they were too numerous, rather than that they were too few.

But every country and every climate has something peculiar in its manners and modes of intercourse, as well as in other things. If in any country the common expressions of civility, and the usual forms of politeness should be thoroughly examined and duly estimated, they would be found to be more marked and extravagant, than was required by the actual state of the feelings. The orientals, especially, would be thought by an inhabitant of Europe to be excessive in their gestures and expressions of good-will, when in truth those gestures and expressions mean no more than very moderate ones among us. For instance, prostration upon the earth scarcely signified more among them, than a nod of the head, or an extension of the hand, among the less animated and more moderate inhabitants of occidental nations. The very ancient forms of civility and politeness, mentioned in Genesis 18: 1—30. 19: 1—3. 23: 7, 12. 41: 43. 42: 6. and spoken of likewise by Herodotus and other ancient historians, have been perpetuated to a great degree among eastern nations till the present day.

In the time of Christ, the ancient mode of addressing those who were worthy of being honoured, viz. by saying *my lord,* or words to that effect, was in a measure superseded; and the honorary and more extravagant address of *Rabbi*, i. e. *the great*, רַב, רַבִּי, which originated in the schools, had become common among the people; also the title of *κράτιστε, or most excellent*, Luke 1: 3. Acts 23: 26. 24: 3. 26: 25.

§ 175. Mode of Salutation.

The expressions used at salutation, and also those, which were used at parting, implied in both instances, that the person who employed them, interceded for a blessing on the other. Hence the word בֵּרֵךְ, which originally means *to bless*, means also *to salute* or *to welcome*, and *to bid adieu*, Gen. 47: 8—11. 2 K. 4: 29. 10: 13. 1 Chron. 18: 10.

The forms of salutation that prevailed among the ancient Hebrews, were as follows;

(1.) מְבֹרַךְ יְהוָה, בָּרוּךְ לַיהוָה, בְּרוּךְ יְהוָה, *be thou blessed of Jehovah.*

(2.) בִּרְכַּת יְהוָה עָלֶיךָ, *the blessing of Jehovah be upon thee.*

(3.) יְהוָה עִמְּךָ, *may God be with thee.*

(4.) שָׁלוֹם עָלֶיךָ, שָׁלוֹם לָךְ, *may peace*, i. e. every blessing and prosperity, *be yours.* This was the most common salutation, see Ruth 2: 4. Judg. 19: 20. 1 Sam. 25: 26. 2 Sam. 20: 9. Ps. 129: 8.

(5.) חֲיֵה אֲדֹנִי, *Sir, be your life prospered.* This was the common salutation among the Phenicians. It was in use also among the Hebrews, but was not addressed by them to any person except their kings.

(6.) *Χαῖρε*, answering to the Latin AVE or SALVE, in Hebrew חֲוֵה; or הֲיֵה, Luke 1: 27, 28. Matt. 26: 49. 28: 9.

The gestures and inflections of the body, which were made on an occasion of salutation, differed at different times, varying with the dignity and station of the person, who was saluted; as is the case among the orientals to this day. In pronouncing the forms of salutation just given, the orientals place the right hand upon the left breast, and with much gravity incline the head. If two Arab friends of equal rank in life meet together, they mutually extend to each other the right hand, and having clasped, they elevate them, as if to kiss them. Having advanced thus far in the ceremony, each one draws back his hand, and kisses it instead of his friend's, and then places it upon his forehead. If one of the Arabs be more exalted in point of rank than the other, he is at liberty to give the other an opportunity of kissing, instead of *his own*, the hand of his superior. The parties then continue the salutation by reciprocally kissing each other's beard, having first placed the hand

under it, in which case alone it is lawful to touch the beard, 2 Sam. 20: 9. It is sometimes the case, that persons, instead of this ceremony, merely place their cheeks together. It is the common practice among the Persians for persons in saluting to kiss each other's lips; if one of the individuals be a person of high rank, the salutation is given upon the cheeks instead of the lips, 2 Sam. 20: 9. Gen. 29: 11, 13. 33: 4. 39: 11. 48: 10—12. Exod. 4: 27. 18: 7. The Arabians are in the habit of inquiring respecting the health, שָׁלוֹם, سَلَامٌ, of a person, when they salute him, Gen. 29. 6. 43: 27. 1 Sam. 16: 4. They give thanks to God, that they once more see their friend, they pray to the Almighty in his behalf, and supplicate for him every sort of prosperity. They are sometimes so animated on such occasions, as to repeat not less than ten times the ceremony of grasping hands and kissing, and the interrogations respecting each other's health. It may, therefore, be well concluded, that the salutation between friends was an occurrence, which consumed some time, and for this reason it was anciently inculcated upon messengers, who were sent upon business that required despatch, not to salute any one by the way, 2 K. 4: 29. Luke 10: 4.

When we consider the nature of the oriental salutations, the ardour of gesticulation on such an occasion, the professions of friendship and good will, which were then made, we should not wonder that the evangelist John in his second epistle, eleventh verse, thought it necessary to forbid a christian *to salute* a man of another sect, or to welcome him to his house. For it is very clear, that pursuing such a course would have carried an erroneous appearance, and would have possessed the very injurious effect of confounding distinctions, and giving encouragement to heresy.

In the presence of the great and the noble, the orientals incline themselves almost to the earth, kiss their knees, or the hem of their garment, and place it upon their forehead. When in the presence of kings and princes more particularly, they go so far as to prostrate themselves at full length upon the ground, sometimes with their knees bent, they touch their forehead to the earth, and before resuming an erect position either kiss the earth, or, if they prefer it, the feet of the king or prince, in whose presence they are permitted to appear.

This is the state of things among the orientals; and one proof among others, that it was the same among the ancient Hebrews, is to be found, in some instances in the prevailing, and in others in the original signification of those words, which are used to express the attitudes and the acts of salutation. The words to which we refer, are as follows;

קָדַד, *to incline* or *bend down the head.*

כָּרַע, *to bend down the body very low.*

בָּרַךְ, *to bend the knee,* also *to salute one.*

נָפַל אַרְצָה, הִשְׁתַּחֲוָה אַרְצָה, כָּרַע אַפַּיִם אַרְצָה, *to bend down to the earth, to fall prostrate on the earth, to fall with the face to the earth.*

The word הִשְׁתַּחֲוָה, when standing by itself, does not mean prostration upon the earth, but merely an inclination of the body, as is evident from 1 K. 2: 19. Prostration is expressed in Greek by the word προσκυνεῖν, and in Latin by the word *adorare.* The various positions of body, of which we have spoken, were assumed in the word of God. The Greeks and Latins maintained, that there should be a prostration of the body in the worship of God only, and not on an occasion of less importance, Acts 10: 25, 26. Rev. 19: 20. 22: 9. The Hebrew verb סָגַד is used only in reference to the adoration of idols, and not of the supreme God, Is. 44: 15, 17, 19. 46: 6. The corresponding word in the Aramean and Arabic dialects is more broad in its signification. Dan. 2: 46. 3: 5.

§ 176. On Visiting.

A person, who went on a visit, found himself under the necessity of knocking at the gate, or of calling with a loud voice, till the master of the house came out. The visitant was then, if it appeared suitable to the master of the house, conducted in; but not till a sign had first been made to the females of the family, to retire to their appropriate apartments, 2 K. 5: 9—12. Acts 10: 17. Those, who intended to visit persons that held a high rank in life, were in the habit of sending previous notice of their contemplated visit, but they did not fulfil the purpose, they had thus announced, without bringing with them such presents, as were suitable. The practice of carrying presents, when a person visits

those who are high in life, is still continued in the East. The guest set out upon his visit with a suitable pomp and retinue, and was received at the mansion, to which he was going, with equal indications of magnificence, his head was anointed, and he was perfumed with aromatic substances. Traces of these ceremonies occur in Gen. 27: 27. Exod. 30: 37, 38. Prov. 27: 9. Num. 16: 6, 17, 18, 37, 38. In the East, the following custom has hitherto prevailed and does at present. If it appear convenient or necessary in the estimation of his host for the visitant to retire, in order to relieve himself from the disagreeable necessity of saying so in express terms, he gives him a polite hint in respect to his wishes by causing him to be regaled with incense or burnt perfume. And this is accordingly the concluding ceremony of the visit.

§ 177. Of Gifts.

The practice of making presents, מִנְחָה, בְּרָכָה, כָּבֵד, τιμή, Num. 22: 7, 16, 37. 24: 11—13. is very common in oriental countries. The custom probably had its origin among those men, who first sustained the office of kings or rulers, and who, from the novelty and perhaps the weakness attached to their situation, chose, rather than make the hazardous attempt of exacting taxes, to content themselves with receiving those presents, which might be freely offered, 1 Sam. 10: 27. Hence it passed into a custom, that whoever approached the king, should come with a gift. This was the practice and the expectation. The practice of presenting gifts was subsequently extended to other great men, to men who were inferiour to the king, but who were, nevertheless, men of influence and rank; it was also extended to those who were equals, when they were visited, Prov. 18: 16.

Kings themselves were in the habit of making presents, probably in reference to the custom in question and the feelings connected with it, to those individuals, their inferiours in point of rank, whom they wished to honour, and also to those, who, like themselves, were clothed with the royal authority. These presents, viz. such as were presented by the king as a token of the royal esteem and honour, are almost invariably denominated in the Hebrew מַתָּן and מַתָּנָה, see 1 K. 15: 19. 2 K. 16: 8. 18: 14. Is. 30: 2—6. The more ancient prophets did not deem it discreditable to

them to receive presents, nor unbecoming their sacred calling, except when, as was sometimes the case, they refused by way of expressing their dissatisfaction or indignation, 2 K. 5: 5. 8: 9. In later times, when *false* prophets, in order to obtain money, prophesied without truth and without authority, the true prophets for the purpose of keeping the line of distinction as marked and distinct as possible, rejected every thing that looked like pay, Amos 7: 14. Gifts of the kind, that have now been described, are not to be confounded with those, which are called שֹׁחַד, and which were presented to judges, not as a mark of esteem and honour, but for purposes of bribery and corruption. The former was considered an honour to the giver, but a gift of the latter kind has been justly reprobated in every age, Exod. 23: 8. Deut. 10: 17. 16: 19. 27: 25. Ps. 15: 5. 26: 10. Is. 1: 23. 5: 23. 33: 15.

§ 178. Kinds of Presents and Methods of bringing them.

The giver was not restricted as to the kind of present, which he should make. He might present not only silver and gold, but clothes and arms, also different kinds of food, in a word, any thing which could be of benefit to the recipient, Gen. 43: 11. 1 Sam. 9: 7. 16: 20. Job. 42: 11. It was the custom anciently, as it is at the present time in the East, for an individual when visiting a person of high rank, to make some presents of small value to the servants or domestics of the person visited, 1 Sam. 25: 27. It was the usual practice among kings and princes to present to their favourite officers in the government, to ambassadors from foreign courts, to foreigners of distinction, and to men eminent for their learning, garments of greater or less value, as already observed, Gen. 45: 22, 23. Esth. 8: 15. The royal wardrobe, in which a large number of such garments was kept, is denominated in Hebrew מֶלְתָּחָה, 2 Chron. 9: 24. It was considered an honour of the highest kind, if a king or any person in high authority thought it proper, as a manifestation of his favour, to give away to another the garment, which he had previously worn himself, 1 Sam. 18: 14. In the East at the present day, it is expected that every one who has received a garment from the king, will immediately clothe himself in it, and promptly present himself and render his homage to the giver ; otherwise he runs the hazard of exciting the king's dis-

pleasure, comp. Matt. 22: 11, 12. It was sometimes the case, that the king, when he made a feast, presented vestments to all the guests who were invited, with which they clothed themselves, before they sat down to it, 2 K. 10: 22. Gen. 45: 22. Rev. 3: 5. Cyrop. VIII. 3. 1. Iliad XXIV. 226, 227. In oriental countries, the presents, which are made to kings and princes, are to this day carried on beasts of burden, are attended with a body of men, and are escorted with much pomp. It matters not, how light or how small the present may be, it is heavy enough at any rate to be carried on the back of a beast of burden, or if carried by a man, to be supported by both of his hands, Judg. 3: 18. 2 K. 8: 9.

§ 179. Public Honours.

It is the custom in Asia, to exhibit the most distinguished marks of attention and honour to kings, to princes, and to national ambassadors, whenever on any public occasions they enter cities, or return from a distance to the places of their customary residence. On such occasions there is a great concourse of people. The small windows, which look towards the street and at other times are shut up, are then thrown open. The level roofs are crowded and alive with eager spectators. The streets, to prevent the rising of the dust, are sprinkled with water. They are also, with the exception of a small undecorated path left in the centre of them for the procession, strewed with flowers and branches of trees, and spread with richly embroidered carpets. The spectators clap their hands, and shouts of joy re-echo on every side. On other occasions, when the people are permitted to behold the king, they honour and salute him in silence, 2 Sam. 16: 16. 1 K. 1: 40. 2 K. 9: 13. Is. 62: 11. Zech. 9: 9. Matt. 21: 7, 8. The musicians walk first in the procession, 1 K. 18: 46. 1 Chron. 15: 27—29. The persons, who sustain offices in the government, and are attached to the palace, are the next in the procession. Then follows the king. All of them are carried on noble coursers. Anciently kings, on such occasions, rode in chariots, Gen. 41: 43. 2 Sam. 15: 1. 1 K. 1: 5.

Note. Ceremonies similar to those, which have now been described, are exhibited in Asia on two other public occasions, be-

side the one in question; viz. when a person has deserted the Christian and embraced the Mohammedan faith, and when a class or school of boys have finished the study of the Koran. The boys, who have thus completed the perusal of the writings of the Eastern Prophet, are seated upon the choicest steeds. Musicians go before them, the same as in the procession of kings; and, surrounded with an escort of shouting fellow-students, they are conducted through the city. The prevalence of these customs in the East will throw some light upon such passages, as the following, Gen. 41: 23. Esth. 6: 7—9. 1 Sam. 10: 5—10.

§ 180. Conversation and bathing.

Conversation, in which the ancient orientals indulged like other men, in order to beguile the time, was held in the gate of the city. Accordingly there was an open space near the gate of the city, as is the case at the present day in Mauritania, which was fitted up with seats for the accommodation of the people, Gen. 19: 1. Ps. 69: 12. Those, who were at leisure, occupied a position on these seats, and either amused themselves with witnessing those who came in and those who went out, and with any trifling occurrences, that might offer themselves to their notice, or attended to the judicial trials, which were commonly investigated at public places of this kind, viz. at the gate of the city, Gen. 19: 1. 34: 20. Ps. 26: 4, 5. 69: 12. 127: 5. Ruth 4: 11. Is. 14: 31.

Intercourse by conversation, though not very frequent, was not so rare among the ancient orientals, as among their descendants of modern Asia. Nor is this to be wondered at, since the fathers drank wine, while the descendants are obliged to abstain from it; and we are well assured, that the effect of this exhilarating beverage was to communicate no little vivacity to the characters of the ancient Asiatics, at least to that of the Hebrews, see Is. 30: 29. Jer. 7: 34. 30: 19. Amos 6: 4, 5. The ancient Asiatics, among whom we include the Hebrews, were delighted with singing, with dancing, and with instruments of music. Promenading, so fashionable and so agreeable in colder latitudes, was wearisome and unpleasant in the warm climates of the East, and this is probably one reason, why the inhabitants of those climates preferred holding intercourse with one another, while sitting near

the gate of the city, or beneath the shade of the fig-tree and the vine, 1 Sam. 22: 6. Micah 4: 4. It is for the same reason also, that we so frequently hear in the Hebrew Scriptures of persons sitting down as in the following passage, "Blessed is the man, that standeth not in the way of sinners, *nor sitteth in the seat of the scornful*, see Ps. 1: 1. 107: 32. 89: 7. 111: 1. 64: 2. 50: 20. 26: 5.

THE BATH was always very agreeable to the inhabitants of the East, Ruth 3: 3. 2 Sam. 11: 2. 2 K. 5: 10. And it is not at all surprising, that it should have been so, since it is not only cooling and refreshing, but is absolutely necessary in order to secure a decent degree of cleanliness in a climate, where there is so much exposure to dust. The bath is frequently visited by Eastern ladies, and may be reckoned among their principal recreations. Those Egyptians, who lived at the earliest period of which we have any account, were in the habit of bathing in the waters of the Nile, Exod. 2: 5. 7: 13—25. Herodot. II. 37. It was one of the civil laws of the Hebrews, that the bath should be used. The object of the law without doubt was to secure a proper degree of cleanliness among them, Lev. 14: 2. 15: 1—8. 17: 15, 16. 22: 6. Num. 19: 6. We may, therefore, consider it as probable, that public baths, soon after the enactment of this law, were erected in Palestine, of a construction similar to that of those, which are so frequently seen at the present day in the East.

The orientals, when engaged in conversation, are very candid and mild, and do not feel themselves at liberty directly to contradict the person with whom they are conversing, although they may at the same time be conscious, that he is telling them falsehoods. The ancient Hebrews in particular very rarely used any terms of reproach more severe than those of שָׂטָן *adversary* or *opposer*, רַקָה RACA, *contemptible*, and sometimes נָבָל *fool*, an expression, which means a wicked man or an atheist, Job 2: 10. Ps. 14: 1. Is. 32: 6. Matt. 5: 22. 16: 23. Tanchuma v. 2. XVIII. 4. When any thing was said, which was not acceptable, the dissatisfied person replied *it is enough*, רַב לָכֶם דַּיֶךְ, *ἱκανόν ἐστι*, Deut. 3: 26. Luke 22: 38.

The formula of assent or affirmation was as follows; *σὺ εἶπας*, כֵּן דִּבַּרְתָּ, *thou hast said*, or *thou hast rightly said*. We are informed by the traveller Aryda, that this is the prevailing mode of a person's expressing his assent or affirmation to this day, in the vi-

cinity of Mount Lebanon, especially where he does not not wish to assert any thing in express terms. This explains the answer of the Saviour to the high priest Caiaphas in Matt. 26: 64. when he was asked, whether he was the Christ the Son of God, and replied *σὺ εἶπας, thou hast said.*

To spit in company in a room, which was covered with a carpet, was an indication of great rusticity of manners; but in case there was no carpet, it was not accounted a fault in a person, provided he spit *in the corner* of the room. The expressions, therefore, in Deuteronomy, 25: 7—9. viz. וְיָרְקָה בְּפָנָיו *and she shall spit in his face,* are to be understood literally, the more so on this account, because in other places, where spitting, buffeting, &c. are mentioned, they occur under circumstances, where there existed a great excitement of feeling, and because there are not wanting instances, of even greater rudeness and violence, than that of spitting in one's face, Matt. 26: 67. Mark 14: 65. comp. 1 K. 22: 24. Is. 57: 4. Ezek. 2: 6. 25: 6. 2 Sam. 16: 6, 7. The orientals, as is very well known, are fond of taking a nap at noon, to which they are strongly invited by the oppressive heat of their climate, 2 Sam. 4: 5. 11: 2. Matt. 13: 25. The phrase, *to cover one's feet,* is used in certain instances to express the custom of retiring to rest or sleeping at this time, Judg. 3: 24. 1 Sam. 24: 4.

§ 181. Treatment of the Jews to Strangers.

Moses inculcated and enforced, by numerous and by powerful considerations, as well as by various examples of benevolent hospitality, mentioned in the book of Genesis, the exhibition of kindness and humanity to strangers. There were two classes of persons, who in reference to this subject, were denominated *strangers,* גֵּרִים. One class were those, who, whether Hebrews or foreigners, were destitute of a home, in Hebrew תּוֹשָׁבִים. The others were persons, who, though not natives, had a home in Palestine; the latter were גֵּרִים *strangers* or *foreigners* in a strict sense of the word. Both of these classes, according to the civil code of Moses were to be treated with kindness, and were to enjoy the same rights with other citizens, Lev. 19. 33, 34. 24: 16, 22. Num. 9: 14. 15: 14. Deut. 10: 18. 23: 8. 24: 17. 27: 19.

In the earlier periods of the Hebrew state, persons who were

natives of another country, but who had come, either from choice or necessity, to take up their residence among the Hebrews, appear to have been placed in favourable circumstances. At a later period, viz. in the reigns of David and Solomon, they were compelled to labour on the religious edifices which were erected by those princes; as we may learn from such passages as these, "*And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred; and he set threescore and ten thousand of them to be bearers of burdens,*" etc. see 1 Chron. 22: 2. 2 Chron. 2: 1, 16, 17. The exaction of such laborious services from foreigners was probably limited to those, who had been taken prisoners in war; and who, according to the rights of war as they were understood at that period, could be justly employed in any offices, however low and however laborious, which the conqueror thought proper to impose. In the time of Christ, the degenerate Jews did not find it convenient to render to the strangers from a foreign country those deeds of kindness and humanity, which were not only their due, but which were demanded in their behalf by the law of Moses. They were in the habit of understanding by the word רֵעַ *neighbour*, their friends merely, and accordingly restricted the exercise of their benevolence by the same narrow limits, that bounded in this case their interpretation; contrary as both were to the spirit of those passages, which have been adduced above, Lev. 19: 18.

§ 182. The Poor and Beggars.

Moses, as may be learnt, by consulting the references in the preceding section, made abundant provision for the poor, but it does not appear, that he says any thing in respect te *beggars*. We find the first express mention of mendicants in the Psalms, see Ps. 109: 10. In the parts of the Hebrew Scriptures, which were written subsequently, the mention of them is quite frequent. In the time of Christ, mendicants were found sitting in the streets, at the doors of the rich, at the gates of the temple, and likewise, as we have reason to believe, at the entrance of synagogues, Mark 10: 46. Luke 16: 20. Acts 3: 2. Sometimes food and some-

times money was presented to them, Matt. 26: 9. Luke 16: 21. We have no reason to suppose, that there existed in the time of Christ that class of persons called *vagrant beggars*, who present their supplications for alms from door to door, and who are found at the present day in the East, although less frequently than in the countries of Europe. That the custom of seeking alms by sounding a trumpet or horn, which prevails among a class of Mohammedan monastics, called KALENDER or KARENDAL, prevailed also in the time of Christ, may be inferred from Matt. 6: 2; where the verb σαλπίζω possesses the shade of signification, that would be attached to a corresponding word in the Hiphil form of the Hebrew, and is to be rendered transitively, as is the case with many other verbs in the New Testament, 1 Cor. 1 : 20. 3 : 6. 15 : 1. etc. There is one thing characteristic of those orientals, who are reduced to the disagreeable necessity of following the vocation of mendicants, which is worthy of being mentioned; they do not appeal to the pity or to the alms-giving spirit, but to the justice of their benefactors, Job 22: 7. 31: 16. Prov. 3: 27, 28. 21: 21. Ps. 24: 5. Eccles. 4: 1. 14: 13, 14. Matt. 6: 1. Koran 17: 28. 30: 37. 70: 24. Buxtorf. Lexic. Chal. Talmud. Rabb. p. 1821.

§ 183. LEVITICAL DEFILEMENTS.

THE DEFILEMENTS, which kept a person back not only from sacred scenes and duties, but from all intercourse with other persons, were recognized, and had an existence among the Hebrews before, as well as after the time of Moses. They had an existence in truth, at that very early period, not only among the Hebrews, but also among many other nations. If a man were defiled or rendered unclean by *disease*, it so happened, because the disease was considered contagious. If he were defiled from any other cause, that cause, whatever it might be, was something, which was associated with ideas of impurity, with dislike, or abhorrence in the minds of the people. Moses defined more accurately, than had previously been done, those things to which it was the custom to attach the opprobrium of communicating uncleanness; and in order to increase and perpetuate the separation which existed between the Hebrews and the Gentile nations, and to render the former less liable to seduction to idolatry, he

appointed and regulated the ceremonies, by which unclean persons might be purified and restored back again to the privileges of the tabernacle and to the intercourse of friends. If a person, who was defiled or *unclean*, touched another, he rendered the other person as unclean as himself, and both were excluded from the tabernacle and temple, Lev. 13: 3.

Those persons, who, according to the Levitical law, were *unclean* were,

I. Persons who were afflicted with the leprosy. They were not permitted to dwell within the limits of either cities or villages. They were clad in a rent and miserable garment, and were compelled to cry out to every one, whom they met, "*Unclean, unclean!*" Lev. 13: 45. Num. 5: 2. et seq.

II. The GONORRHEA *or seed-flux*, whether BENIGNA or VIRULENTA, was a source of uncleanness to any person, who was the subject of it, Lev. 15: 3.

III. Whoever had an EMISSIO SEMINIS, even in legitimate intercourse, was to be unclean till the evening, Lev. 15: 16—22.

IV. Women after the birth of a son were unclean for seven, and after the birth of a daughter, for fourteen days. And in case the infant was a manchild, they were debarred during the thirty three following days from the tabernacle and temple, and from the sacrifices; in case the child was a female, they were thus debarred during the sixty six following days, Lev. 12: 1—6. 15: 16—28.

V. Women, during the period of the *menses*, and when labouring under the disease denominated *an issue of blood*, were unclean, Lev. 15: 19—21. Matt. 9: 20.

VI. He, who had touched the corpse of a man, or the carcase of an animal, a sepulchre, or the bones of a dead person; likewise he, who had been in the tent, or in the room, or house of the dying or the dead, were both of them unclean for seven days. Priests were rendered unclean by merely wearing the badges of mourning; and for that reason they never assumed them, except in case of the death of parents, children, brothers, or unmarried sisters residing in their father's house. For the same reason, viz. the circumstance of their communicating uncleanness, the habiliments of mourning were altogether interdicted to the *high priest*, Lev. 5: 2. 11: 8—11, 24—31. 21: 1—5, 10, 11. Num. 19: 11—15.

CHAPTER XII.

OF DISEASES.

§ 184. Of Diseases generally.

In the primitive ages of the world, diseases, in consequence of the great simplicity in the mode of living, were but few in number. At a subsequent period the number was increased, by the accession of diseases, that had been previously unknown. Epidemics also, diseases somewhat peculiar in their character and still more fearful in their consequences, soon made their appearance, some infesting one period of life, and some another, some limiting their ravages to one country, and some to another. The propriety of this statement in regard to the original extent and subsequent increase of diseases in general, and to epidemics, will recommend itself to every mind, that makes even but small pretensions to attainments in knowledge.

Prosper Alpinus, in his Book de Medicina Aegyptiaca, Lib. I. c. 13. p. 13. mentions the diseases which are prevalent in Egypt, and in other countries in the same climate. They are ophthalmies, leprosies, inflammations of the brain, pains in the joints, the hernia, the stone in the reins and bladder, the phthisic, hectic, pestilential, and tertian fevers, weakness of the stomach, obstructions in the liver, and the spleen. Of these diseases, ophthalmies, pestilential fevers, and inflammations of the brain are epidemics; the others are of a different character.

Every region, and every age of the world, has been in the habit of attributing certain diseases to certain causes, and of assigning names to those diseases, derived from the supposed origin or cause, whether it were a real or only an imaginary one. The names thus given have been in many instances retained both by the vulgar and by men of medical science, after different causes had been developed and assigned to the diseases in question. In respect to this subject, we know, that there are certain words of very ancient standing, which are used to express diseases of some kind or

other; it will, therefore, be a prominent inquiry with us to learn what the diseases are, that were designed to be expressed by those words. And in order to clear the way for this inquiry, the remark may be made here, the truth of which every one will be willing to confess, that the ancients were accustomed to attribute the origin of diseases, particularly of those, whose natural cause they did not understand, to the immediate interference of the Deity. Hence they were denominated by the ancient Greeks *μάστιγες* or *the scourges of God,* a word which is employed in the New Testament by the physician Luke himself, chap. 7: 21; and also in Mark 5: 29, 34.

§ 185. Disease of the Philistines mentioned in 1 Sam. v. vi.

The disease of the Philistines, which is mentioned in 1 Sam. 5: 6, 12. 6: 18. is denominated in the Hebrew עְפָלִים. This word occurs likewise in Deut. 28: 27. and it is worthy of remark that it is every where explained, in the *Keri* or marginal readings, by the Aramean word טְחֹרִים; an expression, which in the Syriac dialect, where it occurs under the forms ܛܚܪܐ and ܛܘܚܪܐ, means the fundament, and likewise the effort which is made in an evacuation of the system. The authors, therefore, of the reading in the *Keri* appear to have assented to the opinion of Josephus, expressed in Antiq. VI. 1. 1; and to have understood by this word the *dysentery.* The corresponding Arabic words, عَفَلٌ عَفَلَةٌ, mean a swelling on the anterior part of the VERENDA in females, answering somewhat in its nature to the hernia in men; a disease, consequently, very different from the hemorrhoids, which some persons understand to be meant by the word עְפָלִים. Among other objections, it may also be observed that the *mice,* which are mentioned not only in the Hebrew text, 1 Sam. 6: 5, 12. 16: 18. but also in the Alexandrine and Vulgate versions, 1 Sam. 5: 6. 6: 5, 11, 18. are an objection to understanding the hemorrhoids by the word under consideration, since, if that were in fact the disease, we see no reason, why *mice* should have been presented as an offering to avert the anger of the God of Israel.

Lichtenstein, a writer in Eichhorn's Bibliothek, Band VI. p.

407—466. has given a solution, which is free from the difficulties, that attended all preceding ones. The word עַכְבָּרִים, which is rendered *mice,* he supposes to mean VENOMOUS SOLPUGAS, which belong to the spider class, and yet are so large, and so similar in their form to mice, as to admit of their being denominated by the same word. These venomous animals destroy and live upon scorpions. They also bite men, whenever they can have an opportunity, particularly in the fundament and the verenda. Their bite causes swellings, fatal in their consequences, which are called in Hebrew *aphalim,* עֳפָלִים, see Pliny, Hist. Nat. Lib. XXIX. 4. The probable supposition then is, that SOLPUGAS were at this time multiplied among the Philistines by the special Providence of God, and that, being very venomous, they were the means of destroying many individuals.

§ 186. The Disease of King Jehoram.

King Jehoram, who was clothed with the double infamy of being at once an idolater and the murderer of his brethren, was diseased internally for two years, as had been predicted by the prophet Elijah ; and his bowels are said to have fallen out by reason of his sickness, 2 Chron. 21: 12—15, 18, 19. This disease beyond all doubt was the dysentery, and though its continuance so long a time was very uncommon, it is by no means a thing unheard of. The intestines in time become ulcerated by the operation of this disease. Not only blood is discharged from them, but a sort of mucous excrement likewise is thrown off, and sometimes small pieces of the flesh itself; so that apparently the intestines are emitted or fall out, which is sufficient to account for the expressions, that are used in the statement of king Jehoram's disease ; Mead, Medic. Sacr. c. IV.

§ 187. False Conception, *Εμπνευματωσις.*

False conception or pregnancy, in Greek *εμπνευματωσις,* in Latin *mola ventosa,* does not appear to have been so unfrequent among the Hebrew women, as among those of Europe. If it had been so, it probably would not have made its appearance on the pages of Hebrew writers in the shape of a figure of speech. The fact, to which I allude, is this. The Hebrews were accus-

tomed to expect after calamities a state of things quite the reverse, viz. a season of prosperity and joy. They accordingly, compared a season of misfortune and calamity to the pains of a woman in travail, but the better destiny, which followed, they compared to the joy, which commonly succeeds childbirth, Is. 13: 8. 26: 17. 2 K. 19: 3. Jer. 4: 31. 13: 21. 22: 23. 30: 6. Mic. 4: 9, 10. John 16: 21, 22. But they carry the comparison still further. Those days of adversity, which were succeeded by adversity still, those scenes of sorrow, which were followed only by additional sorrow, were likened to women, who laboured under that disease of the system, which caused them to exhibit the appearance and endure the pains of a state of pregnancy, when that apparent state of pregnancy resulted either in nothing, or in the parturition of a monster, Is. 26: 18. Ps. 7: 14.

§ 188. Countries where the Leprosy prevails.

The Leprosy prevails in Egypt, in the southern part of Upper Asia, and in fact may be considered a disease endemic in warm climates generally. Accordingly, it is not at all surprising, if many of the Hebrews, when they left Egypt, were infected with it; but the assertion of Manetho, that they were *all* thus infected, and were in consequence of the infection driven out by force, in which he is precipitately and carelessly followed by Strabo, by Tacitus, by Justin Trogus, and by others more recent, is a mere dream, without any adequate foundation. The disease, it is true, was a very severe and a very repulsive one, and was regarded by the ancients, as a marked exhibition of the justice and the wrath of God. It was denominated by the Hebrews *the stroke* or *wound*, הַנֶּגַע, נֶגַע צָרַעַת, i. e. by supplying the ellipsis, *the stroke* or *wound of the Lord*, Num. 12: 1—10. 2 K. 5: 1, et seq. 15: 5. 2 Chron. 26: 16, et seq. Herodot. I. 138. But certainly the kings of Egypt, who, according to the unanimous testimony of the ancients, could correctly estimate the value of a numerous population, acted a strange and unaccountable part, if it be a fact, that on account of a disease, which might be called one of the attributes of the country and climate, they expelled from the very heart of the nation more than two millions of people.

§ 189. Beginnings and Progress of Leprosy.

The leprosy exhibits itself on the exteriour surface of the skin, but it infects, at the same time, the marrow and the bones; so much so that the furthest joints in the system gradually lose their powers, and the members fall together in such a manner, as to give the body a mutilated and dreadful appearance. From these circumstances, there can be no doubt, that the disease originates, and spreads its ravages internally, before it makes its appearance on the external parts of the body. Indeed we have reason to believe, that it is concealed in the internal parts of the system *a number of years*, for instance, in infants commonly till they arrive at the age of puberty, and in adults, as many as three or four years, till at last it gives the fearful indications on the *skin* of having already gained a deep-rooted and permanent existence.

Its progress subsequently to its appearance on the external surface of the body is far from being rapid; in a number of years it arrives at its middle, and in a number after to its final state. A person, who is leprous from his nativity may live fifty years; one, who in after life is infected with it, may live twenty years, but they will be such years of dreadful misery, as rarely fall to the lot of man in any other situation.

The appearance of the disease externally, is not always the same. The spot is commonly small, resembling in its appearance the small red spot that would be the consequence of a puncture from a needle, or the pustules of a ringworm. The spots for the most part make their appearance very suddenly, especially if the infected person, at the period when the disease shows itself externally, happens to be in great fear, or to be intoxicated with anger, Num. 12: 10. 2 Chron. 26: 19. They commonly exhibit themselves in the first instance, on the face, about the nose and eyes; they gradually increase in size for a number of years, till they become, as respects the extent of surface which they embrace on the skin, as large as a pea or bean. They are then called שְׂאֵת. The white spot or pustule, בַּהֶרֶת, MORPHEA ALBA, and also the dark spot, סַפַּחַת, MORPHEA NIGRA, are indications of the existence of the real leprosy, Lev. 13: 2, 39. 14: 56. From these it is

necessary to distinguish the spot, which, whatever resemblance there may be in form, is so different in its effects called *Bohak* בֹּהַק, and also the harmless sort of scab, which occurs under the word, מִסְפַּחַת, Lev. 13: 6—8, 29.

Moses, in the thirteenth chapter of Leviticus, lays down very explicit rules for the purpose of distinguishing between those spots, which are proofs of the actual existence of the leprosy, and those spots, which are harmless and result from some other cause. Those spots which are the genuine effects and marks of the leprosy, gradually dilate themselves, till at length they cover the whole body. Not only the skin is subject to a total destruction, but the whole body is affected in every part. The pain it is true, is not very great, but there is a great debility of the system, and great uneasiness and grief, so much so, as almost to drive the victim of the disease to self-destruction, Job 7: 15.

There are four kinds of the real leprosy. The first kind is of so virulent and powerful a nature, that it separates the joints and limbs, and mutilates the body in the most awful manner. The second is the *white leprosy*, צָרַעַת. The third is the *black leprosy* or *Psora*, גָּרָב, שְׁחִין, שְׁחִין פֹּרֵחַ אֲבַעְבֻּעֹת, חֶרֶס, יַלֶּפֶת, Deut. 28: 27, 35. Lev. 21: 20—22. The fourth description of leprosy is the *alopecia*, or red leprosy.

The person, who is infected with the leprosy, however long the disease may be in passing through its several stages, is at last taken away suddenly, and for the most part unexpectedly. But the evils, which fall upon the living leper, are not terminated by the event of his death. The disease is to a certain extent hereditary, and is transmitted down to the third and fourth generation; to this fact there seems to be an allusion in Exod. 20: 4—6. 3: 7. Deut. 5: 9. 24: 8, 9. If any one should undertake to say, that in the fourth generation it is not the real leprosy, still it will not be denied, there is something, which bears no little resemblance to it, in the shape of defective teeth, of fetid breath, and a diseased hue. Leprous persons, notwithstanding the deformities and mutilation of their bodies, give no special evidence of a liberation from the strength of the sensual passions, and cannot be influenced to abstain from the procreation of children, when at the same time they clearly foresee the misery, of which their offspring will be the inheritors. The disease of leprosy is communicated not

only by transmission from the parents to the children, and not only by sexual cohabitation, but also by much intercourse with the leprous person in any way whatever. Whence Moses acted the part of a wise legislator in making those laws, which have come down to us, concerning the inspection and separation of leprous persons. The object of these laws will appear peculiarly worthy, when it is considered, that they were designed, not wantonly to fix the charge of being a leper upon an innocent person, and thus to impose upon him those restraints and inconveniences, which the truth of such a charge naturally implies; but to ascertain in the fairest and most satisfactory manner, and to separate those, and those only, who were truly and really leprous. As this was the prominent object of his laws, that have come down to us on this subject, viz. to secure a fair and impartial decision on a question of this kind, he has not mentioned those signs of leprosy, which admitted of no doubt, but those only, which might be the subject of contention; and left it to the priests, who also fulfilled the office of physicians, to distinguish between the really leprous, and those who had only the *appearance* of being such. In the opinion of Hensler, expressed in his *Geschichte der abendlandischen Aussatzes*, p. 273. Moses, in the laws to which we have alluded, discovers a great knowledge of the disease. Every species of leprosy is not equally malignant; the most virulent species defies the skill and power of physicians. That which is less so, if taken at its commencement, can be healed. But in the latter case also, if the disease has been of long continuance, there is no remedy.

Note I. On Bohak as distinct from infectious Leprosy.

[We find mention, in the rules laid down by Moses for the purpose of ascertaining the true tokens of leprosy, of a cutaneous disorder, which is denominated by him *bohak* בֹּהַק, and of which there is a slight mention in the above section. It was thought by the translator, that it might be interesting to the reader to have some further account of this disorder, and he has accordingly introduced here the answer of Niebuhr, found at page 135 of his Description of Arabia, to the inquiry of Michaelis on this subject. The words of Moses, which may be found in Leviticus 13: 38, 39, are as follows; "*If a man or woman have white spots on the skin, and the priest see, that the colour of these spots is faint and pale; it is*

in this case, the Bohak, *that has broken out on the skin, and they are clean.*" A person, accordingly, who was attacked with this disease, the Bohak, was not declared unclean, and the reason of it was, that it is not only harmless in itself, but is free from that infectious and hereditary character, which belongs to the true leprosy.

Says Mr Niebuhr; "The Bohak is neither infectious nor dangerous. A black boy of Mocha, who was attacked with this sort of leprosy, had white spots here and there on his body. It was said, that the use of sulphur had been for some time of service to this boy, but had not altogether removed the disease." He then adds the following extract from the papers of a Dr Foster, "May 15th, 1763, I myself saw a case of the *Bohak* in a Jew at Mocha. The spots in this disease are of unequal size. They have no shining appearance, nor are they perceptibly elevated above the skin; and they do not change the colour of the hair. Their colour is an *obscure white* or somewhat reddish. The rest of the skin of this patient was blacker than that of the people of the country in general, but the spots were not so white, as the skin of an European when not sunburnt. The spots, in this species of leprosy, do not appear on the hands, nor about the navel, but on the neck and face; not however on that part of the head, where the hair grows very thick. They gradually spread, and continue sometimes only about two months; but in some cases, indeed as long as two years, and then disappear, by degrees, of themselves. This disorder, is neither infectious nor hereditary, nor does it occasion *any* inconvenience." "That all this," remarks Michaelis, "should still be found exactly to hold at the distance of three thousand five hundred years from the time of Moses, ought certainly to gain some credit to his laws even with those, who will not allow them to be of divine authority," see Commentaries on the Laws of Moses, Smith's Translation, Vol. III. p. 283. art. 210.]

Note II. On the Leprosy of Guadaloupe.

[Michaelis, in discussing the subject of leprosies, expresses his gratitude to God, that the *Lepra Arabum*, as it is termed by the learned, is known to the physicians of Germany, only from books, and by name. But this disease, although it is very unfrequent in

Europe, indeed almost extinct, made its appearance about the year 1730 on the Western Continent, and spread its ravages among the sugar islands of the West Indies, particularly Guadaloupe. The inhabitants of this island, alarmed and terrified at the introduction of so pernicious a disorder among them, petitioned the Court of France to send to the island, persons qualified to institute an inspection of those who laboured under suspicions of being infected, in order that those who were in fact lepers, might be removed into lazarettoes.

M. Peyssonel, who was sent to Guadaloupe on this business, writes as follows on the third of February, 1757. "It is now about twenty five or thirty years, since a singular disease appeared on many of the inhabitants of this island. Its commencement is imperceptible. There appear only some few white spots on the skin, which, in the Whites, are of a blackish red colour, and in the Blacks, of a copper red. At first, they are attended neither with pain nor any sort of inconvenience; but no means whatever will remove them. The disease imperceptibly increases, and continues for many years to manifest itself more and more. The spots became larger, and spread over the skin of the whole body indiscriminately; sometimes a little elevated, though flat. When the disease advances, the upper part of the nose swells, the nostrils become enlarged, and the nose itself soft. Tumours appear on the jaws; the eye-brows swell; the ears become thick; the points of the fingers, as also the feet and toes, swell; the nails become scaly; the joints of the hands and feet separate, and drop off. On the palms of the hands, and on the soles of the feet, appear deep dry ulcers, which increase rapidly, and then disappear again. In short, in the last stage of the disease, the patient becomes a hideous spectacle, and falls in pieces. These symptoms supervene by very slow and successive steps, requiring often many years before they all occur. The patient suffers no violent pain, but feels a sort of numbness in his hands and feet. During the whole period of the disorder, those afflicted with it, experience no obstructions in what are called the *Naturalia.* They eat and drink as usual; and even when their fingers and toes mortify, the loss of the mortified part is the only consequence that ensues; for the wound heals of itself without any medical treatment or application. When, however, the unfortunate wretches come to the last

period of the disease, they are hideously disfigured, and objects of the greatest compassion."

"It has been remarked, that this horrible disorder has, besides, some very lamentable properties; as, in the first place, that it is *hereditary;* and hence some families are more affected with it than others: secondly, that it is *infectious*, being propagated by coition, and even by long continued intercourse: and thirdly, that it is *incurable*, or at least no means of cure have hitherto been discovered. Mercurial medicines, and diaphoretics, and all the usual prescriptions and plans of regimen for venereal complaints, have been tried, from an idea that the infection might be venereal; but in vain: for instead of relieving, they only hastened the destruction of the patients. The medicines serviceable in the *lues venerea* had no other effect than to bring the disease to its acme; inducing all its most formidable symptoms, and making those thus treated die some years sooner, than other victims to it."]

§ 190. On the Pestilence, דֶּבֶר.

The Pestilence, in its effects, is equally terrible with the leprosy, and is much more rapid in its progress; for it terminates the existence of those, who are infected with it almost immediately, and at the farthest, within three or four days. The Gentiles were in the habit of referring back the pestilence to the agency and interference of that being, whatever it might be, whether idol or spirit, whom they regarded as the divinity. The Hebrews also every where attribute it to the agency either of God himself, or of that legate or angel, whom they denominate מַלְאָךְ. We are not, however, to suppose, that the Hebrews, in using these expressions, mean to attribute the pestilence to the *immediate* agency of God; nor would they permit us to understand by the messenger, who, they assure us, is the agent in business of so disastrous a nature, the true and appropriate angel or legate of Jehovah. It is true, they tell us, that God sends forth the pestilence, and that the angel goes with it and smites the people with its power, but let it not be forgotten, that every angel is the creature of God, and that, in a certain sense, God is the author of all things, and all events, whether prosperous or afflictive, whether good or bad. When they make God the author of the pesti-

lence, it is clear, they do not mean to say, he is the *immediate* cause in so fearful a calamity, from the fact, that, in other places, they represent God, as the author of moral evil, where they certainly do not mean to say, he is the *immediate* author of such evil. In a somewhat recent period of their history, it cannot be denied, that instead of making God the author of evil, they attribute it to a malignant spirit of high origin, viz. Satan; but still they were aware of the origin of this being, that he was the creature of God and acted beneath his superintendence. The difficulty then in regard to their representations arises from this source. God, in a certain sense, is the author of all things. This is true. But the ancient Hebrews do not appear to have distinguished with sufficient accuracy that liberty or permission, which is given us in the course of Divine Providence, to do or not to do, to do good or evil, from the direct and immediate agency of God himself, Deut. 4: 19. Josh. 11: 20. 2 Sam. 16: 10. 24: 1. comp. 1 Chron. 21: 1. 2 K. 17: 14. Ps. 78: 49—51. In consequence of this disposition to identify the agency of God with the actions of his creatures, and to confound the original with second and subsidiary causes, we find, by consulting the Scriptures, that they sometimes represent men, and sometimes animals or inanimate existences, as מַלְאָכִים, *the messengers*, or *the angels of God;* and this not only in poetry, but likewise in prose, Ps. 34: 7. 104: 4. Heb. 2: 2. Acts 7: 53. 12: 23. Gal. 3: 19. comp. Josephus, Antiq. XV. 5. 3.

This mode of speech was so common, that the Sadducees of a more recent age, who, although they received the Scriptures with veneration, denied the existence of any spirits, interpreted all the passages, (where mention is made of angels,) of other existences, which were employed by God as instruments, and, as they supposed, were, from that circumstance *merely*, denominated the messengers, or angels of God. The Samaritans likewise, as has been shown by Reland (de Samaritanis, 7—9.) gave the same perverted interpretation to the word, which is rendered *angel.* This mode of speaking found its way also among the Syrians, who were in the habit of calling diseases *angels*, i. e. messengers, that were sent to inflict punishment upon men; and were accustomed to denominate a sick man, one tempted, ܡܢܣܝܐ, or tried of God or of his angel, Assemani Bibl. Orient. T. I. p. 215. comp. 2 Cor. 12: 7. It is in this way, that the PESTILENCE, (the second-

ary cause of it being overlooked,) is attributed directly to *God*, Exod. 11: 4—7. 12: 23, 29. comp. Ps. 78: 49, 50; also to an *angel*, 2 Sam. 24: 15, 16. who is represented as slaying men with a sword, and, in 1 Chron. 21: 16. is described with the additional circumstance of being elevated between heaven and earth. But that God, or the angel in these instances, is merely the PESTILENCE itself, the original cause being put for the effect, and being identified with it, in a way, which is not common among us, seems to be sufficiently clear from 2 Sam. 24: 12, 15. where a pestilence with its ordinary and natural attributes is the prominent subject of discourse. This view of the subject gives a reason, why the Septuagint renders the word דֶּבֶר or *pestilence*, in Psalm 91: 6. by *δαιμόνιον μεσημβρινόν*, i. e. *the demon of noon-day*; and why Jonathan renders the same word in the Chaldee Targum, Habak. 3: 5. by the Chaldee word מַלְאָךְ, *angel* or *messenger*.

We lay it down then, as a general principle, that wherever we are told, an angel scatters abroad a pestilence, the pestilence *merely* is meant by such expressions. Apply it for instance to the destruction of Sennacherib's army, 2 K. 19: 35. comp. 2 K. 18: 23. 19: 6—8. In this destruction, an hundred and eighty five thousand men perished. We are told, it was done by an angel, but we know, this was a common mode of speech, and that all natural events and effects were frequently described, as the messengers or angels of God. If we seek then for a natural cause, for so wide a destruction, we fix immediately upon the PESTILENCE, which is most violent in its first attack, and might well have destroyed the hundred and eighty five thousand Assyrians, if the spoils of Egypt, infected with its contagious properties, had been scattered through the camp. The idea, that Sennacherib's army perished by means of the PESTILENCE, communicated in the way above alluded to, or some other, agrees better than any other hypothesis, with the fact, that the survivors in that army were not aware till the return of the morning light, of the immense number, that had died.

If any one wishes to be informed further concerning the nature of the pestilence, and the symptoms exhibited by an infected person, let him consult the original German edition of this Work, T. II. P. I. § 223. pp. 389—397. It will merely be remarked here, in reference to those topics, that no one ever recovered

from the pestilence, unless the boil of the pestilence came out upon him. And even then, he could not always be cured, 2 K. 20: 7. Is. 38: 21.

[NOTE. Some liberty has been taken with the Latin of the above section, owing to its great conciseness and consequent obscurity. Having, however, examined the German edition, the translator has given what he supposes to be the meaning of Dr. Jahn. On the sentiments conveyed in this section, this remark may be proposed for the consideration of the reader. If we admit, that the Hebrews sometimes spoke of winds, fires, and diseases, as messengers, ministers, or *angels*, as for instance some critics have maintained in Ps. 104: 4. compared with Ps. 148: 8. it is still a question, on which many persons will feel themselves at liberty to dissent from our author, Whether he ought not to have limited his view of the USUS LOQUENDI under consideration to the poetical parts of the scriptures?

Nothing is more obvious than that poetry has its appropriate HERMENEUTICA, and what would be a very reasonable and correct interpretation of certain expressions in poetical description, does not necessarily hold good in prose. Accordingly, a serious objection might be made to receiving the accounts, given in 2 Sam. 24: 16. and 2 K. 19: 35. which are unadorned historical statements, in any other than their most plain and obvious meaning.]

§ 191. THE DISEASE OF SAUL AND NEBUCHADNEZZAR.

The position, which we have endeavoured to defend in the preceding section, that diseases and events of rare occurrence, and, we may add here, events likewise of *daily* occurrence, were attributed by the ancient Hebrews to God, or to some angel, as his messenger, throws light upon many passages of Scripture.

A person, who understands the extent and the proper bearing of that principle, will readily see, that *the spirit of God*, רוּחַ יְהֹוָה, which departed from Saul, was no other, than an upright and a generous tendency of mind; and that *the evil spirit from the Lord*, which beset and filled him with terror, רוּחַ רָעָה מֵאֵת יְהֹוָה 1 Sam. 16: 14, 15. 18: 10. 19: 9. was a sort of madness, which had the effect of deceiving him into the idea, that he was a prophet; for it

seems, that he prophesied, וַיִּתְנַבֵּא, and, in all probability, predicted the loss of his own kingdom. The Targum of Jonathan, accordingly renders the word יִתְנַבֵּא, *he was mad* or *insane*. THIS EVIL SPIRIT, in a word, was not more a spirit or messenger from God, than the evil spirit, which, in Judges 9: 23. is said to have been sent by him among the Shechemites; and which, certainly, as was evident even to the ancient interpreters, and has been since to every body else, was nothing more, than the spirit of strife and dissension. In the same way, *the spirit of fornication*, רוּחַ זְנוּנִים in Hosea 4: 12. is merely *lust;* compare 1 Sam. 11:6. 16: 14. Judg. 3: 10. 6: 34. 11: 29. 14: 6. Ps. 51: 11. Ezek. 11: 19. 18: 31. This representatión more than any other is suitable to the fact, that Saul was benefitted by music; for the charms of music, however great its efficacy in any other case, would have been very incompetent to the task of subduing the untractable spirit of a real demon.

This mode of speaking did not originate, as some have supposed, in the time of the captivity, from the doctrine held by the Mehestani, although it undoubtedly at that time became more common, and was used with greater latitude, than at any previous period. For, agreeably to this mode of speech and to the belief on which it is founded, viz. the subordinate agency of angels, we find mention made in Daniel 4: 10, 14, 20, [consult Michaelis' edition of the Hebrew Bible,] of עִירִים or *star-watchers*. The designs or the decrees of these "holy watchers," as they are termed, which are made known to Nebuchadnezzar in his vision, and are stated in the verses above mentioned, are referred by Daniel in the twenty eighth verse of the same chapter to the immediate agency of God himself; a circumstance, which is altogether conformable to what has been already stated, in this, and the preceding section, on this subject.

The disease of Nebuchadnezzar, mentioned in this chapter, was that of insanity or madness. His mind was in such a state, his reasoning powers were so perverted and deranged, that it appeared to him, as if he heard a voice from heaven, declaring his expulsion from the kingdom; and he imagined, that he was really transformed into a beast. Accordingly he acknowledges, in the fourth chapter, verses 31, 33, that he had again received the use of his reason; which is an evidence, that he understood the disease, from which he had recovered, to have been *insanity*.

§ 192. Respecting Demoniacs.

The inquiry respecting the Demoniacs, who are so often introduced in the New Testament, and likewise in the writings of profane authors of antiquity, is a very intricate and a very difficult one. There are some persons, who contend, that the demoniacs were all of them either madmen, epileptics, or persons subject to melancholy; and they make their appeal in behalf of their opinions to physicians. They, accordingly, in their interpretation of those expressions, which are employed in reference to demoniacs, go on the principle, that the sacred writers meant by them the same and nothing more, than would be naturally meant, in case the possessed persons were merely the subjects of those diseases.

Other persons, both theologians and physicians, have strong objections to this view of the subject. In *their* estimation, the expressions in the New Testament clearly imply, that the demoniacs were possessed by an evil spirit; and this state of things, they suppose, was permitted in the providence of God, in order to give to the Saviour an opportunity to exhibit his miraculous powers.

We have no disposition at present to exhibit ourselves, as partisans in this controversy, and shall only endeavour to give an impartial statement of the arguments on both sides, so as to leave the reader in a condition to form his own opinion.

§ 193. Demoniacs were possessed with a devil.

It will be our object, in the first place, to state the arguments in favour of the opinion, that the Demoniacs were really possessed with a *devil*. They are as follows;

I, They expressed themselves in a way, which is not done by epileptic, melancholy, or insane persons, as in Matt. 8: 28. Luke 8: 27. Mark 5: 7. They possessed the supernatural power of sundering all sorts of cords and chains. They requested of Jesus not to torment them. They answered with propriety questions, which were proposed to them. Demons departed from them and entered into swine. Certainly it cannot be said in reference

to this particular, that madness or melancholy, the mere phrensy or wanderings of the brain went out of the possessed persons into the herd. The supposition, which some make, that the swine were *driven* into the sea by the demoniacs, is destitute of all probability. They would have stood a much better chance of being driven in many more directions than one, by persons of such an undisciplined and irrational character; especially as they were two thousand in number.

II. No symptoms of disease are mentioned in the case of the dumb demoniac, introduced in Matt. 9: 32. and Luke 11: 14. nor in that of the dumb and blind demoniac, spoken of in Matt. 12: 22. The possessed persons, therefore, in both of these instances were in a sound state of body and health, with this exception merely, that the *devil,* (for *this* certainly could not have been done by epilepsy, melancholy, or madness) obstructed their organs of speech and vision.

III. It is admitted, that the circumstances attending the case of the lunatic, in Matthew 17: 15. are such as would be expected in the case of a person afflicted with the epilepsy; but then it should be particularly noticed, that the effects in this instance, as well as in others, are attributed to the agency of the *devil.*

IV. We are informed, that the damsel of Philippi, Acts 16: 16. practised *divination,* which evidently could not have been done by a mad or deranged person. We must conclude, therefore, that she was under the influence of an evil spirit.

V. The demoniacs themselves say, that they are possessed with a devil. The Jews of the New Testament, who happened to be concerned on account of their relationship to the person, or in any other way, in a case of demoniacal possession, assert the same thing. The apostles likewise and evangelists allege, that persons possessed with demons, were brought to Jesus, and that the demons departed at his command, Matt. 4: 24. 7: 22. 9: 33. 12: 28. Mark 1: 32, 39. 9: 25. Luke 4: 41. 8: 2, 30, 38. 9: 49. 11: 14. Jesus himself asserts, that he casts out devils, Luke 11: 19. Matt. 12: 27, 28.

VI. The sacred writers make an express distinction between demoniacs, and the sick; and likewise between the exorcism of demons, and the healing of the sick, Mark 1: 32. Luke 6: 17, 18. 7: 21. 8: 2. 13: 32. Demoniacs, therefore, were not persons afflicted with diseases, in the way that has been supposed.

VII. Demoniacs knew, what madmen, insane persons, epileptics, and melancholy men could not of themselves know, viz. THAT JESUS WAS THE SON OF GOD, THE MESSIAH, THE SON OF DAVID, ETC. Mark 1: 24. 5: 7. Matt. 8: 29. Luke 4: 34.

VIII. Jesus speaks to the demons and asks them their name: and we find, that they answer him. He also threatens them, commands them to be silent, to depart, and not to return, Mark 1: 25. 5: 8. 9: 25. Matt. 8: 29—31. Luke 4: 35. 8: 30—32.

IX. When the seventy disciples returned from their labours, one prominent cause of their joy, was that the devils, when the name of Christ was pronounced, obeyed them. Jesus answered them, as follows, in Luke 10: 18; "*I beheld* SATAN, *as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you; notwithstanding, in this rejoice not, that the* SPIRITS *are subject unto you, but rather rejoice, because your names are written in heaven.*"

X. When the Saviour was accused by the Pharisees of casting out devils by the aid of Beelzebub, he replied, that the kingdom, the city, or the family, in which were dissensions and discords, would of itself perish; and that consequently, if there were such discords in the kingdom of Satan, as to induce one devil to exert his power in the expulsion of another, it could not long exist. To these things, he immediately adds; "*If I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore, they shall be your judges. But if I cast out devils by the spirit of God, (by divine power or a miracle,) then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house,*" Matt. 12: 25, 28. Mark 3: 23—25. Luke 11: 17—19.

XI. Jesus makes the following remarks in respect to the demons or evil spirits in Matt. 12: 43. and in Luke 11: 24. "*When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest but finding none. He saith, I will return to my house, whence I came out. And when he cometh, he findeth it swept and garnished; then goeth he and taketh seven other spirits more wicked than himself; and they enter in and dwell there, and the last state of that man is worse than the first.*" It is very clear, that a person would not naturally understand expressions of this kind in respect to a disease.

XII. The woman in Luke 13: 11, who was bowed down with the spirit of infirmity, is said by the Saviour in the sixteenth verse, to have been bound by *Satan*. The Apostle Peter, in like manner, asserts in Acts 10: 38, that all, who had been oppressed with the *devil, καταδυναστευομένους ὑπὸ τοῦ διαβόλου*, were healed by *Jesus of Nazareth, the anointed of God.*

XIII. The wonderful miracles of Jesus will appear of but comparatively little importance and little worth, if it should be admitted, that he did not actually cast out devils, but merely healed diseases. The Church Fathers, accordingly, embraced, without any dissenting voice, the opinion, that the persons, of whom we have been speaking, were really possessed with demons, and the Church itself, in accordance with this opinion, instituted an order of persons, called *exorcists.*

§ 194. General view of the opposite Argument.

Those who maintain, that demoniacs were epileptic, melancholy, insane, or mad persons, commence their arguments, with referring back to a very early period. They endeavour to prove by induction from various instances, which they conceive to be to the point, and by a multitude of quotations from Greek, Roman and Jewish writers, that *the demons*, to whom diseases are attributed as the agents, are not the ὁ διάβολος of the New Testament, (*the evil spirit* in an emphatic and peculiar sense;) but that they are the *spirits of dead men*, who had died by a violent death, particularly of such, as were known to have sustained bad characters while living. Demoniacs, therefore, according to the hypothesis of these persons, were men, who were afflicted with some disease mental or bodily, but who were generally supposed by the people to be possessed and agitated by *these spirits*, the same as if they had been haunted by furies; compare the large German edition of this Work, P. I. Vol. II. § 227—229. p. 411—454. They take the ground, therefore, that Jesus, the apostles, and the writers of the New Testament, if they wished to be understood by those, for whom their writings were intended, were under the necessity of attaching the same meaning to the word *demons*, which was attached to it by their contemporaries.

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Having taken this position, they endeavour to confirm their sentiments by saying further,

I. That the symptoms, exhibited by demoniacs, as stated in the New Testament, are the same with those, which are exhibited by men in epilepsy, hypochondria, insanity, and madness.

II. That the sacred writers give intimations in various places, that they use the words *demon* and *demons*, solely because they were in common circulation at that period; and are, accordingly, to be considered, as merely accommodating themselves to the language in common use, and not as professedly teaching or denying the agency attributed to evil spirits.

III. That the *real* operation of departed spirits upon living men is inconsistent with the doctrine of Christ and his apostles; and of course they could not mean, by the phrases and passages in question, such operations.

These three points, they endeavour to illustrate and confirm by various arguments, of which we shall proceed to give an enumeration.

§ 195. Symptoms in demoniacs the same with those in Diseased Persons.

The opposers of the doctrine of the real agency of evil spirits in the case of demoniacs proceed to state, in the first place, that, in the time of Christ, demoniacs in other countries were frequently restored by a resort to medical prescriptions. It is not at all rational to suppose, that demoniacs thus restored were actually possessed with *the spirits of the dead,* in as much as such spirits could not have been expelled by mere medical art. They were, therefore, merely diseased or sick persons in the ordinary sense of the words. The symptoms in these men were the same with those of the persons mentioned in the New Testament, viz. the ordinary symptoms of epilepsy, insanity, and hypochondria. The demoniacs, consequently, of the New Testament, as we have the utmost ground for inferring, were no other than sick men, since the symptoms they actually exhibited are such, as they would have exhibited, in case they had been afflicted with the diseases above mentioned, and nothing more. And these diseases, let it be remembered, are attributed to spirits or *demons* so called, merely on account of the prevailing opinions and belief of the people.

Explanations.

I. The two Gadarenes, Matt. 8: 28, et seq. of whom only the more conspicuous and celebrated one, (viz. the one, who after his recovery prayed Christ, " that he might be with him," i. e. might be his follower or disciple,) is mentioned in Mark 5: 2. and Luke 8: 27. *were deranged persons* or *madmen*, who were impressed with the idea, that there were within them innumerable spirits of dead men. They, accordingly, dwelt amid the sepulchres of the buried, went naked, were ungovernable, cried aloud, beat themselves, and attacked those who passed by. Such things are characteristic of mad men. The great power which one of them possessed, and which enabled him to burst asunder bonds and chains, is not unfrequently witnessed in persons, who have lost their reason. Both Mark (chap. 5: 15,) and Luke (chap. 8: 35,) mention that the Gadarenes found this demoniac after he had been restored by Jesus, σωφρονοῦντα, i. e. *in his right mind;* which is a clear intimation, that he was previously destitute of reason.

It is true, these men address Jesus as the Son of God, i. e. *the Messiah*, and ask him not to torment them ; but this circumstance can be accounted for on the supposition, that they had heard, as they undoubtedly had, in those lucid intervals, which are granted to many insane persons, that Jesus, whose fame, (Matt. 4: 24.) had already extended as far as Syria, was regarded as the Messiah.

They evidently betray their insanity by saying, *they were devils without number*, and by beseeching Jesus not to drive them into the sea, but to permit them to enter into the swine, which were feeding near. Certainly none but the *professed* advocates of real demoniacal possession would suppose, that an actual demon or devil would select such an habitation, as that. It is admitted, that Jesus, (Mark 5: 8.) commands the unclean spirit to depart. But does this prove any thing ? The spirit was called *unclean*, because it was supposed to be the spirit of one dead, and was *unclean* of course. It was commanded *to depart*, merely that the attention of the people present might be excited, and that they might have ample opportunity to notice the miracle, wrought in favor of the unfortunate maniac. It was not the demons, but, as in Acts 19: 16. the madmen themselves, who impetuously attacked the herd

of swine, and drove them down the steep into lake Gennesareth. Mark and Luke, in conformity with the common mode of speech, represent the demons, as going from madmen, and entering into the swine; for it was the custom to attribute to the agency of the supposed demons, whatever was done by the demoniacs themselves; comp. Matt. 9: 32. Luke 11: 14. 13: 11, see also the large German edition of this Work, P. I. Vol. II. § 231. p. 464. That the swine, being a fearful animal, and running with great speed, as they naturally would, before pursuers of such a peculiar character, should have plunged in considerable numbers into the lake and perished, is by no means strange or incredible. We say in considerable numbers, because the expressions which are used, leave us at liberty to suppose, that some of the herd escaped. The meaning is that the expressions are not to be too literally interpreted, (*ad vivum resecandum.*) Nor is it, moreover, any thing very extraordinary, that these men paid a sort of homage and reverence to the Redeemer, of whose miracles and greatness they had heard; since there are not wanting instances of madmen, who both fear and exhibit a degree of respect to certain persons.

II. The dumb man, mentioned in Matt. 9: 32. and in Luke 11: 14. and the man, who was both dumb and blind in Matt. 12: 22. were likewise insane, or at least melancholy persons. It is proper to remark here, in explanation of our thus coupling together these two classes of mental diseases, that insanity, and melancholy or hypochondria, as the experience of physicians sufficiently proves, are nearly allied to and often accompany each other. That the first mentioned of these persons was afflicted with one of these maladies, which in that age were attributed to the agency of demons, appears from the fact, that Luke, (chap. 11: 14,) calls the devil a dumb one, while the parallel passage in Matt. 9: 32. represents the man himself as dumb.

III. The youth, who in Matt. 17: 15. is called a lunatic from his childhood, and who in Luke 9: 38—40. was seized and torn, while uttering cries of woe, by an evil spirit of such persevering cruelty, as to be unwilling to suspend the exercise of his vengeance even after the victim had already severely and cruelly suffered, and who, furthermore, is said in Mark 6: 17. to have had *an unclean spirit*, to have fallen with great outcries, sometimes upon the earth, sometimes into water, and sometimes into fire, to

have foamed at the mouth and to have gnashed his teeth, was evidently an *epileptic person*. It will give us some idea of the prevalent notions anciently in respect to the epilepsy, when it is remarked, that Hippocrates wrote a book, the object of which was to show, that epilepsy was not a SACRED MALADY, i. e. a malady sent from some superior power or Divinity. The epithet, nevertheless, which he is in the habit of applying to this disease in this book, is that of SACRED.

IV. The maid of Philippi, who in Acts, 16: 16. is said to have possessed the spirit of *Python*, i. e. the spirit of Apollo, *πνεῦμα πύθωνος*, was insane. The ground of the assertion, that was made in respect to her, was the fact, that she cherished, as would not be unnatural in the case of insanity, a firm persuasion, that she was possessed with some spirit from the dead, that was commissioned by Apollo. As the gift of prophecy among the heathen, (if we may credit the assertion of Cicero in his Treatise on Divination, Ernesti's edit. 1. 5. p. 661,) was always attributed to the agency of Apollo; insane persons, who professed to prophesy under his auspices, were in a situation to make much money; which was the case in the present instance. It is not by any means to be supposed, that the predictions of the damsel or any other predictions of a like character, were true prophesies, for such were beyond the power of Apollo, who was regarded as "*nothing*" in estimation of Paul, to utter or to communicate. Many other demoniacs, who are mentioned, but the symptoms or rather operations of whose disease are not particularly given, are to be reckoned among those, who were insane; for example, Mary Magdalene, from whom, (Luke 8: 2,) Jesus cast out seven devils, i. e. restored her from a madness of so violent a nature, that it was supposed to be caused by the united agency of this large number of the spirits of the dead. If the Saviour commanded the demoniacs not to make him known, the reason was, that their declaration of the subject would do more hurt than good, Mark 1: 24. Luke 4: 34. Matt. 8: 29. Mark 5: 7.

V. Whether the expulsion of actual demons from a person, or the healing of epileptics, madmen, and hypochondriacs be the greater and most striking miracle, in the present argument, it is of but little consequence to decide. To those, however, who deny in this case the actual agency of demons, the healing of these

maladies appears a more impressive exhibition of miraculous power than the ejection of demons, which was likewise done, as the advocates of the opposite opinion will themselves admit, by exorcists.

§ 196. The Apostles, Evangelists, and Christ regarded Demoniacs as diseased Persons.

The apostles and evangelists, it is contended, whether they are introduced as speaking, or whether they appear as the authors of a narration, employ those expressions, which in their time were in common use. Hence, as was very natural, they make use of such phraseology as the following; "*Demoniacs came to Jesus,*" "*Demoniacs were brought to Jesus,*" "*They were possessed with demons,*" "*The demons were cast out,*" "*They departed from or entered into a person,*" *&c.* If it be inquired what they *really understood* by such expressions, the answer is this.

Similar expressions were used in respect to madness or insanity in that age, even in cases, where there could be no doubt in respect to the natural cause of it, i. e. a man might lose his reason in some way or by some accident, which was perfectly well understood, and still, as much as in any other case, the loss of his reason was attributed to the agency of a demon. That was the common mode of speaking. Furthermore, demons were spoken of in reference to diseases, in the same way that Bacchus among the Greeks was used tropically for wine, and Ceres for corn. It cannot be inferred, therefore that Jesus, the apostles, and evangelists supposed, that those persons, who were *represented* as possessed, were *in reality* possessed with demons or the spirits of the dead. It cannot be inferred, we contend, the more especially, because they often *give intimations of a contrary opinion*, as will appear from the following statements.

Argument I. The evangelists often introduce demoniacs among sick men, as a separate class of sick, Matt. 4: 23, 24. 10: 8. Mark 1: 32. Luke 4: 40, 41. 5: 15. 8: 2. 9: 1. 13: 32; and, what is worthy of notice, all classes of sick persons, many of whom are never described by the evangelists as being subject to demoniacal possessions, are represented in Acts 10: 38. without any exception, as being oppressed with the devil, *καταδυναστευόμενοι ὑπὸ τοῦ διαβό–*

λου. From this it clearly appears, that, in the view of the sacred writers, *to be a sick person, and to be a demoniac or vexed with the devil,* (i. e. with the subordinate agents of the devil, the spirits of the wicked dead,) were only different expressions for the same thing. The evangelists, it should be remarked in addition, in some instances comprehend demoniacs under the head of sick and diseased persons, when, without expressly mentioning them, they describe in general terms those to whom the Saviour gave assistance. That is to say; when enumerating those, who had experienced the healing power of the Saviour, they did not deem it necessary particularly to mention demoniacs in distinction from the rest, because they did not conceive, there was any thing sufficiently peculiar in their cases to render it necessary always to make this distinction, since they might conveniently and justly be considered as comprehended, (even when not expressly mentioned,) in a general catalogue of those maladies, which men were subject to, and which the Saviour had healed, Luke 7: 21, 22. Matt. 11: 5. On the contrary, the Evangelists certainly would not have omitted the mention of them in such an enumeration, which was designed as a statement of what the Saviour had done in relieving the bodily woes of men, if they had supposed the demoniacs to be sound and in good health with the exception, that they were possessed with a devil; because in this case, their situation and recovery would have been so peculiar, as to have demanded a distinct specification. The sacred historians frequently say, that the demoniacs were *made whole,* or *restored,* which is an intimation at least, that they were previously diseased, Matt. 8: 16. 12: 22. Luke 7: 21. 8: 2. 9: 42. Luke especially, (chap. 11: 14.) when speaking of a dumb spirit, and when describing the spirit of infirmity, (chap. 13: 11,) could not certainly mean to be understood, as speaking of a real spirit, but merely of a disease, or of some defect in the bodily organs. If, moreover, Luke, who was a physician, uses such expressions as these, viz. *to heal, to be healed from spirits, to heal those oppressed with a devil;* if he uses *such* expressions in reference to demoniacal possessions, it is clear, we are to understand possessions in *his* language to mean the same with diseases, and nothing more, consult Luke 7: 21. 8: 2. and Acts 10: 38.

Not only the evangelists themselves, but the Jews also, who are introduced as speaking in the gospels use the words *δαίμων*

and *δαιμόνιον* tropically, (the same as profane writers,) when they speak of insanity, hypochondria, and natural madness, Matt. 11: 18. Luke 7: 33. John 7: 19, 20. 10: 20. Furthermore, in Mark 3: 21, 22, *ἐξέστη he is beside himself* is interchanged with *Βεελζεβοὺλ ἔχει he hath a devil.* It can be shown also, that the word *demon* is interchanged in the same way with the words, which signify *disease or sickness,* as if they were altogether synonymous, comp. Mark 7: 29. and Matt. 15: 22—28; compare also Mark 9: 17. with Luke 9: 39. also Matt. 17: 15. and Luke 13: 10—12.

ARGUMENT II. John, it is true introduces the *Jews,* as speaking in the customary way in respect to demoniacs and demons, (chap. 7: 9—20. 10: 20.) but let it be carefully marked, that *he himself* is altogether silent on the subject of demoniacal possessions, notwithstanding that he frequently speaks of the sick, who were healed by the Saviour, 4: 46. 5: 3. 6: 2. Paul also, in enumerating the various kinds of miraculous gifts, (1 Cor. 12: 9.) says nothing in respect to the exorcism of demons; a power which it appears, he possessed himself, and which the Saviour had promised, Mark 16: 17. Matt. 10: 8. Luke 10: 17. These two apostles therefore, considered demoniacs as no other than persons afflicted with disease; and it was very natural indeed, that it should be so, when it is remembered, that, in *Asia Minor,* where John composed his gospel, and Paul wrote his first epistle to the Corinthians, *medical science* was in a very flourishing condition, and it was very generally known, that the diseases, attributed to demons, were merely natural diseases, comp. the large German edit. of this Work, P. I. Vol. II. 232. pp. 477—480.

If, therefore, it be objected against us, that the demoniacs in the New Testament acknowledge themselves to be possessed with demons, we reply, that nothing else was to be expected from *madmen.* If it be further objected, that the Jews of the New Testament are in the habit of speaking of such possessions, it must be admitted by our opponents, either that this was the USUS LOQUENDI in respect to diseases, the common language to describe the causes and effects of certain bodily maladies, without any particular belief, that those maladies originated from the agency of spirits, or that the Jews actually believed in real possessions.

If, moreover, we are told, that both the apostles themselves and the evangelists inform us, that demoniacs *came* to Jesus, or

were brought and were healed; that Jesus also says, that he casts out devils; the answer is, the ground of these expressions was the common mode of speaking, prevailing at that period; and Jesus, the apostles, and evangelists made use of such expressions, when they spoke of hypochondria, insanity, epilepsy, and madness, in order to be understood by their hearers and readers. Nearly in the same way physicians of the present time denominate a certain class of sick persons lunatics, i. e. *persons under the influence of the moon*, and tell us of St. Anthony's fire, and the night mare, although the true causes of these diseases are well known. Something in the same way also, it is customary every where to speak of the sun's setting and rising, and to designate certain of the heavenly bodies as planets or *wandering* stars, although it is not philosophically true, either that the sun sets or rises, or that the planets describe that *wandering*, *irregular* path in the heavens, which they appear to, to an uninstructed eye.

If, finally, it be said, that the diseases of demoniacs are sometimes distinguished from those of other persons, the reason of it is, that these diseases, viz. melancholy, insanity, epilepsy, and madness, are in some respects peculiar, and are healed with difficulty; and hence the curing of them by a single word of the Saviour was a matter of the greater moment.

Argument III. It is admitted, that Jesus apparently speaks to the demons, threatens them, commands them to be silent, orders them to depart and not to return, Mark 1: 24. 5: 8. 9: 25. Matt. 8: 28. Luke 4: 35. 8: 30—32. But it may be remarked in explanation of this, that he has reference partly to the persons themselves, whom he commands to be silent and whom he threatens, and partly to the disease, which he orders to depart and not to return. Paul, in the same manner, (Acts 16: 16.) addresses the *spirit of Apollo*, and commands him in the name of Jesus to depart from the soothsaying damsel; and yet, as we may learn from 1 Cor. 8: 4. he had not the least faith in Apollo, nor in any other god beside Jehovah. Nor are we at liberty so suppose, that Luke, the historian of the Acts, who subjoins to the account, of which we have now spoken, *that the spirit left her*, believed at all, that the spirit of Apollo was really present. The reason, why Paul and the Saviour made use of such expressions on such an occasion, was, that they might excite the attention of the bystanders, and give them to un-

derstand, that the disease had terminated at their command. It was for a reason of the same nature, viz. to make an impression on the minds of those present, that the Saviour, when the tempest was overruled and laid by his miraculous interference, *commanded in an audible manner* the winds and the seas to be at rest. Let those, who inquire, how Jesus could call the demon by name, if he did not believe one to be present, read the Greek text of Mark 5: 9. and of Luke 8: 30. and they will see, that it is not the demon, which is addressed by name, but the demoniac himself, (*επηρώτα αυτόν*, i. e. *ἄνθρωπον*, not *αυτό*, i. e. *πνεῦμα*.)

Jesus, in Luke 10: 17. does not assert the operations of demons in men, for he couples Satan with serpents and scorpions, which places us under the necessity of interpreting *all* of these words tropically, and of understanding by them cunning and powerful adversaries, who opposed the progress of the Gospel, but with all their power were unable to interrupt its advancement. The expressions, which he employs, are as follows. "I see," Hebrew רָאִיתִי, "Satan," i. e. all the adversaries of the gospel, who are afterwards called serpents, scorpions, and the enemy's host, "fall like lightning from heaven," i. e. from the political heaven, from power and authority. Consult Is. 14: 12, 13. Matt. xxiv. Luke 10: 15. Rev. 12: 7—9. see also Cicero, where he says to Mark Antony, *you have hurled your colleagues down from heaven.* (The adversaries of the gospel also occur in Luke 22: 31. under the name of *Satan.*) "Behold," he proceeds, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy," i. e. of overcoming and subduing by your miraculous gifts all adversaries, "and nothing shall by any means hurt you," i. e. oppress and overcome you, (comp. *ἀδικήσῃ* with the Hebrew עָשַׁק.) "Notwithstanding, in this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven," i. e. rejoice rather in the favour of God, than in the power of casting out devils, or of healing the most difficult diseases.

Jesus, in Matt. 12: 24—30. Mark 3: 22—30. Luke 11: 16—24. employs against the Pharisees the ARGUMENTUM AD HOMINEM, which has no bearing in this case any further than the refutation of the adversary is concerned. The ground of his employing this species of argument in the present instance was this. The Pharisees, if we may believe Josephus, taught that the demons, by

which men were possessed, were the spirits of bad men, who were dead, and were commissioned on their present business of tormenting the children of men by Beelzebub. Jesus, therefore, replied, provided this were the true state of the case, that Beelzebub, by lending his assistance in casting out his own devils, was overturning his own kingdom. He then adds, that this powerful spirit, for such the Pharisees supposed him to be, could not be compelled to perform such an unwelcome task, unless a stronger one, than Beelzebub himself, should first come, should bind him, and take away his arms.

The parable in Matt. 12: 43—45. and Luke 11: 24—28. is to be interpreted with a reference to the explanation, at the end, viz. "*so shall it be with this wicked generation.*" The demons in these passages are the vices of the Jews, which had been in some little degree, corrected by the preaching of John the Baptist and the Saviour, but which soon after developed themselves with greater virulence, and to a greater extent than ever, as Josephus testifies was the case in the time of the War with the Romans; comp. the large German edition of this work, P. I. Vol. II. § 232. p. 490, 491.

Finally, Jesus liberates the woman, described in Luke 13: 12. as bowed down with infirmity, without making any mention of a demon; if, therefore, a little after, he asserts, that she was a daughter of Abraham, bound by Satan for eighteen years, the expressions are to be considered as figurative, being an allusion to the loosing of oxen, which it was lawful to do on the sabbath in order to lead them to drink, and having reference at the same time to an opinion among the Jews, that all diseases had their ultimate origin, (not indeed from *demons*,) but from the devil, that overruling spirit of wickedness, who tempted Eve, and to whom allusions are made in Acts 10: 38. and in 2 Cor. 12: 7.

ARGUMENT IV. That the church Fathers unanimously agreed in the opinion, that individuals, in the time of Christ, were *really and truly* possessed with demons, those, who maintain that Demoniacs were diseased persons, plainly and expressly deny. They produce testimonies to the contrary. They assert, moreover, that, in point of policy, the church fathers would not have thought it advisable, to have made such assertions, as are represented, since they were contending incessantly with philosophers,

who believed in, and strenuously contended for the agency of demons. They say further, that nothing is gained or lost, even if the fathers were unanimous in one opinion, since, this is not a question of faith or doctrine, in which alone the united sentiment of the Fathers can be considered, as possessing a binding authority. They deny also, that it can be concluded from the fact, that a class or order of persons, called *exorcists*, existed in the primitive ages of the church, that the church itself believed in the real agency of demons; since the popular superstitions on the subject might have been, as no doubt they were, the ground of such an institution, see Veronius In Regul. Fid. § 4. no. 4.

§ 197. Real Possessions inconsistent with the Doctrine of Jesus and the Apostles.

Those, who oppose the doctrine of *real* possessions, state that Jesus, the Apostles, and Evangelists, are not to be understood literally, when they speak of the agency of demons, because such a supposition would make them act contrary to the doctrine, which they themselves taught.

They, accordingly, in support of the point, that the doctrines of the apostles and Jesus are contrary to that of *real* demoniacal possessions, advance the following considerations.

Argument I. Jesus and the apostles teach us, that all things, even the most minute, are under the direction of God. They could not, therefore, for a moment suppose, that so great miseries were inflicted by demons, (whether they were the spirits of dead men, or other evil spirits,) or that God would be accessory to such evils, by permitting them to exist in such a way. They would not countenance such an opinion the more especially, because it had its origin among nations, which were given to *idolatry.* It was the common belief among such nations, that the celestial divinities governed the world by *proxy*, entrusting it to inferiour deities, and to the spirits of the dead.

Argument II. Jesus and the apostles teach us, that the spirits of the dead immediately enter upon that state or destiny, which from their previous character they deserve; both the good and the bad going to a retribution, from which they can never return, Luke 16: 22, et seq. 23: 43. 2 Cor. 5: 1. Philip. 1: 21. 3: 12.

Heb. 12: 23. Some of the wicked spirits, as we learn from 2 Peter 2: 4. and from Jude verse 6. are reserved in custody, till the day of judgment; a statement, which cannot be reconciled with the supposition, that they are straying about the earth, and tormenting its inhabitants.

ARGUMENT III. Let it be admitted, that Jesus does not in direct terms contradict the prevailing notions, and does not expressly and explicitly say, that the demoniacs were not afflicted by the agency of demons, but merely by natural diseases, (which was the opinion maintained by the Sadducees,) still it must be confessed, that, on the other hand he no where expressly *denies*, that the effects, produced upon individuals, who were represented as possessed with demons, resulted from such diseases merely. The fact is, as is contended, the Saviour neither took one part nor the other, neither denied nor asserted the reality of demoniacal possessions. Indeed it was not necessarily nor actually his province. A question of that kind, one which involved the state of the body or the mind, belonged rather to professed physicians. The Apostles pursue the same course in respect to this subject that the Saviour does, with the exception of John and Paul, who, having resided much in Asia Minor, do not, as has been already observed, make use of the customary and prevalent phrases in regard to demoniacs. It is stated, further, in defence of the conduct of the Saviour and his apostles, that there was no *need* of their refuting the vulgar opinion in respect to demoniacs, as it was evidently inconsistent with their doctrine concerning the state of the dead, and was attacked by the physicians of that age with great success. Besides, an attempt at such a refutation, in an age when the opinion to be attacked was yet so prevalent, and in a country where it was so fondly cherished, would have involved the disciples and the Saviour in prolix disputations, and would have withdrawn their attention too much from the preaching of the Gospel.

I have thus given the statements, illustrations and arguments on both sides of this question, and will leave each one to form his own opinion.

[NOTE. To give an opinion on a question, where so many plausible considerations have been brought forward on both sides, would be of no avail, without various arguments to support it. And to do this, after the statements, which have been already

made, could hardly be expected here; especially as it seems to be generally admitted by both parties, that the adoption of either sentiment does not necessarily imply a doubt of the divine authority of the Saviour, or of the integrity of the historians of the New Testament.—Our author has merely undertaken to give a concise account of the views of the conflicting writers on this inquiry; and it is only in pursuance of this design, that we here mention for the student's perusal the Lectures of the late President Appleton. In this work, which is generally accessible to the students of this country, but probably never came to the notice of Dr. Jahn, not only the common arguments in favour of *real* possession are forcibly presented, but a number of specious objections to that view of the subject are met and controverted in a manner, worthy of the inquirer's candid consideration.]

§ 198. The Pool near the Sheep-Market at Jerusalem.

The pool, *ἐπὶ τῇ προβατικῇ*, or the receptacle of water, called *Bethesda*, John 5: 2, was a *bath*.

I. The first argument in favour of this position is to be found in the fact, that the Rabbins and the Chaldaic paraphrast on Ecclesiastes make the words פְּרִיבְּטָאוֹת and פְּרוֹבַטְיָּא, (the Greek *προβατικῇ*,) mean *baths;* and make the word פַּרְבִּיטָא, mean the *servant attending on a bath.* The name *Bethesda*, in Hebrew בֵּית חַסְדָּא, means, *the house or place of favour or kindness*, and agrees very well with a bath, which was both salutary and pleasant.

II. Another proof, that the pool in question was a *bath*, is the fact, that the blind, maimed, and withered, were gathered around it; and that there were likewise five porticos, erected without doubt for the reception of those, who were sick and infirm. That this was the object of the porticos is the opinion, expressed both in the Peshito and by Suidas.

The Angel that troubled the Bath.

It is related, (John 5: 2—4, 6, 7.) in respect to this bath, that an angel of the Lord descended at certain times and troubled the water, and that the person, who descended first after this operation upon the water, was healed of whatever infirmity he might labour under.

This account of the descent of an angel, and of the consequent

restoration of the first one, who entered the water after his descent, is omitted in certain Greek and Latin manuscripts, and likewise in the Armenian version. It is pointed out to the particular notice of the reader in some Greek manuscripts, sometimes by an *obelus* or dagger [†], and sometimes by an asterisk.* The genuineness of the whole passage, therefore, is justly liable to suspicion.

On the supposition, that the whole narration is a genuine one, the bath in question might have been an *animal* bath, which has a beneficial influence in certain diseases, and which, in the present case, was furnished with blood from the temple, by means of a subterranean passage. Accordingly, when the blood flowed into it, the water might be said with no impropriety to *be disturbed*, especially on festival days, when it received a greater quantity than usual.

Or it might have been, (and most probably was,) a *mineral* bath, which derived its salutary powers from the mineral particles, that were intermixed with the mud at the bottom. Accordingly, when the water was more than usually disturbed or put in motion by some external cause, for instance, by showers or by subterranean heat, it is natural to suppose, that it was the more strongly impregnated with minerals, and of course more than usually efficacious. The sick and infirm, therefore, wished to enter it at this period, before the mineral particles had subsided, and the water had returned to its ordinary state. Eusebius in his *Onomasticon* under the word βεζαθά confirms the last hypothesis for he states, that in his time there were, at that place, viz. Bethesda, two contiguous receptacles of water, which were dry except when rains fell. They were then slightly tinged with a red colour, a proof, that the bottom was impregnated with mineral particles. *Consult Richteri Dissertatio Medic. theol. de balneo animali*, p. 107. *Goetting.* 1775, *and Mead, Medic. sacr.* 6. 8.

The descent of the angel, and the healing of the first one, who entered into the water, are statements founded in the prevalent popular opinions. The reason, why the historian did not make a statement of his own on the subject, but chose rather, in the fourth and sixth verses, to give the popular belief, was, that the reader might understand the reply of the sick man, in the seventh verse.

§ 199. On Paralytics.

The palsy of the New Testament is a disease that is of very wide import. Many infirmities, as Richter has demonstrated, in the seventy third and the following pages of the Treatise referred to in the preceding section, were comprehended under the word which is rendered *palsy* in the New Testament.

I. The apoplexy, a paralytic shock which affected the whole body.

II. The hemiplegy, which affects and paralyses only one side of the body.

III. The paraplegy, which paralyses all the parts of the system below the neck.

IV. The catalepsy. It is caused by a contraction of the muscles in the whole or part of the body, (e. g. in the hands,) and is very dangerous. The effects upon the parts seized are very violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back. If the hand is not extended, when he is struck with the disease, he is unable to extend it. It appears diminished in size, and dried up. Hence the Hebrews were in the habit of calling it *a withered hand,* 1 K. 13: 4—6. Zech. 11: 17. Matt. 12: 10—13. John 5: 3.

V. The cramp. This, in oriental countries, is a fearful malady, and by no means unfrequent. It originates from the chills of the night. The limbs, when seized with it, remain immoveable, sometimes turned in, and sometimes out, in the same position, as when they were first seized. The person afflicted resembles a man, undergoing the torture, *βασανιζομένῳ,* and experiences nearly the same exquisite sufferings. Death follows this disease in a few days, Matt. 8: 9, 10. comp. Luke 7: 2. 1 Mac. 9: 55—58.

Note. The disease, denominated in Matt. 9: 20. Mark 5: 25. and Luke 8: 43. *an issue of blood*, is too well known to require any particular explanation. It may be well, however, to make this single observation, that physicians themselves acknowledge, that it is a disorder which is difficult to be cured, Mark 5: 26.

§ 200. The Death of Judas Iscariot.

Judas Iscariot, i. e. Judas, *the man of Karioth*, אִישׁ קְרִיּוֹת, (Josh. 15: 25. Jer. 48: 41. Amos 2: 2.) we are informed in Matt. 27: 5. (*ἀπήγξατο*,) *hung himself.* We are further informed in Acts 1: 18. (*πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, that he fell headlong, burst asunder in the midst, and all his bowels gushed out.* These two statements, which exhibit the appearance of being not altogether harmonious, have occasioned various opinions among the learned.

The most easy and natural reconciliation of them is this. Peter, in his discourse, (Acts 1: 18.) did not deem it necessary to give a full narration, in every respect, of an event, which was perfectly well known. He, therefore, merely mentions the circumstance, which probably originated from the rope's breaking, or being cut off, with which he was suspended, at the time, that he was taken down for interment, of his fall and breaking asunder in the midst. This very simple supposition, which gives a solution of the whole difficulty, appears to me preferable to any farfetched hypothesis.

§ 201. Blindness of the Sorcerer Bar Jesus.

Bar Jesus, the sorcerer, otherwise called Elymas, ܥܠܝܡܐ, *a wise or learned man*, was struck blind by Paul, Acts 13: 6—12. The blindness in this instance is properly denominated in Greek *αχλυς*, and was rather an obscuration, than a total extinction of the sight. It was occasioned by a thin coat or tunicle of hard substance, which spread itself over a portion of the eye, and interrupted the power of vision. Hence the disease is likewise called *σκότος*, or *darkness.* It was easily cured, and sometimes even healed of itself, without resort to any medical prescription. Hence Paul adds, "*not seeing the sun for a season.*"

§ 202. Disease of Herod Agrippa.

Josephus, (Antiq. XIX. 8. 2.) and Luke, (Acts 12: 23.) attribute the disease, with which Herod died, to the immediate agency of God; because he so readily received the idolatrous acclamations

of the people, who hailed and honoured him, as a Divinity. Josephus says, the disease was in the intestines. But he perverts his statement by the intermixture of certain superstitious and incredible notions.

Luke, who was a physician, says more definitely and accurately, that Herod was consumed with worms, which in eastern countries frequently prey upon the intestines. Josephus observes, that he died on the fifth day after the attack.

CHAPTER XIII.

CONCERNING DEATH, BURIALS, AND MOURNING.

§ 203. On Death.

The Hebrews regarded life, as a journey, as a pilgrimage on the face of the earth. The traveller, as they supposed, when he arrived at the end of this journey, which happened when he died, was received into the company of his ancestors, who had gone before him, Gen. 25: 8. 35: 29. 37: 35. Ps. 39: 12; comp. Heb. 11: 13, 15. Eccles. 12: 7. Reception into the *presence of God* at death is asserted in only two passages of the Old Testament, viz. Haggai 2: 23. and Eccles. 12: 7.

Opinions of this kind, (viz. that life is a journey, that death is the end of that journey, and that, when one dies, he mingles with the hosts, who have gone before,) are the origin and ground of such phrases, as the following; *to be gathered to one's people*, הֵאָסֵף אֶל־עַמָּיו, Num. 20: 24, 26. Deut. 32: 50. Gen. 25: 8, 9. 35: 29. 49: 29. Jer. 8: 2. 25: 33. and *to go to one's fathers*, בּוֹא אֶל־אֲבוֹתָיו, Gen. 15: 15. 37: 35. *This visiting of the fathers* has reference to the immortal part, and is clearly distinguished, in many of the passages above quoted, from the mere burial of the body. See Gen. 37: 35.

A person, when dying was said *to go, to depart*, or *to be dismis-*

sed, *πορευέσθαι*, *βαδίζειν*, *απολυέσθαι*, הָלַךְ , יָלַךְ , Tob. 3: 6, 13. John 7: 33. 8: 21. 16: 16, 17. 2 Cor. 5: 6—9. Philip. 1: 13. 2 Tim. 4: 6. Luke 2: 29. 22: 22. comp. the Septuagint in Gen. 15: 2, 15. and Num. 20: 26. In those parts of the Bible, which were written at a comparatively recent period, there occur such expressions, as the following ; *to sleep among one's fathers*, שָׁכַב עִם אֲבוֹתָיו, 2 Sam. 7: 12. 1 K. 11: 21 ; and in all parts of the Bible, such as the following, *to give up the ghost*, and *no longer to be* or *exist*, in Hebrew גָּוַע, אֵינֶנּוּ , Gen. 42: 13. Num. 20: 3, 29. Gen. 31: 15. Ps. 37: 10. 36. 39: 13. 103: 16. Mark 15: 37.

Some suppose, that the expressions and descriptions, which occur in Gen. 5: 24. Ecclus. 44: 16. Wisd. 4: 10. Heb. 11: 5. and 2 K. 2: 12. are of a poetical character, which convey, when truly interpreted, no other idea, than that of natural death.

Sometimes the Hebrews regarded death, as a friendly messenger, but they were more frequently inclined to dread him, as a formidable enemy. Impressed with a sense of the terrors, which were the consequence of his visitations, their imaginations imparted to him a poetical existence in the character of a hunter, armed him with a *dart* or *javelin*, *κέντρον*, with a *net*, מִכְמָר and with a *snare*, פַּחִים , חֶבְלֵי שְׁאוֹל , חֶבְלֵי מָוֶת , מוֹקְשֵׁי מָוֶת. Thus equipped, this fearful invader commenced his artifices against the children of men, and when he had taken them captive, slew them, 2 Sam. 26: 6. Ps. 18: 5, 6. 116: 3. 1 Cor. 15: 55, 56.

The wild fancy of some of the Poets went still further, and represented *Death*, מָוֶת , as the king of the Lower World, and fitted up for him a subterranean palace, denominated Sheol and Hades, שְׁאוֹל , *Ἅιδης*, in which he exercised sovereignty over all men, (including kings and warriours,) who had departed from this upper state of existence. This place occurs also under the phrases, שַׁעֲרֵי מָוֶת , and *αἱ πύλαι του ᾅδου*, *the gates of Death* or *Hades*, Job 38: 17. Ps. 9: 13. 49: 15. 107: 18. Is. 38: 10, 18. Matt. 16: 18. Such are the attributes of this place, its situation, its ruler, and its subjects that it might very justly be denominated ***Death's royal palace***, comp. 2 Sam. 15: 2.

Mention is made of the *rivers of Hades*, in Ps. 18: 4, 5.

The more recent Hebrews, adhering too strictly to the letter of their Scriptures, exercised their ingenuity, and put in requisition their faith, to furnish the monarch Death with a subordinate

agent or angel, מַלְאַךְ הַמָּוֶת, viz. the prince of bad spirits, *ὁ Διάβολος,* otherwise called Sammael, and also Ashmodai, and known in the New Testament by the phrases, *ὁ ἄρχων τοῦ κόσμου,* רַב הָעוֹלָם, *ὁ τὸ κράτος τοῦ θανάτου ἔχων, ὁ πειράζων, the prince of this world, who hath the power of death, the tempter.* The Hebrews, accordingly, in enumerating the attributes and offices of the prime minister of the terrific king of Hades, represent him as in the habit of making his appearance in the presence of God, and demanding at the hand of the Divinity the extinction, in any given instance, of human life, (see Jude chap. I.). Having obtained permission to that effect, he does not fail of making a prompt exhibition of himself to the sick ; he then gives them drops of poison, which they drink and die. Comp. John 14: 30. Heb. 2: 14. Hence originate the phrases, "*to taste of death,*" and "*to drink the cup of death,*" which are found also among the Syrians, Arabians, and Persians, (Matt. 16: 28. Mark 9: 1. Luke 9: 27. John 8: 52. Heb. 2: 9.

[NOTE. For some well written and learned remarks on the meaning, which was attached by the ancient Hebrews to the term SHEOL, the reader is referred to Dr. Campbell's Preliminary Dissertations to the Gospels, Diss. VI. Pt. 2.

The subject of the Devil and of wicked angels in general is examined in the Biblical Theology of Storr and Flatt, recently translated into English by Professor S. S. Schmucker. The real existence of evil spirits, and the relation in which they stand to the human family, is concisely but satisfactorily illustrated in that valuable work.]

§ 204. TREATMENT OF THE CORPSE. EMBALMING.

The friends or sons of the deceased closed his eyes, Gen. 46: 4. The corpse מֵת, נֶפֶשׁ, עֲצָמוֹת, נְבֵלָה, פֶּגֶר, was washed with water, and, except when buried immediately, was laid out in an upper room or chamber, עֲלִיָּה *ὑπερῷον* 2 K. 4: 21. Acts 9: 37.

The treatment of the lifeless body has not always been the same in every age, but has varied both in different ages, and in different countries.

The Egyptians embalmed חָנַט, the body. They had three methods of performing this operation, and, in determining which

of these methods should be followed in any given case, the prominent inquiry was in respect to the rank and wealth of the deceased person. The first method was adopted in the embalming of Jacob and Joseph; it was very costly, and required, in defrayment of the expense, more than two thousand florins, Gen. 50: 2, 26.

Herodotus, (II. 86—88.) states, that a priest, (one, who at the same time had some knowledge of the medical art,) designated to the operator a place below the ribs, on the left side of the deceased person, for the incision. The operator, he observes, had no sooner made the incision, than he fled with the greatest precipitation, for he was immediately attacked with stones by the bystanders, as one, who had violated the dead. The rest of the priests, who, like the one, that had designated the place for the incision, were in some degree acquainted with medicine, extracted the intestines, washed the body externally with water, and internally with the wine of the palm tree, and then anointed it with a composition of myrrh, cassia, salt of nitre, &c. The brain was taken out by a crooked piece of iron through the nose, and the cranium was filled with aromatic substances.

The whole body was then wrapped round with linen, while each member of the body was at the same time bound separately with pieces of the same materials. The process of embalming occupied thirty or forty days, Gen. 50: 2, 26. The two other modes of embalming, which occupied but a short time, it is not especially necessary, that we should undertake, at the present time to describe.

After the body was embalmed, it was placed in a box of sycamore wood, which was fashioned externally so as to resemble the human form, and was in this way preserved in the house, sometimes for ages, leaning against the wall, Exod. 13: 19. comp. Gen. 50: 24, 25. Josh. 24: 32. see also the large German edit. of this Work, P. I. Vol. II. tab. X. no. 1. This is the account of embalming, as far as the Egyptians, and those who were immediately connected with them, are concerned.

In respect to this practice or art, as it existed among the Hebrews, we have authority for saying as far as this, that it was their custom, in the more recent periods of their history, to wrap the body round with many folds of linen, and to place the head in a napkin, John 11: 44. (The general term, that is used in the

New Testament, to include the whole of the grave-clothes, is *ὀθόνια.*) It was their custom likewise to expend upon the dead aromatic substances, especially myrrh and aloes, which were brought from Arabia. This ceremony is expressed by the Greek verb *ἐνταφιάζειν*, and was performed by the neighbours and relations, Matt. 26: 6—14. 27: 59. John 19: 39, 40. 20: 7. 11: 44. Mark 14: 8. Acts 9: 37. There is reason to believe, that the more ancient Hebrews, although it cannot be proved by direct and decisive testimony, pursued the same course in regard to the dead, with their descendants.

§ 205. Of Funerals.

The ceremonies at the burial of the dead were different in different countries; but in every country it was considered a most ignominious procedure, to deprive the corpse of interment, and to leave it exposed to the depredations of wild beasts and birds.

Heroes, accordingly, (such was the disgrace attached to non-interment,) were in the habit of threatening, as a mark of their indignation and contempt, this dishonour to their adversaries in battle. The prophets, in like manner, when putting in requisition the powers of their imagination in order to give an impressive picture of any fearful and approaching devastations by war, represent such a state of things, as a feast, which God would make from human corpses, for the birds of heaven, and for the beasts of the forest, 1 Sam. 17: 44—46. 31: 8—13. 2 Sam. 4: 12. 21: 9, 10. 1 K. 14: 11—14. Jer. 7: 33. 8: 2. 16: 4. 34: 20. Ezek. 29: 5. 32: 4. 39: 17—20. Ps. 63: 10. 79: 2—3. Is. 14: 19. The patriarchs buried their dead in a few days after death, Gen. 23: 2—4. 25: 9. 35: 29. Their posterity in Egypt seem to have deferred burial. It is probable, that Moses in reference to this practice extended the uncleanness, contracted by means of a corpse, to seven days, in order to make the people hasten the ceremony of interment.

In a subsequent age, the Jews imitated the example of the Persians, and buried the body very soon after death, Acts 5: 6, 10. The interment of Tabitha, (Acts 9: 37.) was delayed on account of sending for Peter. The children, friends, relations, or servants of the deceased took the charge of his burial, Gen. 23: 19. 25: 9.

35: 29. 48: 7. Num. 20: 28. 1 K. 13: 30. 2 K. 23: 30. Mark 6: 29. Matt. 27: 59, 60.

A box or coffin for the dead, אָרוֹן, was not used, except in Babylon and Egypt. The corpse was wrapped in folds of linen, and placed upon a bier, in the Hebrew מִשְׁכָּב and מִטָּה, Deut. 3: 11; and was then carried by four or six persons to the tomb. The bearers appear to have travelled very rapidly in the time of Christ, as they do at the present day among the modern Jews, Luke 7: 14.

The mourners, who followed the bier, poured forth the anguish of their hearts in lamentable wails; and what rendered the ceremony still more affecting, there were eulogists and musicians in attendance, who deepened the sympathetic feelings of the occasion, by a rehearsal of the virtues of the departed, and by the accompaniment of melancholy sounds, Gen. 50: 7—11. 2 Sam. 3: 31, 32. Amos 5: 16. Matt. 9: 23. 11: 17. Men, who were distinguished for their rank, and who at the same time exhibited a claim to the love and to the favour of the people, for their virtues, and their good deeds, were honoured with an attendance of vast multitudes, to witness the solemnities of their interment, Gen. 50: 7—14. 1 Sam. 25: 1. 2 Chron. 32: 33. 1 K. 14: 13. To bury, and to pay due honours to the remains of the dead, was considered, in the later periods of the Jewish state, not only an act due to decency and the common feelings of humanity, but a *religious* duty, Tob. 1: 12—19. 2: 4—8. 4: 17, 18. 12: 12, 13. Eccles. 7: 31. Acts 8: 2.

§ 206. Situation of Sepulchres.

Sepulchres, otherwise called THE EVERLASTING HOUSES, were commonly situated beyond the limits of cities and villages, Is. 14: 18. Eccles. 12: 5. Luke 7: 12. Matt. 8: 28. The Mosaic law respecting defilement by means of dead bodies, seemed to render it necessary, that they should not be located within them. And still it was as much the custom among other nations, as among the Hebrews, (and indeed continues to be the practice to the present day in the East,) to bury out of the city; except in the case of kings and very distinguished men, whose ashes are commonly permitted

to repose within it, comp. 1 Sam. 28: 3. 2 K. 21: 18. 2 Chron. 16: 14. 24: 16.

The sepulchres of the Hebrew kings were upon mount Zion, 2 Chron. 21: 20. 24: 25. 28: 27. 2 K. 14: 20.

With the exception to be made in respect to the situation of the tombs of their kings, the Hebrews generally exhibited a preference for burying their dead in gardens, and beneath shady trees, Gen. 23: 17. 35: 8. 1 Sam. 31: 13. 2 K. 21: 18, 26. 23: 16. John 19: 41. But as such situations, viz. *groves* and *gardens*, belonged of course to individuals, the inference is, (what indeed we learn from other sources,) that SEPULCHRES were the property of a single person, or of a number of families united together, Gen. 23: 4—20. 50: 13. Judg. 16: 31. 2 Sam. 2: 32. There were some burial places, however, which were either common, 2 K. 23: 6. Jer. 26: 23, or allotted to a certain class of people, Matt. 27: 7.

To be buried in the sepulchre of one's fathers, was a distinguished honour; to be excluded from it, was as signal a disgrace. In consequence of this feeling, the bodies of enemies, who had fallen in war, were delivered up to their friends to be buried, though in some instances when petitioned for, they were denied, Gen. 49: 29. 50: 13, 25. Judg. 16: 31. 2 Sam. 19: 37, 38. 2 K. 9: 28. Jer. 26: 23. This honour was denied to those, who died while infected with the leprosy, 2 Chron. 26: 23. Those kings also, who had incurred the hatred of the people, were not permitted to be buried in the royal tombs, 2 Chron. 21: 20. 24: 25. 28: 27. Hence we are commonly informed in respect to kings of an opposite character, that they were buried with funeral honours, in the tombs of their ancestors, 1 K. 11: 43. 14: 31. 15: 8, etc. To be buried like an ass, i. e. without mourning, and lamentation, was considered a very great disgrace, Jer. 22: 16—19. 35: 30.

§ 207. SEPULCHRES.

THE SEPULCHRES or burying places of the common class of people were, without doubt, mere excavations in the earth, such as are commonly made at the present day in the East. Persons, who sustained a higher rank, were more rich, or more powerful, owned subterranean recesses, *crypts*, or caverns, which are sometimes denominated מְעָרָה, sometimes שׁוּחָה, שִׁיחָה, בּוֹר, sometimes קֶבֶר,

קְבָרִים (the usual name for places of interment,) and in the New Testament, *τάφος* and *μνημεῖον,* Gen. 23: 6. Matt. 23: 27, 29. 27: 52, 53. (The word שְׁאוֹל also, in Psalm 141: 7. means a burying place.) These large subterranean places of interment were, in some instances, the work of nature, in *some,* were merely artificial excavations of the earth, and in others, were cut out from rocks, Gen. 23: 2. et seq. Josh. 10: 27. Is. 22: 16. 2 K. 13: 21. John 11: 38. 19: 41. Matt. 27: 52, 60. Numerous sepulchres of this kind still remain in Syria, in Palestine, and in Egypt. The most beautiful, called the royal sepulchres, are situated in the north part of Jerusalem, and were probably the work of either Helen, queen of Assyria, or of the Herods ; Josephus, Jewish War, V. 4. 2. p. 843.

The entrance into these sepulchres was by a decent over a number of steps. Many of them consisted of two, three, and even seven apartments. There were niches in the walls, where the dead bodies were deposited. The interiour chambers of sepulchres, those the farthest removed from the first entrance, were deeper than the others, and were approached by a flight of descending steps, 2 Chron. 32: 33. Ps. 88: 6. Is. 14: 15.

The entrance was closed, either by stone doors, or by a flat stone placed against the mouth of it, Ps. 5: 9. John 11: 38. 20: 5, 11. Matt. 28: 2. Mark 16: 3, 4.

The doors of sepulchres, indeed the whole external surface, unless they were so conspicuous without it, as to be readily discovered and known, were painted white on the last month of every year, i. e. the month of Adar. The object of this practice was, by a timely warning, to prevent those, who came to the feast of the Passover, from approaching them, and thus becoming contaminated, Matt. 23: 27. Luke 11: 44. In Egypt there are still found the remains of very splendid sepulchres, which, when we consider their antiquity, their costliness, and the consequent notice, which they attracted, account for the expressions in Job 3: 14. and 17: 1.

NOTE I. MAUNDRELL ON THE SEPULCHRES OF THE KINGS.

[" The next place we came to was those famous grots called the sepulchres of the kings ; but for what reason they go by that name is hard to resolve : for it is certain none of the kings either of Israel or Judah were buried here, the holy Scriptures assign-

ing other places for their sepultures: unless it may be thought perhaps that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned 2 Chron. 32: 33. Whoever was buried here, this is certain, that the place itself discovers so great an expense both of labour and treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock with which it is encompassed instead of walls. On the south side of the court is a portico nine paces long and four broad, hewn likewise out of the natural rock. This has a kind of architrave running along its front, adorned with sculpture, of fruits or flowers, still discernible, but by time much defaced. At the end of the portico on the left hand you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it. But within, you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular. And the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room, you pass into, I think, six more, one within another, all of the same fabric with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

"In every one of these rooms, except the first, were coffins of stone placed in niches in the sides of the chamber. They had been at first covered with handsome lids, and carved with garlands: but now most of them were broken to pieces by sacrilegious hands. The sides and ceiling of the rooms were always dropping with the moist damps condensing upon them. To remedy which nuisance, and to preserve these chambers of the dead polite and clean, there was in each room a small channel cut in the floor, which served to drain the drops that fall constantly into it." Maundrell's Travels, p. 76.]

NOTE II. HARMER ON THE WHITE-WASHING OF SEPULCHRES.

["The general meaning of a comparison used by our Lord is obvious, when he said, *Wo unto you, Scribes and Pharisees, hypo-*

crites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness, Matt. 23: 27; but it will appear with greater life, if we suppose, that the Sepulchres about Jerusalem were just then white-washed afresh, which I should suppose is extremely probable, as the present Eastern sepulchres are fresh done upon the approach of their Ramadan.

"Such is the account of Niebuhr, in the first volume of his Travels. Speaking there of Zebid, a city of Arabia, which had been the residence of a Mohammedan prince, and the most commercial city of all the country of that part of Arabia, but which had lost much of its ancient splendour in these respects, he adds, "that however, Zebid makes yet, at a distance, the most beautiful appearance of all the cities of the Tehama, or low country, which is owing to their clergy, who have found means insensibly, to appropriate a very large part of the revenues of the city and adjoining country, to themselves and the mosques. From thence have arisen a multitude of mosques and kubbets, which at that time, when Ramadan was near approaching,* had been almost all white-washed. The kubbets are little buildings, built over the tombs of rich Mohammedans, who pass for saints."

"The Passover was at hand when our Lord made this comparison, as is evident from the context, and therefore, it is likely they were just then whited afresh, when the season for such rainy and bad weather as is wont to wash off these decorations was just over, and the time was at hand when Israel were about to assemble in Jerusalem at their national solemnities, which were all held in the dry part of the year, or nearly so: the rain being at least just over at the time of the Passover, by the time of Pentecost it was gone in Judea, and the Feast of Tabernacles was observed before the rain was wont to return.

"But whatever was the time of white-washing the Jewish sepulchres anew, we may believe it was often done; since to this day, the people of those countries have not discovered any way of so whitening these buildings as to make it durable." Harmer's Observations, Vol. III. p. 92. Obs. XXVIII.]

* *Ramadan* is a kind of Mohammedan Lent, followed by a festival, as Lent, in the English Church, is followed by Easter.

§ 208. Articles which were buried with the Dead.

The custom prevailed among many ancient nations of throwing pieces of gold and silver, also other precious articles, into the sepulchres of those, who were buried. The Hebrews did not think proper to adopt this custom, but retained those precious gifts for the use of the living, which other nations chose to bestow upon the dead. There was this exception, however, in the case of the Hebrews, that they sometimes buried with their departed monarchs the appropriate ensigns of their authority, and sometimes deposited in the tomb of their lifeless warriours the armour, which they had worn while living, Ezek. 32: 27.

Herod, when he opened and examined the tomb of David, found within it the ensigns of royal authority. Josephus, (Antiq. XVI. 1. 11.) states, that John Hyrcanus found a treasure in the sepulchre of David. If this were the fact, the treasure in question could have been no other, than that, which was deposited there by Antiochus Epiphanes.

§ 209. Sepulchral Monuments, מַצֵּבָה, μνημεῖον.

Mention is made of such monuments in various instances from the time of Abraham down to the time of Christ, Gen. 19: 26. 35: 20. 2 K. 23: 16, 17. 1 Macc. 13: 25—30. Matt. 23: 29. The ancient Arabians erected a heap of stones over the body of the dead, Job 21: 32. Among the Hebrews, such a heap was an indication, that the person was stoned, and was of course a mark of ignominy, Josh. 7: 26. 8: 27, 29. 2 Sam. 18: 17.

In progress of time, one stone only, instead of a *heap*, was selected and raised up as a monument. It was, as might be expected, a large one, and, at a subsequent period still, it was customary to hew it, and ornament it with inscriptions. Sepulchral stones of this kind are very ancient, and are common to this day in the East. The Egyptians, like the Arabians, were in the habit of throwing together heaps of stones in honour of the dead. After the practice had once commenced, they gradually increased the heap to a very great size, till at length they exerted their ingenuity and their power, in the erection of those mountains of stone, as they may be termed, *the pyramids*.

Anciently monuments of another kind, resembling small obe-

lisks or columns of a large size, were likewise erected, and some of them are standing at the present day in Syria.

The inhabitants of the East of the present age are in the habit of erecting over the burial places of those Mohammedans, who have been distinguished for the sanctity of their life, small houses, supported on four columns, and displaying an arched roof. These edifices are repaired and ornamented by the great, who desire to obtain the popular favour, in much the same way, that those of the prophets were in the time of Christ, Matt. 23: 29.

The monument, erected in honour of the Maccabees at Modin, is described in the first Book of Maccabees, 13: 27. It was raised of square stones, and was very high. In the front of it were seven pyramids, and round about many columns, upon the tops of which were placed large stones, extending from one to the other. The delineation of some parts of this monument is still seen upon ancient coins. As far as we can judge from the representation of it, given upon these coins, one would conclude that it resembled in some degree the monuments of those Mohammedans, who had gained a celebrity for their piety.

§ 210. Burning of the Corpse.

The *ancient* Hebrews considered burning the body a matter of very great reproach, and rarely did it, except when they wished, together with the greatest punishment, to inflict the greatest ignominy, Gen. 38: 24. The body of Saul, which had been suspended by the Philistines on the walls of Bethshan, was burnt by the inhabitants of Jabesh Gilead from necessity, not to inflict, but to preserve it from *further* disgrace, 1 Sam. 31: 12.

The sentiment in respect to the burning of bodies seems at a later period to have been changed. An hundred and forty years after Saul, king Asa was *burnt* with many aromatic substances, not as an indication of disgrace, but as an honour. This ceremony in the case of Asa is not spoken of, as if it were a *new* thing, and it had probably been introduced, at least some little time previously. After the time of Asa, the revolution of sentiment in regard to burning was so complete, that, while burning was considered the most distinguished honour, *not* to be burnt was regarded a most signal disgrace, 2 Chron. 16: 14. 21: 19. Amos 6: 10. Jer. 34: 5.

Another change of sentiment eventually took place. After the *captivity*, the Jews conceived a great hatred to this rite. The Talmudists in consequence of this endeavoured to pervert the passages respecting it, and to induce a belief, that the aromatic substances alone, and not the body, were burnt.

§ 211. Of Mourning.

The grief of the Orientals formerly, on an occasion of death, was, as it is to this day in the East, very extreme. As soon as a person dies, the females in the family with a loud voice set up a sorrowful cry. They continue it as long as they can, without taking breath, and the first shriek of wailing dies away in a low sob. After a short space of time, they repeat the same cry, and continue it for eight days. Every day, however, it becomes less frequent and less audible.

Until the corpse is carried away from the house, the women, who are related to the deceased, sit on the ground together, in a circle, in a separate apartment. The wife, or daughter, or other nearest relation of the deceased occupies the centre, and each one holds in her hand a napkin.

At the present day, there are present on such an occasion, as there were anciently, *eulogists*, מְקֹנְנוֹת who chant in mournful strains the virtues of the dead. When the one, who sat in the centre gave the sign with her napkin, the persons who recalled, (so much to their credit,) the memory of the departed, remained silent. The rest of the females arose, and, wrapping together their napkins, ran, like mad persons. But the nearest relation remained in her position, tearing her hair, and wounding her face, arms, and breast with her nails, comp. Gen. 50: 3. Num. 20: 29. Deut. 34: 8. 1 Sam. 31: 13. In addition to the persons, whose appropriate business it was to eulogize the dead, there were sometimes employed, on such occasions, professed musicians and singers, יוֹדְעֵי, נְהִי particularly in ancient times, Amos 5: 16. Jer. 9: 20. 48: 36. Matt. 9: 23. Luke 7: 32.

The lamentations, which are denominated in Hebrew נִי, נְהִי, נְהִיָה, קִינָה, began, for the most part, as follows. "*Alas, alas, my brother!*" or "*Alas, alas, my sister!* Or if the king were dead, "*Alas, alas, the king!*" 1 Kgs. 13: 29, 30. 2 Chron. 35. 2 Sam. 1: 12. 3: 33. Jer. 34: 5. The men at the present day are more

moderate in their grief; yet there are not wanting instances *now*, nor were there wanting such formerly, in which they indulged in deep and overwhelming sorrow, 2 Sam. 1: 11, 12. 19: 4. It was customary for the women after the burial to go to the tomb, and to pour out their grief and their lamentations there, John 11: 31. There were many other indications of a person's grief at the death of his friends, beside those, which have been mentioned. Among the most common was that of rending the garment, (either the outer garment or the inner, or both) from the neck in front, down to the girdle. Such is the custom at the present day in Persia, Gen. 37: 34. Judg. 11: 35. 2 Sam. 1: 2. 3: 31. 2 K. 5: 7, 8. 6: 30. We see, in this custom, the origin of the word שַׂק *sack-cloth*, from the Arabic word شَقَّ *to tear* or *rend.*

The Hebrews, when in mourning, sometimes walked with their shoes off, and with their heads uncovered. They concealed the chin with their outer garment, tore or dishevelled their hair and beard, or at least neglected to take proper care of them. They were forbidden to shave off their eyebrows on such occasions, Deut. 14: 1, 2. Oppressed with sensations of grief, they refused to anoint their heads, to bathe, or to converse with people; they scattered dust and ashes into the air, or placed them upon their heads, or laid down in them, Job 1: 20. 2: 12. Lev. 10: 6. 13: 45. 21: 10. 2 Sam. 1: 2—4. 14: 2. 13: 19. 15: 30. 19: 4. Jer. 6: 26. They struck together their hands, or tossed them towards the sky, smote the thigh and breast, and stamped with the foot, 2 Sam. 13: 19. Jer. 31: 19. Ezek. 6: 11. 21: 12. Est. 4: 1, 3. They wounded their faces with their nails, although this was expressly prohibited in Leviticus 19: 28. and Deuteronomy 14: 1, 2. They fasted, abstained from wine, and avoided mingling in festivals, 2 Sam. 1: 11, 12. 3: 35. 12: 16. Jer. 25: 34. Elegies were composed on the death of those who held a distinguished rank in society, 2 Sam. 3: 33. After the burial, the persons, who lived near the mourners, prepared food for them, in order to refresh them, after such a season of suffering and grief. The refreshment supplied at such a season was sometimes denominated לֶחֶם אוֹנִים *the bread of bitterness*, and sometimes כּוֹס תַּנְחֻמִים *the cup of consolation*, 2 Sam. 3: 35. Jer. 16: 4, 7. Hos. 9: 4. Ezek. 24: 16, 17.

In the time of Christ, if we may credit Josephus, the mourners themselves gave the entertainment subsequent to the burial.

The *mourning*, or rather the ceremonies indicative of the grief in case of death continued eight days. When kings, or any persons, who held a very distinguished rank, died, the mourning was general, including the whole people, and commonly continued during thirty days, Gen. 50: 4. 1 Sam. 25: 1. 1 Mac. 13: 26.

NOTE. The grief exhibited by the Greeks at the departure of their friends from life, which is mentioned by Paul in 1 Thess. 4: 13. agreed in many particulars with that of the Orientals; with this exception, however, that it was still more excessive. It was so very marked and extreme, as to be made the subject of ridicule by Lucian *de Luctu.* For among the other extravagancies, which they exhibited, they bestowed reproaches even upon the dead themselves, because they did not remain in life; uttered accusations and curses against the gods, and gave many other exhibitions of their grief of a kindred character.

§ 212. OTHER CAUSES OF MOURNING.

Indications of mourning were not only exhibited on the death of friends, but also in the case of many public calamities, such as famines, the incursions of enemies, defeat in war, etc. On such occasions the feelings of the prophets mingled with the deep sensations of the people, and they gave utterance to them by the composition of elegies, Ezek. 26: 1—18. 27: 1—36. 30: 2, et seq. 32: 2—32. Amos 5: 1, et seq.

Thus David, when a fugitive from his rebellious son, like a mourner, who had lost a friend by death, walked *bare-foot*, יָחֵף, and with head covered; and all the others followed his example, 2 Sam. 15: 30 comp. 1 Sam. 4: 12. Josh. 7: 6. 1 K. 21: 27. 2 K. 19: 1. Is. 15: 2. 16: 2, 3. 22: 12. 61: 3. Joel 1: 12, 13. Mic. 2: 3—5. 7: 16. Amos 5: 1, 2. etc. It was customary particularly for a person to rend his clothes, when he heard blasphemy. This was done by the high priest himself. 1 Mac. 11: 71. Matt. 26: 65, who was forbidden by law to indulge in the usual expressions of grief, even for the *dead*, Lev. 10: 6.

Fast-days were accounted days of grief, and we find in many instances, that fasting and mourning go together, Jonah 3: 5—7. 1 Mac. 3: 47. Whatever was the cause of the grief, it was not the case, that all the indications of it were exhibited in the same instance, but sometimes, *some*, and at other times, *others*.

PART SECOND

ON

POLITICAL ANTIQUITIES.

CHAPTER I.

ON THE HEBREW COMMONWEALTH.

§ 213. Patriarchal Government.

The posterity of Jacob, while remaining in Egypt, maintained, notwithstanding the augmentation of their numbers, that patriarchal form of government, which is so prevalent among the Nomades. Every father of a family exercised a father's authority over those of his own household. Every tribe obeyed its own prince, נָשִׂיא, who was originally the first-born of the *founder* of the tribe, but, in progress of time, appears to have been elected. As the people increased in numbers, various heads of families united together, and selected some individual from their own body, who was somewhat distinguished, for their *leader*. Perhaps the choice was sometimes made merely by tacit consent; and, without giving him the title of ruler in form, they were willing, while convinced of his virtues, to render submission to his will. Such an union of families was denominated in Hebrew בֵּית אָבוֹת and בֵּית אָב, and also מִשְׁפָּחָה, Num. 3: 24, 30, 35. In other instances, although the number varied, being sometimes more and sometimes less than a thousand, it was denominated אֲלָפִים, אֶלֶף, *a thousand*, 1 Sam. 10: 19. 23: 23. Judg. 6: 15. Num. 26: 5—50. The *heads* of these united families were designated in Hebrew by the phrases, רָאשֵׁי בֵּית אָבוֹת, רָאשֵׁי אֲלָפִים, and רָאשֵׁי אַלְפֵי יִשְׂרָאֵל, Num. 1: 16. 10: 4. They held themselves in subjection to the princes of the *tribes*, who were called, by way of distinction from other chiefs, נְשִׂיאִים and נְשִׂיאֵי שִׁבְטֵי יִשְׂרָאֵל. Both the princes and heads of families are mentioned under the common names of זְקֵנִים *seniors* or *senators*, and רָאשֵׁי שְׁבָטִים *heads of tribes*. Following the law of reason, and the rules established by custom, they governed with a parternal authority the tribes and united families, and while they left the minor concerns to the heads of *individual* families, aimed to superintend and promote the best in-

terests of the community generally. Originally it fell to the princes of the tribes themselves to keep genealogical tables; subsequently they employed scribes especially for this purpose, who in the progress of time, acquired so great authority, that under the name of שֹׁטְרִים [translated in the English version *officers*,] they were permitted to exercise a share in the government of the nation, Exod. 5: 14, 15, 19. It was by magistrates of this description, that the Hebrews were governed, while they remained in Egypt, and the Egyptian kings made no objection to it, Exod. 3: 16. 5: 1, 14, 15, 19.

§ 214. The Fundamental Law of the Mosaic Institutions.

The posterity of Abraham, Isaac, and Jacob were set apart and destined to the great object of preserving and transmitting the true religion, Gen. 18: 16—20. comp. Gen. 17: 9—14. 12: 3. 22: 18. 28: 14. Having increased in numbers, it appeared very evident, that they could not live among nations given to idolatry, without running the hazard of becoming infected with the same evil. They were, therefore, in the providence of God, assigned to a particular country, the extent of which was so small, that they were obliged, if they would live independently of other nations, to give up in a great measure the life of shepherds, and devote themselves to agriculture. *Further;* very many of the Hebrews during their residence in Egypt had fallen into idolatrous habits. These were to be brought back again to the knowledge of the true God, and all were to be excited to engage in those undertakings, which should be found necessary for the support of the true religion. All the Mosaic institutions aim at the accomplishment of these objects. The fundamental principle, therefore, of those institutions was this, THAT THE TRUE GOD, THE CREATOR AND GOVERNOR OF THE UNIVERSE, AND NONE OTHER, OUGHT TO BE WORSHIPPED. To secure this end the more certainly, God, through the instrumentality of Moses, offered himself as king to the Hebrews, and was accepted by the united voice of their community. Accordingly the land of Canaan, which was destined to be occupied by them, was declared to be the land of Jehovah, of which *He* was to be the king, and the Hebrews merely the hereditary occupants. In consideration of their acknowledgment of

God, as their ruler, they were bound, like the Egyptians, to pay a twofold tythe, Exod. 19: 4—8. Lev. 27: 20—34. Num. 18: 21, 22. Deut. 12: 17—19. 14: 22, 29. 26: 12—15. In compliance with the duties, which naturally fall to the immediate ruler of a people, God promulgated, from the clouds of mount Sinai, the prominent laws for the government of the people, considered as a religious community, Exod. xx. These laws were afterwards more fully developed and illustrated by Moses. The rewards, which should accompany the obedient, and the punishments, which should be the lot of the transgressor, were at the same time announced, and the Hebrews promised by a solemn oath *to obey*, Exod. xxi.—xxiv. Deut. xxvii.—xxx.

In order to keep the true nature of the community fully and constantly in view, all the ceremonial institutions had reference to God, not only as the sovereign of the universe, but as the king of the people. The people were taught to feel, that the tabernacle was not only the temple of Jehovah, but the palace of their *king;* that the table, supplied with wine and shew-bread, was the *royal* table; that the altar was the place, where the provisions of the *monarch* were prepared; that the priests were the *royal* servants, and were bound to attend not only to sacred but secular affairs, and were to receive, as their salary, *the first tythes,* which the people, as subjects, were led to consider a part of that revenue, which was due to God, their immediate sovereign. Other things of a less prominent and important nature had reference to the same great end. Since, therefore, God was the sovereign, in a civil point of view as well as others, of Palestine and its inhabitants, the commission of idolatry by any inhabitant of that country, even a foreigner, was a defection from the true king. It was in fact *treason,* was considered a crime equal in aggravation to that of murder, and was, consequently, attended with the severest punishment.—Whoever invited or exhorted to idolatry, was considered *seditious,* and was obnoxious to the same punishment. Incantations also, necromancy, and other practices of this nature were looked upon as arts of a kindred aspect with idolatry itself, and the same punishment was to be inflicted upon the perpetrators of them, as upon idolators. The same rigour of inquiry after the perpetrators of idolatry was enforced, that was exhibited in respect to other crimes of the deepest aggravation; and the person, who knew of

the commission of idolatry in another, was bound by the law to complain of the person thus guilty before the judge, though the criminal sustained the near relationship of a wife or a brother, a daughter or a son.

The law with the penalty attached to it, as may be learnt from other sources, had reference only to the *overt* acts of idolatry; it was rather a *civil* than a religious statute, and the judge, who took cognizance of the crime, while he had a right to decide upon the *deed*, the undeniable *act* in any given instance, evidently went beyond his province, if he undertook to decide upon the thoughts and feelings of a person implicated, independently of an *overt* commission of the crime, Deut. 13: 2—19. 17: 2—5.

It has been observed, that the law was not so much a *religious*, as a civil one. The distinction is obvious. A *religious* law has reference to the feelings, and those laws, consequently, which command us to love God, to exercise faith in him, and to render him a heartfelt obedience are of this nature, Deut. 6: 4—9. 10: 12. 11: 1, 13. It ought to be remarked, that the severe treatment of idolatry, of which we have given a statement, was demanded by the condition of the times. *That* was an age, in which each nation selected its *deity*, not from the dictates of conscience, but from the hope of temporal aid. It was an age, when idolaters were multiplied, and when nothing but the utmost severity in the laws could keep them from contaminating the soil of the Hebrews.

§ 215. Condition of the Hebrews as respected other Nations.

That the Hebrews, surrounded on every side by idolatrous nations, might not be seduced to a defection from their God and king, it was necessary, that they should be kept from too great an intercourse with those nations. This was the object of those singular rites, which, though both proper and useful, were uncommon among the Gentiles. For the Hebrews, having once been accustomed to them, could not readily mingle with other nations; since it was extremely difficult to desert and condemn those institutions, to which they had been accustomed from youth. But lest this seclusion from them should be the source of hatred to other nations, Moses constantly taught, that they should love their

neighbour, רֵעַ, i. e. every one, with whom they had any thing to do, including foreigners, Exod. 22: 21. 23: 9. Lev. 19: 34. Deut. 10: 18, 19. 24: 17. 27: 19. To this end he teaches them, that the benefits, which God had conferred upon them in preference to other nations were undeserved, Deut. 7: 6—8. 9: 4—24. But although the Hebrews individually were debarred from any close intimacy with idolatrous nations, by various rites; yet as a *nation* they had liberty to form treaties with gentile states, with the following exceptions.

I. The Canaanites, (including the Philistines, who were not of *Canaanitish* origin,) were excepted.

They were neither to be admitted to treaty nor to servitude, but to be destroyed by war, or driven from the country. This was to be done, not only because they unjustly retained the pasturing grounds of the Patriarchs, but because they were esteemed of despicable faith, both as servants and companions, and were, moreover, addicted to idolatry. Being idolators, they were considered no less than traitors in the kingdom of God, and therefore, were not to be tolerated, since there was a probability of their leading the Israelites to the commission of the same sin, Exod. 23: 32, 33. 34: 12, 16. Deut. 7: 1—11. 20: 1—18. The Phenicians were not included in this deep hostility, as they dwelt on the northern shore of the country, were shut up within their own limits, and had occupied none of the pasturing grounds of the patriarchs. We learn from Josh. 11: 19, that the Canaanites might have avoided the exercise of the hostility of the Hebrews by leaving the country, which in truth many of them did. Such as pursued this course fled to the Phenicians, and were transported by them into Africa, Procopius de Vandal. II. 10. p. 258.

II. The Amalekites or Canaanites of Arabia Petrea were in like manner to be destroyed with universal slaughter.

This was to be done, because they had attacked the weak and weary Hebrews in their journey through Arabia; and because the robberies, which were committed by them on the southern borders of Palestine, could not be restrained in any other way, Exod. 17: 8, 14. Deut. 25: 17. comp. Judges 6: 3—5. 1 Sam. 15: 1, et seq. 27: 8, 9. and the 30th chapter.

III. The Moabites and Ammonites were to be excluded forever from the right of treaty or citizenship with the Hebrews, but were not to be attacked in war, Deut. 2: 9—19. 23: 7.

The reason of taking this middle course was, that, while they had granted to the Hebrews a passage through their country, they had refused to supply them with provisions, even if paid, Deut. 2: 29. 23: 5. Afterwards in conjunction with certain Midianitish tribes, they invited the prophet Balaam to curse the Hebrews, and finally they allured them to idolatry, i. e. to the crime of treason, Deut. 23: 3—8. comp. Deut. 2: 9—19, 37. The Hebrews, however, did not feel themselves at liberty to carry on wars against them, except when provoked by previous hostility, Judg. 3: 12—30. 1 Sam. 14: 47. 2 Sam. 8: 2, et seq. 12: 26, et seq.

They ultimately crushed the MIDIANITES, who had conspired with the Moabites in their plans, in a war of dreadful severity, Num. 25: 16, 17. 31: 1—24.

War had not been determined on against the AMORITES, who had anciently taken away the region beyond Jordan from the Moabites and Ammonites by arms, for they were not in possession of any of the pasturing lands of the Patriarchs. But as their kings, Sihon and Og, not only refused a free passage, but opposed the Hebrews with arms, they were attacked and beaten, and their country fell into the hands of the Israelites, Num. 21: 21—35. Deut. 1: 4. 2: 24—37. 3: 1—18. 4: 46—49. comp. Judg. 11: 13—23.

Treaties were permitted with all other nations. David, accordingly, maintained a friendly national intercourse with the kings of Tyre and Hamath; and Solomon with the kings of Tyre and Egypt, and with the queen of Sheba. Even the religious Maccabees made treaties with the Romans. The prophets every where condemn the treaties, which were made with the nations, not because they were contrary to the laws of Moses; but because they were injurious to the commonwealth, which the event proved, Is. VII. XXXVI. XXXVII. 2 K. XVIII. XIX. Hos. 5: 15. 7: 11. 12: 1, et seq. Is. 30: 2—12. 31: 1—2. 2 K. 17: 4.

§ 216. PRINCIPAL OFFICERS OR RULERS IN THE HEBREW STATE.

Many things in the administration of the government remained the same under the Mosaic economy, as it had been before. The authority, which they had previously possessed, was continued, in the time of Moses and after his time, to the princes of the tribes, to the heads of familes and combinations of families, and to the

genealogists, Num. 11: 16. Deut. 16: 18. 20: 5. 31: 28. Yet Moses by the advice of Jethro, his father-in-law, increased the number of rulers by the appointment of an additional number of *judges*, שׁוֹפְטִים; some to judge over ten, some over fifty, some over an hundred, and others over a thousand men, Exod. 18: 13—26. These judges were elected by the suffrages of the people from those, who, by their authority and rank, might be reckoned among the rulers or princes of the people. The inferiour judges, i. e. those who superintended the judicial concerns of the smaller numbers, were subordinate to the superiour judges, or those who judged a larger number; and cases, accordingly, of a difficult nature, went up from the inferiour to the superiour judges. Those of a very difficult character, so much so as to be perplexing to the superiour judges, were appealed to Moses himself, and in some cases from Moses to the high priest. The judges, of whom we have now spoken, sustained a civil as well as a judicial authority; and were included in the list of those, who are denominated the elders and princes of Israel. That is to say; supposing they were chosen from the elders and princes, they did not forfeit their seat among them by accepting a judicial office, and, on the contrary, the respectability attached to their office, (supposing they were *not* chosen from them,) entitled them to be reckoned in their number, Deut. 31: 28. comp. Josh. 8: 33. 23: 2. 24: 1. The various civil officers that have been mentioned in this section, viz. *judges*, *heads of families*, *genealogists*, *elders*, *princes of the tribes*, &c. were dispersed, as a matter of course, in different parts of the country. Those of them, accordingly, who dwelt in the same city, or the same neighbourhood, formed the *comitia*, *senate*, or *legislative assembly* of their immediate vicinity, Deut. 19: 12. 25: 8, 9. Judg. 8. 14. 9: 3—46. 11: 5. 1 Sam. 8: 4. 16: 4. When all, that dwelt in any particular tribe, were convened, they formed *the legislative assembly* of the tribe, and when they were convened in one body from *all* the tribes, they formed in like manner *the legislative assembly* of the nation, and were the representatives of all the people, Judg. 1: 1—11. 11: 5. 20: 12—24. Josh. 23: 1, 2. 24: 1. The *priests*, who were the learned class of the community, and besides were hereditary officers in the state, being set apart for civil as well as religious purposes, had, by the divine command, a right to a sitting in this assembly, Exod. 32: 29. Num. 36: 13. 8:

5—26. Being thus called upon to sustain very different and yet very important offices, they became the subjects of that envy, which would naturally be excited by the honour and the advantages, attached to their situation. In order to confirm them in the duties which devolved upon them, and to throw at the greatest distance the mean and lurking principle just mentioned, God, after the sedition of Korah, Dathan, and Abiram, sanctioned the separation of the whole tribe, which had been previously made, to the service of religion and the state, by a most evident and striking miracle, Num. 16: 1—17.

§ 217. Connexion of the Tribes with each other.

Each tribe was governed by its own rulers, and consequently to a certain extent constituted a civil community, independent of the other tribes, Judg. 20: 11—46. 2 Sam. 2: 4. Judg. 1: 21, 27—33. If any affair concerned the whole or many of the tribes, it was determined by them in conjunction, in the legislative assembly of the nation, Judg. 11: 1—11. 1 Chron. 5: 10, 18, 19. 2 Sam. 3: 17. 1 K. 12: 1—24. If any one tribe found itself unequal to the execution of any proposed plan, it might connect itself with another, or even a number of the other tribes, Judg. 1: 1—3, 22. 4: 10. 7: 23, 24. 8: 2—3. But although in many things each tribe existed by itself, and acted separately, yet in others, they were united, and formed but one community. For all the tribes were bound together, so as to form one church and one civil community, not only by their common ancestors, Abraham, Isaac, and Jacob, not only by the common promises, which they had received from those ancestors, not only by the need, in which they stood of mutual counsel and assistance; but also by the circumstance, that God was their common king, that they had a common tabernacle for his palace, and a common sacerdotal and Levitical order for his ministers. Accordingly every tribe exerted a sort of inspection over the others, as respected their observance of the *Law*. If any thing had been neglected or any wrong been done, the particular tribe concerned was amenable to the others, and, in case justice could not be secured in any other way, might be punished with war, Josh. 22: 9—34. Judg. 20: 1, et seq. It is possible, that a community thus constituted may be prosper-

ous and tranquil, but it will probably want promptness in securing that justice, which is its due, and will also be exposed to external and internal wars. We find examples of these evils during the time of the judges. In such a community, it was to be expected likewise, that the more powerful tribes would be jealous of each other, and rivals. Accordingly we find this rivalship existing between the tribe of Judah, to which belonged the right of *primogeniture*, and the tribe of Joseph, which had a *double portion*, Gen. 49: 8—10. 48: 5, 6. The right of possessing a double portion, in consequence of which the tribe of Joseph was divided into those of Ephraim and Manasseh, and which was equivalent in fact to the right of primogeniture, placed these two tribes on nearly the same footing, and caused them to look upon each other with the captious and unfriendly eye of competitors. From rivalships of this kind a sad schism finally arose, which sundered the nation, 1 K. XII.

§ 218. The Comitia or Legislative Assemblies.

(1.) Persons, who composed the Comitia.

They have been mentioned in a preceding section, and were as follows, viz. judges, i. e. those, who exercised the office in the *judicial* sense of the word, heads of families, genealogists, elders, and the princes of the tribes.

(2.) Titles applied to them in their collective capacity.

זִקְנֵי הָעֵדָה, *the elders of the assembly* or *of the people.*

סוֹד, כָּל־הָעֵדָה, כָּל־הַקָּהָל, *the whole assembly.* At the conventions designated by these words, not only the persons mentioned at the head of this section were present, but also in some instances the whole body of the people. The words, therefore, may mean a national legislative congress, where only the lawfully constituted members are present, or they may mean an assembly, which includes the whole mass of the people.

נְשִׂיאֵי הָעֵדָה, *the princes of the assembly* or *congregation.*

קְרִיאֵי הָעֵדָה, קְרִיאֵי מוֹעֵד, *those called to the assembly.*

פְּקוּדֵי הָעֵדָה, *those deputed to the assembly.*

Examine in reference to this point, Exod. 19: 7. 24: 3—8. 34: 31, 32. Lev. 4: 13. 8: 3—5. 9: 5.

(3.) Method and Place of convening the Comitia.

They were convened by the judge or ruler, for the time being, and in case of his absence, by the high priest, Num. 10: 2—4. Judg. 20: 1, 27, 28. Josh. 23: 1, 2. The place of their assembling appears to have been at the door of the tabernacle, Num. 10: 3. Judg. 20: 1, 27, 28. 1 Sam. 10: 17. Sometimes some other place, commonly one of some celebrity, was selected as the place of meeting, Josh. 24: 1. 1 Sam. 11: 14, 15. 1 K. 12: 1. As long as the Hebrews resided in camps in the Arabian wilderness, the comitia were summoned together by the blowing of the holy trumpets. It appears from Num. 10: 2—4, that the blowing of *one* trumpet only was the signal for a somewhat select convention, composed merely of the heads of the clans or associated families, and of the princes of the tribes. The blowing of *two* trumpets was the signal for convening the great assembly, composed not only of the heads of families, and the princes of the tribes, but of the elders, judges, and genealogists; and in some instances including, as has been already remarked, the whole body of the people. When the Hebrews had become fairly settled in Palestine, the comitia were assembled, on account of the members living in places distant from each other, not by the sound of trumpet, but by messengers sent to them, see Deut. 29: 9, 10. Judg. xx.

(4.) Powers, etc. of the Comitia.

Moses, while he sustained the office of ruler among the Hebrews announced to these public assemblies the commands of God, which were afterwards repeated to the people by the *Shoterim*, שֹׁוטְרִים, [whom, for want of a better term in English, we have denominated *genealogists.*] In the *comitia*, (those, which met where the people were not present,) the rights of sovereignty were exercised, wars were declared, peace was concluded, treaties were ratified, civil rulers and generals, and eventually kings were chosen. The oath of office was administered to its members by the judge, or the king of the state; and the latter in turn

received their oath from the comitia, acting in the name of the people, Exod. 19: 7. 24: 2—8. Josh. 9: 15—21. Judg. 20: 1, 11—14. 21: 13—20. 1 Sam. 10: 24. 11: 14. 2 Sam. 11: 14. 2: 4. 3: 17—19. 5: 1—3. 1 K. xii.

The comitia acted without instructions from the people, on their own authority, and according to their own views. Nor does any instance occur, in which the people exhibited any disposition to interfere in their deliberations by way of dictating what they ought, or what they ought *not* to do. Still the comitia were in the habit of proposing to the people their decisions and resolves for their ratification and consent, 1 Sam. 11: 14, 15. comp. Josh. 8: 33. 23: 2, et seq. 24: 1, et seq. When God was chosen, as the special king of the Hebrews, it was not done by the comitia, independently of those, whom they commonly represented, but by the people themselves, all of whom, as well as their rulers, took the oath of obedience, even the women and children, Exod. 24: 3—8. Deut. 29: 9—14. The people commonly approved what was done by the senate, but sometimes objected.

§ 219. Form of Government a mixed one.

When we remember, that God was expressly chosen the *king* of the people, and that He enacted laws and decided litigated points of importance, Num. 17: 1—11. 27: 1—11. 36: 1—10; when we remember also, that He answered and solved questions proposed, Num. 15: 32—41. Josh. 7: 16—22. Judg. 1: 1, 2. 20: 18, 27, 28. 1 Sam. 14: 37. 23: 9—12. 30: 8. 2 Sam. 2: 1; that He threatened punishment, and that, in some instances, He actually inflicted it upon the hardened and impenitent, Num. 11: 33—35. 12: 1—15. 16: 1—50. Lev. 26: 3—46. Deut. xxvi. xxx; when, finally, we take into account, that He promised prophets, who were to be, as it were his ambassadors, Deut. xviii. and afterwards sent them according to his promise, and that, in order to preserve the true religion, He governed the whole people by a striking and peculiar providence, we are at liberty to say that God was *in fact* the monarch of the people, and that the government was a theocracy. And indeed it is worthy of remark, that a form of government, in some degree theocratical in its nature, was well suited to the character of that distant age. The countries, that border-

ed on Palestine, had their tutelar deities; and there existed among them nearly the same connexion between religion and the civil government, which there existed among the Hebrews. There was this difference, however, in the two cases. The protection, which the false deities were supposed to afford to the nations in the vicinity of Palestine, was altogether a *deception;* while the protection, which the true God threw around the children of Israel, was a reality and a truth. There was likewise this further point of difference, that while among the former, religion was supposed to be the prop of the state; it was a fact, that among the Hebrews the state was designed to be the supporter and preserver of religion. But although the government of the Jews was a theocracy, it was not destitute of the usual forms, which exist in civil governments among men. God, it is true, was the king, and the high priest, if we may be allowed so to speak, was his minister of state; but still the political affairs were in a great measure under the disposal of the elders, princes, etc. It was to them that Moses gave the divine commands; determined expressly their powers; and submitted their requests to the decision of God, Num. 14: 5. 16: 4, et seq. 27: 5. 36: 5, 6. It was in reference to the great power possessed by these men, who formed the legislative assembly of the nation, that Josephus pronounced the government to be *aristocratical.* But from the circumstance, that the people possessed so much influence, as to render it necessary to submit laws to them for their ratification, and that they even took it upon themselves sometimes to propose laws or to resist those, which were enacted; from the circumstance also, that the legislature of the nation had not the power of laying taxes, and that the civil code was regulated and enforced by God himself, independently of the legislature, *Lowman* and *John David Michaelis* are in favour of considering the Hebrew government a *democracy.* In support of their opinion such passages are examined, as the following, Exod. 19: 7, 8. 24: 3—8. comp. Deut. 29: 9—14. Josh. 9: 18, 19. 23: 1, et seq. 24: 2, et seq. 1 Sam. 10: 24. 11: 14, 15. Num. 27: 1—8. 36: 1—9. The truth seems to lie between these two opinions. The Hebrew government, putting out of view its theocratical features, was of a mixed form, in some respects approaching to a democracy, in others assuming more of an aristocratical character.

§ 220. The Ruler of the Israelitish Community.

From what has been said, it is clear, THAT THE RULER, THE SUPREME HEAD OF THE POLITICAL COMMUNITY IN QUESTION WAS GOD, who, with the design of promoting the good of his subjects, condescended to exhibit his visible presence in the tabernacle, wherever it travelled, and wherever it dwelt.

Part sustained by Moses.

If, in reference to the assertion, that God was the ruler of the Jewish state, it should be inquired what the part was, sustained by Moses, the answer is, that God was the ruler, the people were his subjects, and Moses was the mediator or internuncio between them. But the title most appropriate to Moses, and most descriptive of the part he sustained, is that *of Legislator of the Israelites and their Deliverer from the Egyptians.* It is clear, however, that a man may originate laws and may be the meritorious leader of an emigratory expedition, without being in the proper sense of the word, the ruler of a people. Accordingly Moses had no successor in those employments, in which he was himself especially occupied, for the Israelites were no longer oppressed with Egyptian bondage, and those laws were already introduced, which were immediately necessary for the well-being of the people. It was on this ground, viz. that the employments, in which he was especially engaged, were of a peculiar nature, and having been accomplished while he was living, ceased when he was dead, that the council of seventy elders, who were assigned him to assist him in the discharge of his oppressive duties, no longer had an existence after his decease.

Part sustained by Joshua.

If the same question should be put in respect to Joshua, that was supposed in regard to Moses, the answer would be, that he was not properly the successor of Moses, and that, so far from being the ruler of the state, he was designated *by* the ruler to sustain the subordinate office of *military Leader of the Israelites in their*

conquest of the land of Canaan. Consequently, having been designated to a particular object, and having accomplished that object, it was not necessary, when he died, that he should have a successor, nor was this the case.

Part sustained by the Judges.

But, although the Hebrew state was so constituted, that beside God, the invisible king, and his visible servant, the high priest, there was no other general ruler of the commonwealth, yet it is well known, that there were rulers of a high rank, appointed at various times, called שׁוֹפֵט, a word, which not only signifies a *judge* in the usual sense of the term, but any governor, or administrator of public affairs, comp. 1 Sam. 8: 20. Is. 11: 4. 1 K. 3: 9. The power lodged in these rulers, who are commonly called *judges* in the scriptures, seems to have been in some respects paramount to that of the general comitia of the nation, and we find, that they declared war, led armies, concluded peace, and that this was not the whole, if indeed it was the most important part of their duties. For many of the *judges,* for instance Jair, Ibzan, Elon, Abdon, Eli, and Samuel, ruled the nation in peace. They might appropriately enough be called the supreme executive, exercising all the rights of sovereignty, with the exception of enacting laws, and imposing taxes. They were honoured, but they bore no external badges of distinction; they were distinguished, but they enjoyed no special privileges themselves, and communicated none to their posterity. They subserved the public good without emolument, that the state might be prosperous, that religion might be preserved, AND THAT GOD ALONE MIGHT BE KING IN ISRAEL. It ought to be observed, however, that not all of the *judges* ruled the whole nation. Some of them presided over only a few separate tribes.

§ 221. The Theocracy.

God, in the character of king, had governed the Israelites for sixteen ages. He ruled them on the terms, which he himself, through the agency of Moses, had proposed to them, viz. that if they observed their allegiance to ***Him,*** they should be prosperous; if ***not,***

adversity and misery would be the consequence, Exod. 19: 4, 5. 23: 20—33. Lev. 26: 3—46. Deut. XXVIII—XXX. We may learn from the whole book of Judges, and from the first eight chapters of Samuel, how exactly the result, from the days of Joshua down to the time of Samuel, agreed with these conditions. In the time of Samuel, the government, in point of form, was changed into a monarchy. The election of king, however, was committed to God, who chose one by lot. So that God was still the ruler, and the king the vicegerent. The terms of the government, as respected God, were the same as before, and the same duties and principles were inculcated on the Israelites, as had been originally, 1 Sam. 8: 7. 10: 17—23. 12: 14, 15, 20—22, 24, 25. In consequence of the fact, that Saul did not choose at all times to obey the commands of God, the kingdom was taken from him and given to another, 1 Sam. 13: 5—14. 15: 1—31. David, through the agency of Samuel, was selected by Jehovah for king, who thus gave a proof, that he still retained, and was disposed to exercise the right of appointing the ruler under him, 1 Sam. 16: 1—3. David was first made king over Judah, but as he received his appointment from God, and acted under his authority, the other eleven tribes submitted to him, 2 Sam. 5: 1—3. comp. 1 Chron. 28: 4—6. David expressly acknowledged God, as the sovereign, and as having a right to appoint the immediate ruler of the people, 1 Chron. 28: 7—10 ; he religiously obeyed His statutes, the people adhered firmly to God, and his reign was prosperous. The paramount authority of God, as the king of the nation, and his right to appoint one, who should act in the capacity of his vicegerent, are expressly recognized in the books of Kings and Chronicles, but dissensions and tumults, notwithstanding, arose upon the death of Solomon. The principles, recognized in Kings and Chronicles, are repeated in the Psalms and the Prophets. And all these books inculcate faith towards God, and obedience, and the keeping of his commandments, and threaten, unless his commands *are* kept, and faith and obedience exercised, the infliction of those punishments, and that captivity, which are mentioned by Moses, Deut. 28: 49, 63—65. 29: 17—27. But the same prophets, who predicted the miseries of the Captivity, promised also a return, a greater constancy in religion, tranquillity and prosperity, a once more independent theocracy, the propagation of the knowledge of the true God

through all nations, and the final overthrow of the Hebrews, and their ultimate and effectual expulsion from their native country. All which accordingly followed. Thus under the government and guardianship of God, the true religion was preserved among the Hebrews, and at length propagated to other nations, as was promised, Gen. 18: 18. 22: 18. 26: 4. 28: 14.

TABLES

OF THE PROMINENT HISTORICAL EVENTS, AND OF THE SUCCESSIVE KINGS BOTH IN PALESTINE, AND IN THOSE NEIGHBOURING NATIONS, WHOSE HISTORY IS MOST INTIMATELY INTERWOVEN WITH THAT OF THE JEWS.

TABLE FIRST.

Before Christ.	After deluge.	
2332	292	Birth of Abraham.
2257	367	Calling of Abraham, being 75 years of age.
2232	392	Birth of Isaac.
2192	432	Marriage of Isaac.
2172	452	Birth of Esau and Jacob.
2157	467	Death of Abraham, being 175 years of age.
2052	572	Death of Isaac, being 180 years of age.
2051	573	Joseph, being 30 years old, made a ruler in Egypt.
2044	580	Beginning of the Egyptian famine.
2042	582	Jacob, aged 130 years, emigrates into Egypt.
2025	599	Jacob dies at the age of 147.
1971	653	Joseph dies at the age of 110.
1684	932	Birth of Moses.
1644	972	Flight of Moses into Arabia.
1604	1012	Exodus of the Hebrews from Egypt.

TABLE SECOND.

This Table gives a chronological view of historical events from the Departure from Egypt to the revolt of the Ten Tribes; a period extending from the year 1563 *to* 1015 *before Christ.*

Before Christ.	After Departure fr. Egypt.	
1563	40	Moses dies at the age of 120 years.
1546	57	Joshua dies at the age of 110 years.
		Othniel dies at the age of 40 years.
		Ehud.
		Shamgar.
		Deborah and Barak.
		Gideon judged Israel 40 years.
		Abimelech, king of Shechem.
		Tola.
		Jair.
1263	340	Jephthah, Judg. 11:26.
		Ibzan.
		Elon.
		Abdon.
		Samson.
1196	407	Eli succeeds as a Judge of Israel.
1156	447	Eli dies.
1136	467	Samuel sustains the office of Judge.
1096	507	Saul chosen king.
1056	547	David made king.
1015	587	Solomon succeeds him.

TABLE THIRD.

B. C.	After Revolt of 10 T.	Judah.	Israel.
975	1	Rehoboam reigns 17 yrs.	Jeroboam I. 22 years.
958	17	Abijam, 3 years.	17
955	20	Asa, 41 years.	20
954	22	2	Nadab, 2 years.
952	24	4	Baasha, 21 years.
930	45	25	Ela reigns 1 year.
929	46	26	Omri, 11 years.
918	57	37	Ahab, 21 years.
914	61	Jehoshaphat 35 years.	4
897	78	17	Ahaziah, 1 year.
896	79	18	Jehoram, 13 years.
891	84	Jehoram, 8 years.	5
884	91	Ahaziah, 1 year.	12
884	91	Athaliah, 7 years.	Jehu, 18 years.
877	98	Jehoash, 40 years.	7
856	119	21	Jehoahaz, 17 years.
840	135	37	Joash or Jehoash, 16 years.
838	137	Amaziah, 27 years.	2
826	149	14	15
825	150	15	Jeroboam II. 41 years.
			Jonah, the prophet.
811	164	Uzziah, 52 years.	27
			Amos, the prophet.
797	178	14	41
785	190	25	*Hosea, the prophet.*
784	191	26	Interregnum of 12 years.
774	201	37	10
773	202	38	Zechariah, 6 months.
			Shallum, 1 month.
772	203	39	Menahem, 10 years.
761	214	50	Pekahiah, 2 years.
759	216	Jotham, 16 years.	Pekah, 20 years.
		Isaiah, Micah.	
753	222	6	6
747	228	12	12
743	232	Ahaz, 16 years.	16
740	235	3	19
739	236	4	Interregnum 8 or 9 years.
734	241	9	5
733	242	10	6
731	244	12	8
730	245	12	Hosea, 9 years.
728	247	Hezekiah, 29 years.	2
726	249	2	4
722	253	6	Overthrow of Israel.

TABLE FOURTH.

This table gives the royal successions during the latter part of the periods, mentioned in the third table, in Assyria, Media, and Babylon.

B. C.	After Revolt of 10 T.	Assyria.	Media.	Babylon.
826	149		Arbaces 29 yrs.	
820	150		2	
811	164		15	
797	178		Interregnum 79 years.	
785	190		12	
784	191		13	
774	201	Phul 21 years	23	
773	202	2	24	
772	203	3	25	
761	214	14	36	
759	216	16	38	
753	222	Tiglath-pileser 19 years.	44	
747	228	6	50	Nabonassar 14
743	232	10	54	4
740	235	*He conquers Damascus, Galilee and Gilead.*	57	7
739	236	12	58	8
734	241	Salmanassar 14 years	63	13
733	242	2	64	Nadius 2 years.
731	244	4	66	Chinzirus or Porus 5 yrs.
730	245	5	67	2
728	247	8	69	5
726	249	10	71	Jugaeus 5 yrs.
722	253	13	76	Merodach Baladan.

TABLE FIFTH.

The following is a view of the royal successions in the kingdom of Judah after the overthrow of the kingdom of Israel, and also of those in the neighbouring nations of Assyria, Media, and Babylon.

B.C.	After Revolt of 10 Tribes.	Judah.	Assyria.	Media.	Babylon.
722	253	6	13	76	Merodach Baladan 12 yrs.
720	255	7	Sennacherib 7 y.	77	2
718	257	9	2	Dejoces 53 y.	4
714	261	14	Sennach. in Jud.	4	7
713	262	15	Esar-haddon 35.	5	8
709	266	19	4	9	Arkianus 5 yrs.
704	271	24	9	14	Interregn. 2 yrs.
702	273	26	11	16	Belibus 3 yrs.
699	276	Manasseh 55	14	19	Apronadius 6yrs.
693	282	6	20	25	Rigebelus 1 yr.
692	283	7 *Nahum. Joel. Habakkuk.*	21	26	Messomordacus [4 yrs.
688	287	11	25	30	Interregnum 8 y.
680	295	19	33	38	Is joined to As-
678	297	21	Sardochaeus 20 y	40	4 [syria
665	311	34	14	Phraortes 20 y.	16
658	317	41	Chyniladan 22 y.	7	22
644	331	Amon 2 yrs.	14	21	36
643	332	2	15	Cyaxares I. 40	37
642	333	Josiah 31 y.	16	2	38
636	339	6	Saracus 13 yrs.	7	44
630	345	12 *1st Reform under Josiah Zephaniah.*	6	13	50
629	346	13 *Jeremiah.*	7	14	51
625	350	18 *2d Reform under Josiah*	13 *Nineveh overthrown.*	18	*Nabopolassar overturns Nineveh & reigns 20 yrs.*

		Judah.	Media.	Babylon.
611	364	Jehoahaz 3 mo.	32	14
610	365	Jehoiakim 11 yrs.	33	15
606	369	4	37	19
—	*Beginning of the Babylonish Captivity, Daniel carried away captive.*			
605	370	5	38	Nebuchadnezzar 43 yrs.
603	372	7	Astyages 34 yrs.	3
599	376	Jehoiakim 3 mo.	4	6
	—	*Ezekiel carried away captive.*		
599	376	Zedekiah 11 yrs. *Obadiah.*	4	6
595	380	*Zedek. goes to Babylon, Jer.* 51: 59.	8	10
594	381	*Ezekiel, proph.*	9	11
590	385	Zedekiah rebels	14	16
588	387	Jeru. overthrown.	16	18
569		19	Cyaxares II. 32y	36
562		Jehoiakim *freed from bondage.*	7	Evil-merodach 2 yrs.
560			9	Neriglissor 4 yrs.
556			13	Laborasoarchad 9 mo.
556			13	Nabonned 17 yrs.
539			30	Baby. taken by Cyrus.

TABLE SIXTH.

This table extends from the time of the return of the Jews from captivity, till the death of Alexander the Great, giving in connexion with the Jewish chronology, the corresponding successions in the Persian Dynasty.

B. C.		The Hebrews.	Persian Monarchs.
536		Return of Hebrews from captivity.	Cyrus reigns seven years.
529		7th *year after Return.*	Cambyses reigns 7 yrs. & 7 mo.
522	15		Pseudo-Smerdis seven months.
521	16	Temple forbidden to be rebuilt.	Darius Hystaspes 36 yrs.
515	22	Temple completed. *Haggai and Zechariah.*	6
485	41		Xerxes reigns 21 years.
478	48	*Ezra, Esther.*	7
464	72		Artaxerxes Longimanus 40 y 3 m.
444	92		20
432	104	Nehemiah comes to Jerus.	32
424	112	Neh. returns to Persia.	Xerxes II. 2 mo. Sogdianus 7 mo.
423	113		Darius Nothus reigns 19 yrs.
412	124		11
408	128	Neh. 2d return to Jerus.	15
404	132		Artaxerxes Mnemon 46 yrs.
358	178		Darius Ochus 21 yrs.
337	199		Arses two years.
335	202	Alexander at Jerusalem.	Darius Codomanus 4 yrs.
331	207	Conquers Darius.	Overthrow of Persian Mon.
324	214	Alexander dies.	

TABLE SEVENTH.

This table gives the succession of the Syrian and Egyptian kings in connexion with the History of the Jews from the year 323 *to* 27 *before Christ.*

B.C.	Syrian Kings.	Egyptian Kings.	Hebrews.
323		Ptolemy Lagus.	At this time subject to the Syrians
320		4	Many carried into Egypt.
312	Seleucus I. Nicator.	11	
302	10	21	At this time subject to Egyptians.
300	12	23	Simon the Just, High Priest.
292	20	31	Simon the Just dies.
284	28	Ptolemy Philadel.	*Jesus, the son of Sirach.*
280	Antiochus I. Sidetes.	4	
260	Antiochus II. Theos.	24	
246	14	Ptolemy Evergetes.	
245	SeleucusII.Callinicus	2	
225	SeleucusIII.Keraunus	21	
223	AntiochusIII.Magnus	23	
221	2	Ptolemy Philopator	
204	19	Ptolemy Epiphanes	
192	24	5	Simon II. the High Priest dies.
186	Seleucus IV. Philopat	18	
180	6	PtolemyPhilometor	
175	Antiochus IV.Epipha.	5	
167	8	13	Mattathias.
166	9	14	Judas Maccabee reigned 7 yrs.
164	AntiochusV. Eupator.	16	3
162	Demetrius Soter.	18	5
159	3	22	Jonathan ruled 14 yrs.
150	Alexand. Balas.	30	9
145	Demetr. Nicator.	Ptol. Physcon.	14
144	2	2	Simon 8 years.
140	Antiochus VI. Sidetes	6	5
135	5	11	John Hyrcanus, prince 29 yrs.
130	Demetrius Nicat. II.	15	5
125	Zebina.	20	10
123	AntiochusVII.Grypus	22	12
116		Ptol. Lathyrus.	20
105		12	Aristobulus I. 1 year.
104		13	Alexander Jannaeus 27 yrs.
92	Philip.	24	12
83	Tigranes.	33	21
80	3	Ptol. Alexander.	24
77	6	3	Alexander 9 yrs.
69	14	11	Aristobulus II. 4 yrs.
66	The Romans.	14	3
65		Ptol. Auletes.	4
64		2	Pompey at Jeru. Hyrcanus II. 9y.
54		12	Hyrcanus II. High Priest.
51		Cleopatra.	Hyrcanus II. again prince.
37		14	Antigonus, king.
34		17	Herod king, he takes Jerusalem.
28		23	Hyrcanus II. slain.
27		The Romans.	9
			36. Birth of Christ.

TABLE EIGHTH.

This table gives a view of the Hebrew rulers, independently of other nations and in chronological order, from the time of Christ till the destruction of Jerusalem.

A. C.	Hebrews.
2	Archelaus, ethnarch nine years.
12	Judea, a Roman Province, Judas of Galilee.
21	Pontius Pilate, procurator twelve years.
34	Jesus Christ is crucified.
35	Philip, the tetrarch dies.
38	Herod Agrippa, king of the tetrarchate of Philippi.
42	Herod Antipas recalled, and his tetrarchate added to that of Herod Agrippa.
44	Herod Agrippa dies.
45	Fadus, procurator.
46	Tiberius, procurator.
47	Cumanus, procurator.
53	Felix, procurator.
60	Festus, procurator.
63	Albinus, procurator.
65	Florus, procurator.
66	Beginning of the war between the Jews and Romans.
71	The destruction of Jerusalem.

CHAPTER II.

OF KINGS, OFFICERS OF STATE, AND OTHER MAGISTRATES.

§ 223. The Anointing of Kings.

When we hear of the anointing of the Jewish kings we are to understand by it the same, as their *inauguration;* in as much as anointing was the principal ceremony on such an occasion, 2 Sam. 2: 4. 5: 3.

As far as we are informed, however, *Unction,* as a sign of investiture with the royal authority, was bestowed only upon the two first kings, who ruled the Hebrews, viz. Saul and David ; and, subsequently, upon Solomon and Joash, who ascended the throne under such circumstances, that there was danger of their right to the succession being forcibly disputed, 1 Sam. 10: 24. 2 Sam. 2: 4. 5: 1—3. 1 Chron. 11: 1, 2. 2 K. 11: 12—20. 2 Chron. 23: 1—21. That the ceremony of regal anointing should be repeated in every instance of succession to the throne, was not to be expected from the fact, that the unction, which the first one, who held the sceptre in any particular line of princes, had received, was supposed to suffice for the succeeding incumbents in the same descent.

In the kingdom of *Israel,* those, who were inducted into the royal office, appear to have been inaugurated with some additional ceremonies, 2 K. 9: 13. The private anointings, which we learn to have been performed by the prophets, (2 K. 9: 3, comp. 1 Sam. 10: 1. 16: 1—13,) were only prophetic symbols or intimations, that the persons, who were thus anointed, should *eventually* receive the kingdom. Without the consent, however, of the rulers of the nation, (of the public legislative assembly,) they communicated no legal right to the crown ; no more than the prophecies of dissentions and civil wars gave a right to attempt perpetrations of that kind, 1 K. 11: 29—40. 12: 20. 2 K. 8: 11—14.

The ceremonies mentioned in the Bible, which were customary at the inauguration of kings, were as follows.

I. The king, surrounded with soldiers, was conducted into some public place, (latterly into the temple,) and was there anointed by the high priest with the sacred oil. The circumstance, that there is no mention made of *anointings* on these occasions, in the history of the kingdom of Israel, as separate from that of Judah, is to be accounted for from the fact, that the rulers of that kingdom had not the opportunity of obtaining possession of the sort of oil, denominated *sacred;* as no other was thought to answer the purpose, 1 K. 1: 32—34. 2 K. 11: 12—20. 2 Chron. 23: 1—21. We see in this ceremony the ground of the epithet מָשִׁיחַ or *anointed*, which is applied to kings, and a reason also, (when it is taken into consideration, that kings were virtually the vicegerents of Jehovah, and were appointed by his authority,) why they were denominated the anointed of, i. e. by the Lord, מְשִׁיחַ יְהוָֹה, 1 Sam. 24: 6, 10. 26: 9, 11, 16, 23. 2 Sam. 23: 1. Ps. 2: 2. 89: 38. Habak. 3: 13, etc. Whether the king was likewise girded with a sword at the time of his succession to the throne, is a point which cannot be determined at any rate, as some have imagined, from the forty-fifth Psalm.

II. It appears from 2 Sam. 1: 10. Ezek. 21: 26. and Ps. 45: 6, that a Sceptre was presented to the monarch at his inauguration, and that a diadem was placed upon his head.

III. The Covenant, בְּרִית, which defined and fixed the principles, according to which the government was to be conducted, מִשְׁפַּט הַמְּלוּכָה, and likewise the Laws of Moses, were presented to him, and he accordingly took an oath, that he would rule according to the principles of that Covenant, and of the Mosaic Law, 1 Sam. 10: 25. 2 Sam. 5: 3. 1 Chron. 11: 3. 2 K. 11: 12. 2 Chron. 23: 11, comp. Deut. 17: 18. The principal men of the kingdom, princes, elders, &c. promised obedience on their part, and as a pledge and a proof of their determination to do what they had promised, they kissed, as it seems, either the feet or the knees of the person inaugurated, Ps. 2: 13.

IV. After the ceremonies were completed, and the individual concerned was legally constituted the ruler of the kingdom, he was conducted into the city with great pomp, amid the acclamations and the applauses of the people, and the cries of "*Long live the King!*" יְחִי הַמֶּלֶךְ! The joy, which was the natural result of such an occasion, expressed itself likewise in songs, and on in-

struments of music. Sacrifices, which, in the later ages of the nation, were converted into feasts, were offered up, and were intended probably as a confirmation of the oath, which had been taken, 1 K. 1: 1, 11, 19, 24, 34, 39, 40. 2 K. 11: 12, 19. 2 Chron. 23: 11. comp. Matt. 21: 1—11. John 12: 3. There are allusions in many passages of Scripture to the public entrance into cities, which took place at the time of coronation, and to the rejoicings and acclamations on that occasion, Ps. 47: 2—9. 83: 1, 2. 97: 1. 99: 1.

V. *Finally*, the king is seated upon the throne, and, as the concluding ceremony at his accession, receives the congratulations, which are then customarily presented, 1 K. 1: 35, 48. comp. 2 K. 9: 13. 11: 19.

It is almost unnecessary to remark, that, at the accession of king Saul to the monarchy, when there was neither diadem, throne, nor sceptre, many of these ceremonies were not observed. The most of them also were omitted in the case of conquest, when the conqueror himself, without consulting the people or their principal men, designated the king for the nation, whom he had subdued, merely gave him another name, in token of his new dignity, exacted the oath of fidelity, and signalized the event by a feast, 2 K. 23: 34. 24: 17. 2 Chron. 36: 4.

§ 224. Royal Robe, Diadem, and Crown.

The robe, which was worn by kings, as might be expected from their elevated rank, was costly and gorgeous; and the retinue which attended them, was both large in point of number, and splendid in respect to appearance, Ezek. 28: 13—20. 1 K. iv. The materials, of which their robe was made, was fine, white, linen or cotton; the usual colour was purple, πορφύρα καὶ βύσσος, בוץ וְאַרְגָּמָן, Luke 16: 18. Rev. 18: 12, 16. The kings of Media and Persia appear to have used silk, Est. 6: 8. 10: 11. 8: 15.

Among the appropriate ornaments of the king's person, there was none so rich and valuable anciently, and there is none so costly and splendid at the present day in Asia, as the royal diadem; which is irradiated with pearls and gems. This article of their dress, also the chain for the neck and the bracelets for the arms, were worn by them *constantly*. In Persia a diadem was worn not

only by the king himself, but likewise, with a little different shape in its construction, by his relations and others, to whom special favours had been conceded, Est. 8: 15.

As far as respects the form of the *diadem*, (in Hebrew denominated נֵזֶר,) we have only to observe, that it was a fillet, two inches broad, bound round the head, so as to pass the forehead and temples, and tied behind. It had its origin from the fillet or ribband, which, in the most ancient times, was tied round the hair for the purpose of confining it, and which was used, subsequently, to secure the head-dress upon the head.

The *colour* of the diadem seems to have varied in different countries. That of the diadem of the Persian kings, (according to Curtius VI. 11.) was purple mingled with white, Ps. 89: 39. 2 Sam. 1: 10. 2 K. 11: 12. 2 Chron. 23: 11.

Crowns, עֲטָרוֹת, עֲטָרָה, were likewise in use, 2 Sam. 12: 30. Zech. 6: 11, 14. Ps. 21: 3. These words are also used, in some instances, to denote a *diadem*, and likewise an ornamental head-dress for the ladies. It may be, moreover, that they are used to signify a sort of mitre, which ascends very high and is made of metal; of which we have given an engraved representation in the large German Edition of this Work, Part I. Vol. II. tab. IX. No. 4 and 8. It is possible, that the forms of those crowns, which were worn by kings at the earliest period, resembled that of the mitre in the engraving referred to, but it is a point, which is by no means determined.

§ 225. The Throne, כִּסֵּא.

The Throne was a seat with a back and arms, and of so great height, as to render a *footstool* הֲדוֹם, necessary, Gen. 41: 40. Ps. 110: 1. Curtius V. 7.

The throne of *Solomon*, which consisted wholly of gold ornamented with ivory, was made in this manner, excepting that the back was a little curved, and contiguous to each arm or side, was placed the figure of a lion, (*the symbol of a king,*) 1 K. 10: 18—20. 2 Chron. 9: 17. This throne was placed on a flooring, elevated six steps, on each of which steps, and on either side, was the figure of a lion, making twelve of them in the whole.

It was customary for the high priest, previous to the time of

the monarchy, if not to sit upon a throne properly so called, at least, to take a position on an elevated seat, 1 Sam. 1: 9. 4: 18.

Both the "*throne*" itself, and likewise "*sitting upon the throne*," are expressions used tropically, to denote power, and government, 2 Sam. 3: 10. Ps. 9: 7. 89: 44. Is. 47: 1. etc. That the throne of the Hebrew kings is also called the "*throne of Jehovah*," originated from the fact, that those kings were in reality his vicegerents, and exercised in respect to God a vicarious authority, 2 Chron. 9: 8.

In some passages, a throne is assigned to God, not only as the king of the Hebrews, but also as the ruler of the universe, Job 23: 3. Exod. 17: 16. Is. 6: 1. 1 K. 22: 19. It is represented, as a chariot of thunder, drawn by *cherubim*, כְּרוּבִים, Ezek. 1: 3, et seq. 2 K. 19: 15. 1 Chron. 13: 6. Ps. 18: 11. Hence the cherubim, placed over the ark of the covenant, represented the throne of God, as the ark itself was his footstool, Ps. 99: 5. 132: 7. 1 Chron. 28: 2. These images are magnified and rendered more intense, when it is said of God, "that heaven is his throne and earth his footstool," Is. 66: 1. Matt. 5: 34.

§ 226. The Sceptre.

The sceptre of king Saul was a *spear*, חֲנִית, 1 Sam. 18: 10. 22: 6. This agrees with what Justin, (Lib. 43. c. 3,) relates, viz. that in ancient times kings bore a spear, instead of a sceptre.

But generally, as appears from the *Iliad itself*, the *sceptre*, שֵׁבֶט (comp. Ezek. 19: 11.) was a wooden rod or staff, which was not much short, in point of length, of the ordinary height of the human form, and was surmounted with an ornamental ball on the upper extremity, as may still be seen in the ruins of Persepolis. This sceptre was either overlaid with gold, or, according to the representation of Homer, was adorned with golden studs and rings.

If we endeavour to seek for the origin of this ensign of royal authority, we shall find the first suggestion of it either in the pastoral staff, that was borne by shepherds, or in those staves, which, at the earliest period, were carried by persons in high rank, merely for show and ornament, Gen. 38: 18. Num. 17: 7. Ps. 23: 4.

A sceptre is used tropically for the royal dignity and authority,

and a just sceptre for just government, Gen. 49: 10. Num. 24: 7. Amos 1: 5, 8. Jer. 48: 17. Ps. 45: 6.

§ 227. The Royal Table.

The table of the Hebrew kings, and every thing connected with it, exhibited the same marks of exorbitant luxury, as may be witnessed at this day under like circumstances in Asia. Vast numbers of persons, who acted, in some capacity or other, as the servants or the officers of the king, were reckoned among those, who drew their sustenance from the palace; and hence it very naturally happened, that immense quantities of provisions were consumed, 1 K. 4: 22, 23.

In the earlier periods of the Hebrew monarchy, the table of the kings was set with numerous articles of gold, especially on occasion of feasts, of which there was no deficiency, 1 K. 10: 21. To impart an eclat and a joy to feasts, that were prepared by the king, there were present not only musicians, but also ladies, whose business it was to *dance;* although this latter class of personages do not appear to be spoken of among " the singing men, and the singing women," that are mentioned in 2 Sam. 19: 35. The splendour of preparation, which has been alluded to, and the classes of persons, who were invited in order to increase the hilarity of the occasion, we must suppose, found a place, (more or less according to circumstances,) in all the royal festivals, of which we have an account in the Bible, Gen. 40: 20. Dan. 5: 1. Matt. 22: 1, et seq. Mark 6: 21.

In Persia the *queen herself* seems to have made one of the party at such times, and at Babylon other ladies of distinction; but they were in the habit of retiring, as soon as the men gave indications, that they began to feel the effects of the wine, Dan. 5: 2. Est. 1: 9. 5: 4, 8. 7: 1. Curtius V. 5. Herod. I. 199.

But among the Hebrews, there was a class of royal festivals of a peculiar kind; such as were not known in other nations. As God was their king, they were in the habit, at the season of the great national festivals, of preparing a feast, either at the tabernacle or in Jerusalem, of the thank-offering sacrifices, and in this way they participated in a season of joy, of which God himself, who was the ruler of the nation, might be considered, as the immediate author.

The blood of the sacrifices, which were thus appropriated, was shed at the foot of the altar, and some parts of them burnt upon it.

§ 228. Seclusion of Kings, Journeys, etc.

In the East, those, who sustain the office of kings, very rarely make their appearance in public, and to obtain access to them in any way, is a matter of great difficulty. Among the Persians, a person was forbidden to make his appearance, in the presence of a monarch, without being expressly invited, under the penalty of punishment with death, Est. 4: 11. Herod. III. 48. In more remote times, when kings had more to do personally in the management of their affairs, it may well be concluded, that they lived in less seclusion, and it is quite certain, that there was a very free access to the monarchs of the Jews, 2 Sam. 18: 4. 19: 7. 2 K. 22: 10. Jer. 38: 7.

It was esteemed a good and propitious omen, if any one was so fortunate, as to behold the face of the king, Prov. 29: 26. Is. 33: 17. The tropical expressions, therefore, "*to see God*," must be understood to signify the same, as to experience his favour.

When the kings of Asia perform long journeys, they are surrounded with a great and splendid retinue. When they journey into the Provinces, one runs before, who announces the approach of the distinguished guest, in order that the roads may be in readiness, and every thing else, that is necessary, may be prepared. The *forerunner*, on such an occasion, is denominated in the Persian "*the joyful messenger*." Comp. מְבַשֵּׂר, *ευαγγελιστής* and מַלְאָךְ, Mal. 3: 1. Is. 62: 10—12.

The Talmudists contend, that God himself has such a forerunner. They call him, מְטַטְרוֹן, and מֵטַטְרוֹן, Metatron. They consult the following passages in respect to his existence and character, viz. Zech. 3: 1, 3. 4: 5, et seq. Gen. 16: 10—14. 22: 15. Exod. 3: 4—20. 20: 2, 3. 23: 20—23. Is. 48: 16. 43: 14; and think, that they are at liberty to conclude from them, that Metatron is supreme and uncreated, that in his character he approaches nearest to God himself, and is the same being, who anciently appeared to the patriarchs, and is expressly called *God*. Consult Buxtorf's Chaldaic, Talmudic, and Rabbinic Lexicon, col. 1192,

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and also the Appendix to my Hermeneutics, Fasc. I. p. 58—63.

The Hebrew kings, when they travelled, either rode on asses and mules, (2 Sam. 13: 29. 17: 23. 1 K. 1: 33—38.) or were carried on chariots, being preceded by the soldiers, who sustained the part of body-guards, 1 K. 1: 5. 2 K. 9: 17, 21. 10: 15.

§ 229. The Royal Palace and Gardens.

The monarchs of the East were accustomed to seek for glory by building magnificent palaces and temples, by hewing sepulchres out of stone, by planting gardens, and building fortifications; in a word by doing any thing, which might tend to strengthen and ornament their cities, especially the one, which held the distinguished rank of a metropolis. Such were the associations of dignity, and worth, and elevation, connected with the metropolis, that a person was said "*to ascend up into it*," or "*to descend from it*," even though it were situated, as was the case with *Babylon*, upon a plain, 1 K. 12: 27, 28. 22: 2. Ezra 7: 6, 7. Acts 8: 5, 15. 15: 2. 18: 22. 24: 1, etc.

Among the edifices, upon which were expended much ingenuity and wealth, in order to render them suitably splendid, the *royal palace* deserves particular mention. The palace of the kings occurs, in the most ancient times, as well as at the present day, under the name of "*the Gate*," 2 Sam. 15: 2. Dan. 2: 49. Est. 2: 19, 21. 3: 2, 3. comp. Matt. 16: 18.

§ 230. Veneration paid to Kings, and Titles which were bestowed upon them.

It was contrary to the law of Moses for a man to speak ill of a MAGISTRATE, even in a clandestine manner. Although this law was not enforced by a penalty, it was religiously observed; and kings, especially, were the objects of the greatest veneration, 1 Sam, 24: 4—15. 26: 6—20. Those, who from a neglect to render that veneration, which was due to his character, had given offence to the king, were liable to be punished with death. Still there were not wanting *regicides*, especially in the kingdom of Israel, in which morals were more corrupted, than in that of Judah.

Magistrates are sometimes called *gods*, אֱלֹהִים, both in poetry, Ps. 82: 1, 6, 7. 138: 1, and sometimes in *prose* likewise, Exod. 4: 16. 7: 1. The Hebrew word etymologically means *one, who is to be feared* or *venerated*, and this is the ground of its application in the present instance. It is worthy of remark, however, that it is never applied to *kings*, except perhaps in Ps. 45: 7, 8. In other instances, the word אָדוֹן, *the Lord*, מֶלֶךְ, *the king*, מְשִׁיחַ יְהוָה *the anointed* or *inaugurated of Jehovah*, are the usual appellations applied to a monarch, and the customary titles of address, 1 Sam. 12: 3—5. 24: 7—11. 26: 9—11, 16, 23. 2 Sam. 19: 21. 23. 1. Ps. 132: 17. The word מָשִׁיחַ *the anointed*, is synonymous with מֶלֶךְ, *king*. Accordingly we find in Is. 45: 1. the following expressions in regard to Cyrus, "*Thus saith the Lord to his* ANOINTED, *to Cyrus, whose right hand I have holden*," etc.

In poetry the king is sometimes denominated *the son of God*, a phraseology, which has its origin from 2 Sam. 7: 14. and 1 Chron. 17: 13. We see in *this* an adequate and a satisfactory reason, why the inauguration of a king is called in poetry his *birth*, Ps. 2: 6—8, 12; and why a king, who, from any circumstance, is peculiarly exalted, is denominated the *first-born* of the kings of the earth, i. e. the most illustrious, Ps. 89: 27. Among the appellations of honour, usually bestowed upon monarchs, which have been mentioned, THE MESSIAH and THE SON OF GOD were in a subsequent age particularly applied to Jesus, the memorable descendant of David, who had been so long predicted, John 1: 41, 49. 4: 25. Matt. 1: 16—18. 16: 16. Luke 4: 41.

In many nations, it appears, that there existed a sort of appellative for their monarchs, which was applied indiscriminately to every individual, who sat upon the throne.

Appellatives for monarchs.

(1.) CESAR, a general name for king or emperor among the Romans.

(2.) PTOLEMY, an appellative used in the same way among the more recent Egyptians.

(3.) AGAG. This was the common name for the kings of the Amalekites, 1 Sam. 15: 20. comp. Num. 24: 7.

(4.) HADAD, ADAD, or BEN HADAD, the name for the kings of Syria, 2 K. 8: 9. 1 K. 15: 18.

(5.) Abimelech, the same among the Philistines, Ps. 34: 1. Gen. 20: 2. 26: 10. comp. 1 Sam. 21: 12.

(6.) Candace, the usual appellation of the Ethiopian queens, Strabo. p. 281. Dio Cassius, Lib. IV. p. 525 comp. Acts 8: 27.

The word Pharaoh, used so often in reference to the monarchs of Egypt, is not, as some might be induced to suppose, an appellative of this kind, nor the word Darius, which is applied in a similar way to those of Persia. The proper signification of both these words is no other than that of *king* or *monarch*, and this signification is itself sufficient to account for the frequent recurrence of these words in connexion with the rulers of those nations. That my assertion in respect to Darius is not without foundation, will appear by collating the Zendish word דַּרְיֵוֶשׁ *Darafesch*, which is the same with the Persian דָּארָא *Dara, king.* It is explained, however, in Herodotus (VI. 98.) by the word *ἑϱξειης conqueror.* Compare my Introduction to the Old Testament, P. II. § 57 and § 66.

We find in poetry, that kings are sometimes denominated *shepherds;* and sometimes indeed the *husbands* of the state. The state on the contrary is called sometimes the *wife* of the king, sometimes a *virgin*, and sometimes the *mother* of the citizens. It is likewise represented, as a *widow*, and in some instances, as *childless.* Hence God, who was the king of the Hebrews, was the *husband* of the state, and we find that the Hebrew commonwealth, as might be expected from the general aspect of this language, is represented, as his *spouse.* Whenever, therefore, she became idolatrous, she was denominated, to keep up a consistency of language, an adulteress or fornicatress.

§ 231. The Duties of the Hebrew Monarchs.

At first, kings fulfilled those offices, which subsequently devolved upon the persons, who acted as generals, as judges, and as high priests, Gen. 14: 18, 19. This accounts for the circumstance, that the word כֹּהֵן signifies both a priest, and the supreme *civil* magistrate, Exod. 2: 16. 3: 1. It occurs with this last signification, as late as the time of David, 2 Sam. 8: 18. comp. 1 Chron. 18: 19. In respect to the kings of the Hebrews, however, it appears, that they were not at liberty to assume, or to exercise the sacred functions, which were conferred upon the tribe of Levi,

and upon the family of Aaron, 2 Sam. 15: 1, et seq. 2 Chron. 26: 16, et seq.

They had the oversight of them, nevertheless, so far as to see, that all things were done rightly, a privilege which was well used by David, Jehoshaphat, Hezekiah, and Josiah, but abused by many others to the purpose of introducing idolatry.

The Hebrews were accustomed to expect of their kings, the fulfilment of two offices at least, those of judge and chieftain ; both of which, they in truth *did* fulfil, either themselves, or with the assistance of other persons, whom they had chosen, 1 Sam. 8: 5. 12: 12. comp. 2 Chron. 26: 21. Is. 16: 5. We learn, that kings employed generals to conduct their armies, as early as Genesis, (21: 22.) and that David, though a warriour, did not always go to battle. The Mosaic institutions themselves recognized the existence of a class of inferiour judges, and the only trouble, that was occasioned to the kings afterwards on the subject, was that of selecting them and seeing that they fulfilled their duty, 1 Chron. 23: 4. 26: 29, et seq. 2 Chron. 19: 5—11.

It was the duty of the king to try appeals from these judges. This, clearly, was a much better course, than if he had undertaken to try all the causes himself, or even the greater part of them, 2 Sam. 15: 2, et seq. 1 Sam. 17: 9—19.

§ 232. Extent of the Royal Power and Prerogatives.

It is known, that the kings of Asia at the present day exercise the most unlimited and arbitrary power, but this was not the state of things anciently in *all* instances, however it might have been in *some;* for the power of the Phenician and Philistine kings was restricted.

Moses himself, it seems, (Deut. 17: 14—20.) imposed certain conditions upon the kings, who should afterwards arise in Palestine ; and "*the elders of Israel*," as they are termed, those, who from their rank had the principal management in the civil concerns of the nation, exacted conditions likewise in writing, respecting the manner, in which they should exercise the government, both from David and Saul, which they received with an oath for themselves and their successors, 1 Sam. 10: 25. 2 Sam. 5: 3. comp. 1 K. 12: 1—18. It may be added in confirmation of the fact, that the power of the Hebrew kings was restricted, that the heads

of tribes, or the princes, possessed of themselves very great power, and so *far* may be considered, as having a negative on the authority of the king. It may likewise be remarked, that the prophets felt themselves at liberty, in the character of divine messengers, to reprove those monarchs, who had violated their prerogatives by doing that which was wrong. But notwithstanding all this, it is a fact, that many kings abused to bad purposes, the power, which was committed to them.

As the king acted the part of vicegerent to Jehovah himself, (a point, which is very clearly established in the Mosaic Institutes,) it was his duty and his right, as a matter of course, to secure obedience to the Laws of the state, and to punish the violations of them. He, accordingly, had the power, not only to issue his commands, in the manner of the *Judges*, but also to enact permanent laws, 2 Chron. 19: 11. Is. 10: 1. When we say, that the Hebrew kings had the power of enacting permanent laws, it seems natural to observe, that they had not the right of making laws of the same character with those of the Persian kings, which, it appears, were *immutable*, and could never be changed, Est. 1: 19. Dan. 6: 16. It may be inferred from 2 Sam. XIV. that the Hebrew kings, in some instances, dispensed, on their own authority, with the infliction of the penalty, which was threatened against an infringement of the Mosaic Laws; but a liberty of this kind was certainly very rarely taken by those kings, who had a well-founded claim to being called *religious*.

David, accordingly, (2 Sam. 21: 1—14,) delivered up the homicides to be punished by the *avengers of blood*, and, in first Kings, (2: 1—9,) left orders to his successor to punish certain persons, whom *he* himself, on account of his situation, had not been able to treat, as they deserved.

§ 233. Methods of promulgating Laws, etc.

The Laws of Moses, as well as the temporary edicts of Joshua, (1: 11, 12. 3: 2, et seq.) were communicated to the people by means of the *genealogists*, [in the English version, *officers*.] The laws and edicts of those, who subsequently held the office of *kings*, were proclaimed publicly by criers, (Jer. 34: 8, 9. Jon. 3: 5—7.) a class of persons, who occur in Daniel, (3: 4. 5: 29.) under the

word כָּרוֹזָא. They were made known in distant provinces, towns, and cities by messengers, sent for that purpose, 1 Sam. 11: 7. Amos 4: 5. 2 Chron. 36: 22. Ezra 1: 1.

The message thus to be communicated in any town, or city, was publicly announced, when the messenger had arrived, in the *gate* of the city, or in some other public place. At Jerusalem, it was announced in the temple, where there were always a great many persons present. It was for the same reason, viz. on account of the concourse of people there assembled, that the prophets were in the habit of uttering their prophecies in the temple, which were the *edicts* of God, the *Supreme* King.

In a more recent age, the learned, the Saviour himself, and the Apostles taught in the same place, Jer. 7: 2, 3. 11: 6. 17: 19, 20. 36: 9—19. John 10: 3. Luke 2: 46. Matt. 26: 55. Mark 12: 35. Acts 3: 11. 5: 12.

§ 234. On the Royal Revenues.

The conquerors of a country not only exacted *tribute* from those, whom they had subdued, but were likewise, in the habit of compelling them to render certain menial services, [which in English are denominated *soccage*, i. e. services in husbandry and the like, rendered to the lord of the fee, as a sort of consideration for the tenure of the lands.] Both tribute and *soccage* are comprehended under the word מַס, though they are sometimes expressed by the word מִנְחָה which usually signifies a *gift*, Exod. 1: 11. Josh. 16: 10.

But whatever they might exact from those, whom the fortunes of war had placed in their power, it does not appear, that KINGS demanded from their *own* people, or exacted, when they chose and of their own arbitrary will, either labour, or burdens of any kind whatever, Gen. 47: 19—27. Herod. III. 97. In fact the Hebrews were so tenacious of their personal rights in this respect, that they went so far, as to define in express terms, by a particular agreement or covenant for that purpose, what services should be rendered to the king, and what he could *legally* require, 1 Sam. 10: 25. 2 Sam. 5: 3.

It is not precisely known to us what the terms of this covenant were, but it certainly did not give the king the liberty of ex-

acting from the people all the various services, which are enumerated in 1 Sam. viii. As there seems then to be nothing especially peculiar in respect to this subject among the Hebrews, it is very natural to conclude, that the sources of REVENUE to their kings, were nearly the same with those in other oriental countries. With this general remark in view, and with the aid of various hints, which occur in the Scriptures, relative to the point in question, we proceed to make the following statement.

Sources of the royal Revenue.

I. Presents, which were given voluntarily, 1 Sam. 10: 27. 16: 20.

II. The produce of the royal flocks, 1 Sam. 21: 7,8. 2 Sam. 13: 23. 2 Chron. 26: 10. 32: 28, 29, comp. Gen. 47: 6.

III. The royal demesnes, vineyards, and olive gardens, which had been taken up from a state of nature by the authority of the sovereign, or were the confiscated possessions of criminals; they were tilled either by slaves or by conquered nations, 1 K. 21: 9—16. Ezek. 46: 16—18. 1 Chron. 27: 28. 2 Chron. 26: 10.

IV. That the Hebrews by agreement promised the payment of certain tributes appears from 1 Sam. 17: 25. [Consult Gesenius on the word חָפְשִׁי.] Perhaps they were the same with the tythe or tenth part of their income, which, as may be inferred from 1 Sam. 8: 15. was paid by other nations to their kings. The collection and management of imposts and taxes appear to have been committed to the officers, who are mentioned, 1 K. 4: 6—9. 1 Chron. 27: 25. Whatever the amount of the customary tax was, it appears to have been increased in the reign of Solomon; and the people after his death expressed a wish to have it diminished, 1 K. 12: 13. Something appears also to have been paid to the king as a tribute in ready money, which occurs under the word מִנְחָה commonly rendered a *present*, 2 Chron. 17: 5. comp. Ezek. 45: 13—18.

V. One source of revenue to the king was the spoils of conquered nations, to whose share the most precious of them fell. It was in this way, that David collected the most of his treasures. The nations, which were subdued in war, likewise paid tribute, which was also denominated מִנְחָה. It was paid partly in ready

money, partly in flocks, grain, etc. 1 K. 4: 21. Ps. 72: 10. 2 Chron. 27: 5.

VI. The tribute imposed upon merchants, who passed through the Hebrew territories, 1 K. 10: 15.

In Persia, Darius the Median, the same with Cyaxares II. was the first person who enforced a system of *taxation*, מִדָּה, מִנְדָּה, Dan. 6: 2, 3. Strabo, accordingly, is in an error, when, (p. 735.) on the authority of Polycritus, he makes Darius Hystaspes the author of this mode of raising a revenue. It is true, however, that the system of taxation, which had been laid aside for three years by Pseudo-Smerdis, was renewed by Darius Hystaspes, and that the amount, raised in this way, was increased by Xerxes, Est. 10: 1.

Other sources of revenue to the king, besides those already mentioned, were the *excise* בְּלוֹ or tax on articles of consumption, and the *toll* הֲלָךְ, Ezra 4: 14, 19, 20.

§ 235. Magistrates under the Monarchy.

Judges, genealogists, the heads of families or clans, and those who, from the relation they sustained to the common class of people, may be called the *princes* of the tribes, retained their authority after, as well as before, the introduction of a monarchical form of government, and acted the part of a legislative assembly to the respective cities, in or near which they resided, 1 K. 12: 1—24. 1 Chron. 23: 4. 26: 29, et seq. 28: 1—21. 29: 6. The judges and genealogists were appointed by the king, as were other royal officers, the principal of whom were as follows.

I. The royal counsellors, 1 K. 12: 6—12. 1 Chron. 27: 32. Is. 3: 3. 19: 11—13. Jer. 26: 11.

II. The prophets, who were consulted by *pious* kings, 2 Sam. 7: 2. 1 K. 22: 7, 8. 2 K. 19: 2—20. 22: 14—20. Others of a different character imitated the example of heathen kings, and called in to their aid soothsayers and false prophets, 1 K. 18: 22. 22: 6. compare Exod. 7: 11. 8: 18. Dan. 1: 20. 2: 2. 5: 8. Jer. 27: 9.

III. The secretary or scribe, הַמַּזְכִּיר, who committed to writing not only the edicts and sayings of the king, but every thing of a public nature, that related to the kingdom; and whose business it was likewise to present to the king in writing an account

of the state of affairs, 2 Sam. 8: 16. 20: 24. 1 K. 4: 3. 2 K. 18: 18, 37. 1 Chron. 18: 15. 2 Chron. 32: 8. Is. 36: 3. Est. 3: 12. 6: 1. 10: 2. comp. Herod. VI. 100. VII. 9. VIII. 90.

IV. THE HIGH PRIEST is to be reckoned among those, who had access to the king in the character of counsellors, 2 Sam. 8: 17. 1 Chron. 18: 16; as one would naturally expect from the prevalent notions in respect to a theocracy.

§ 236. OFFICERS OF THE PALACE.

In oriental countries, the persons, who are immediately attached to the palace, and make, as it were, the king's domestic establishment, are commonly numerous. The principal among them are as follows,

I. שָׂרֵי הָרְכוּשׁ, 1 Chron. 27: 25—31; who, (1 K. 4: 5, 7—19.) are denominated נִצָּבִים, and, in 1 K. 20: 15. are called שָׂרֵי הַמְּדִינוֹת. They merely supplied the king's table, and are not to be confounded with those, who exacted the *tribute*, מַס, (1 K. 4: 6.)

II. נָגִיד עַל הַבַּיִת, otherwise called אֲשֶׁר עַל הַבַּיִת, *the governour of the palace*, answering, as to his employment and standing, to the stewards, who were employed by rich men, to superintend their affairs. He had charge of the servants, and indeed of every thing, which pertained to the palace, 1 K. 4: 6. 18: 3. 2 K. 18: 18. 2 Chron. 28: 7. Is. 36: 3. 37: 2. 22: 15, et seq. He wore, as a mark of his office, a robe of a peculiar make, bound with a precious girdle, and carried on his shoulder a richly ornamented key, Is. 22: 22.

III. אֲשֶׁר עַל הַמֶּלְתָּחָה *the keeper of the wardrobe*, the place, in which were deposited the garments, destined by the king for those, whom he designed particularly to honour, 2 K. 10: 22.

III. רֵעֶה הַמֶּלֶךְ or רֵעַ, *the king's friend* or *intimate*. It was the person, who sustained this relation to the king, with whom he conversed with the greatest familiarity, who sometimes had the oversight of the palace, and sometimes even the charge of the kingdom, 1 K. 4: 5. 1 Chron. 27: 33. In the time of the Maccabees, however, *the king's friend* was a phrase of somewhat broader signification, and was applied to any one, who was employed to execute the royal commands, or who sustained a high office in the government, 1 Macc. 10: 65. 11: 26, 27.

V. *The king's lifeguard.* They were denominated by the Egyptians and Babylonians טַבָּחִים *executioners;* and, by the Hebrews, in the time of David, כְּרֵתִי CHERETHITES, i. e. *extirpators*, Gen. 37: 36. 39: 1. 2 K. 25: 8. 10: 11—20. 2 Sam. 20: 23. 1 K. 1: 38. 2: 25, 34. The commander of this body of men was called the prefect or *the captain of the guard*, שַׂר הַטַּבָּחִים, likewise רַב הַטַּבָּחִים, Gen. 40: 3, 4. Jer. 39: 9—11. 40: 1—5. 41: 10. 43: 6. 52: 12—20. Dan. 2: 14, 15. They derived their name from the fact, that they were the persons, whose business it was to execute the sentence of death, when it had been pronounced by the king.

In the time of David, they were likewise called פְּלֵתִי PELETHITES, i. e. *the expeditious.* In the reign of Saul, and also subsequently to the time of David, the name commonly applied to them was that of *runners*, רָצִים; for although they were soldiers, and it was their particular business to guard the palace, they were, nevertheless employed to transmit the royal laws and edicts to distant places, to run before the king's chariot, as a part of his retinue, and likewise, as we have no reason to doubt, when the king walked out with his wives, to drive the multitude from the way; a custom which still prevails in the East, 2 Sam. 15: 1. 1 K. 14: 27. 2 K. 10: 14.

In Persia, the *king's runners* were a class of persons, distinct from his guards. In order that they might be known, where they went, they bore a peculiar sort of poniard, called CHANGAR, in the Persian خَنْجَر. They had the liberty of compelling any one, whom they met, to furnish them with a horse or other animal to ride on, or to go himself, and show the way. Hence the origin of the exotic Greek word *ἀγγαρεύειν*, ANGARIARE, Matt. 5: 41. 27: 32. Mark 15: 21.

The lifeguard, (otherwise called the pretorian band,) of the Maccabees, and subsequently of Herod and his sons, were foreigners. They bore a lance or long spear, and were thence denominated in Greek, *σπεκουλάτωρες*, Mark 6: 27.

§ 237. The King's Harem.

The women of the king's Harem are to be considered, as making a part of his retinue or equipage; since, generally speaking, they were merely destined to augment the pomp, that was wont to be attached to his character and his situation. The multiplication of women in the character of wives and concubines was forbidden, it is true, by Moses, (Deut. 17: 17.) but the Hebrew kings, especially *Solomon*, gave but too little heed to his admonitions, and too readily and wickedly exposed themselves to the dangers, which Moses had anticipated, as the result of pursuing the course, which he had interdicted, 1 K. 11: 1—3. 2 Chron. 11: 21. 13: 21.

The kings willingly encountered any expense, (whatever it might be,) which might be deemed necessary, in ornamenting the persons of their women, and of the eunuchs, (the black ones especially,) who guarded them. It may be remarked here, that eunuchs were brought at a great expense from *foreign* countries, in as much as castration was contrary to the Mosaic law, Lev. 22: 24. Deut. 23: 1. For proof of the employment of eunuchs at the Hebrew court, see the following passages, 1 K. 22: 9. 2 K. 8: 6. 9: 32, 33. 20: 18. 23: 11. Jer. 13: 23. 38: 7. 39: 16. 41: 16. The maids of the Harem were considered, (at least, when he wished to have them so considered,) in the light of concubines to the king. But the successor to the throne, although he came into possession of the Harem, was not at liberty to have any intercourse with the members of it.

Adonijah, accordingly, who, in his zeal to obtain Abishag, a concubine of David's, that had been untouched, let fall certain unadvised expressions relative to the kingdom, was punished with death; having given both by the nature of the request, which was not customary and unlawful, and by the manner in which it was made, too evident indications of a seditious spirit, 1 K. 2: 13—15, et seq. Though the king had unlimited power over the Harem, yet the wife who was chiefly in favour, and especially the *mother* of the king, had no little authority and weight in political concerns, 1 K. 11: 3. 2 Chron. 21: 6. 22: 3. Hence in the Books of Kings and Chronicles the mother of the king is every

where spoken of; and in truth, in Jer. 29: 2. is expressly mentioned among the royal counsellors.

§ 238. The Method in which the Officers and others held Intercourse with the King.

The kings of the East, as has been already observed, are almost inaccessible. Those, who seek any favour, or wish to present any accusation, are under the necessity of giving a paper to that effect to one of the officers, attached to the court, in order that it may be handed by him to the king, 2 K. 4: 13. In case no one is willing to receive it, they themselves take the opportunity, when the king is promenading in public, to present it to him in person. If the inhabitants of a province wish to accuse thr governour, many hundreds of them, assembling at the Harem, utter loud exclamations, tear their clothes, and scatter dust in the air, till a messenger is sent from the king to inquire the cause, Exod. 5: 15—19.

But to the kings of the Hebrews, as has also been stated, there was more easy access, 2 Sam. 14: 2, 3. 15: 2, 3.

Those, who went before the king, even the principal officers in the government, appeared in his presence with the accustomary obeisance and ceremony, and stood, like servants before their master. Hence to "*stand before the king*" is a phrase, which means the same, as to be occupied in his service and to perform some duty for him, Gen. 41: 46. 1 Sam. 22: 6, 7. 1 K. 10: 8. 12: 6—8. Dan. 1: 18. The same expressions are used in respect to the priests and Levites, who were the ministers or officers of God, to denote the religious services, which it was their part to perform, Deut. 10: 8. 17: 12. Jer. 15: 1. 18: 20. 28: 5. Ps. 24: 3. Luke 18: 11, 13.

Those, who sustained the station of servants and officers to the king, were entirely dependent on his will, and, on the other hand, they exercised a similar arbitrary power, (for instance the governours of provinces,) over those, who were immediately subject to themselves. Hence it is, that the prophets frequently complain of their oppressions, and violence.

The royal officers of every grade are denominated the *servants of the king*, and, like the Orientals of the present day, they took a

pride in being thus denominated. To this appellation is wont to be attached the glory of prompt obedience, *prompt*, though the command should be unjust.

Those, who have the management of the collection of the revenues, or are entrusted indeed in any way, are not customarily called to an account. In case they are called upon to render an account of their proceedings, they show themselves prompt at the arts of deception; but the consequence of an attempt at misrepresenting or defrauding, is almost certain destruction, Luke 16: 2. It should be observed, however, that the case was somewhat different in respect to Persia, in as much as the magistrates in the provinces were visited yearly by a legate from the king, who, being supported in his duties by the attendance of an army, examined into the condition of affairs, and the prevalent management of the governours, Zech. 1: 7—12.

§ 239. Magistrates during and after the Captivity.

The Hebrews, during the captivity, and after that period, continued among them that class of officers, denominated *heads of families*, and perhaps likewise *the princes of the tribes;* who, under the direction of the royal governours, ruled their respective tribes, and family associations, Ezek. 14: 1. 20: 1—8. Ezra 1: 5. 4: 3. 5: 5. 6: 8. Neh. 2: 16. 4: 13. 6: 17, 18. But it is most probable, that Jehoiachin, and afterwards, Shealtiel, and Zerubbabel held the first rank among them, or in other words, were their princes.

After their return to their native country, the Hebrews obeyed their פֶּחָה or *president*. Such were Zerubbabel, Ezra, and Nehemiah, who were invested with ample powers for the purposes of government, Ezra 7: 25. When from any cause, there was no person to act as *president*, authorised by the civil government, the high priest commonly undertook the government of the state.

This state of things continued, while the Hebrews were under the Persians and Greeks, till the time of Antiochus Epiphanes, in whose reign, they appealed to arms, shook off the yoke of foreign subjugation, and having obtained their freedom, made their high priests *princes*, and at length *kings*.

The Jews likewise, who were scattered abroad, and had taken

up their residence in countries at a distance from Palestine, had rulers of their own. The person, who sustained the highest office, among those who dwelt in Egypt, was denominated ALABARCHUS; the magistrate at the head of the *Syrian* Jews was denominated ARCHON.

While the Jews were under the Roman Government, they enjoyed the privilege of referring litigated questions to referees, whose decisions in reference to them, the Roman pretor was bound to see put in execution, *Cod. L. I. Tit.* 9. *l.* 8. *de Judaeis.* As Christians, when they first made their appearance, were regarded, as a sect of the Jews, (Acts 23: 24.) they likewise enjoyed the same privilege. Paul, accordingly, blamed them, (1 Cor. 6: 1—7.) because they were in the habit of bringing their causes before the pretor, instead of leaving them out to referees.

§ 240. TETRARCHS.

After the subjugation of the Jews by the Romans, certain provinces of Judea, were governed by that class of Roman magistrates, denominated *Tetrarchs.* The office of Tetrarch had its origin from the Gauls. Having, at a certain time, made an incursion into Asia Minor, they succeeded in taking from the king of Bithynia that part of it, which is denominated from their own name, *Galatia.* The Gauls, who made this invasion, consisted of three tribes; and each tribe was divided into four parts or Tetrarchates, each of which obeyed its own Tetrarch. The Tetrarch was of course subordinate to the king. The appellation of Tetrarch, which was thus originally applied to the chief magistrate of the fourth part of a tribe, subject to the authority of the king, was afterwards extended in its application, and applied to any governours, subject to some king or emperor, without reference to the fact, whether they ruled, or not, precisely the fourth part of a tribe or people. Herod Antipas, accordingly, and Philip, although they did not rule so much as a fourth part of Judea, were denominated Tetrarchs, Matt. 14: 1. Luke 9: 7. Acts 13: 1. Although this class of rulers were dependent upon Cesar, i. e. the Roman emperor, they, nevertheless, governed the people, who were committed to their immediate jurisdiction, as much according to their own choice and discretion, as if they had not been thus dependent.

They were inferiour, however, in point of rank, to the ***Ethnarchs***, who, although they did not publicly assume the name of king, were addressed with that title by their subjects; as was the case, for instance, in respect to Archelaus, Matt. 2: 22. Josephus, Antiq. XVII. 11. 4.

§ 241. Roman Procurators.

Procurators, (a magistrate well known among the Romans,) are denominated in the New Testament *ἡγεμόνες*, but it appears, that they are called by Josephus *επίτροποι*. Judea, after the termination of the Ethnarchate of Archelaus, was governed by rulers of this description, and likewise during the period, which immediately succeeded the reign of Herod Agrippa.

Procurators were sometimes Roman knights, and sometimes the freedmen of the emperor. *Felix* was one of the latter class, Acts 23: 24—26. 24: 3, 22—27. The procurator, if we may credit some remarks of Suetonius in his life of Claudius, which in truth, are confirmed by Tacitus in his History, (V. 9.) was for some particular reason, very dear to the emperor, but was nevertheless, a very miserable governour. Festus also, according to Herodian, (IV. 8. 11.) was a *freedman*, Acts 24: 27. 25: 12. 26: 24, 25. It may be necessary to remark here by way of explanation, that procurators were sent by the emperor, independently of the vote or concurrence of the senate into those provinces, which had been reserved for his own use, and might be considered during his reign, as his personal property. They were commonly situated in the extremities of the empire. The business of the procurators, who were sent to them, was, to exact tribute, to administer justice, and to repress seditions. Some of the procurators were dependent on the nearest proconsul or president; for instance, those of Judea were dependent on the proconsul, governour, or president of Syria. They enjoyed, however, great authority, and possessed the power of life and death. The only privilege in respect to the officers of government, that was granted by the procurators of Judea to that nation, was the appointment from among them of persons, to manage and collect the taxes. In all other things, they administered the government them-

selves, except that they frequently had resort to the *counsel* of other persons, Acts 23: 24—36. 24: 1—10. 25: 23.

The military force, that was granted to the procurators of Judea, consisted of six *cohorts*, *σπεῖραι*, of which five were stationed at Cesarea, where they resided, and one at Jerusalem in the tower of Antonia, which was so situated as to command the temple, Acts 10: 1. 21: 32. It was the duty of the military cohorts to execute the procurator's commands, and to repress seditions, Matt. 8: 5. 27: 27. 28: 12. John 19: 2, 23. Mark 15: 16.

On the return of the great festivals, when there were vast crowds of people at Jerusalem, the procurators themselves went from Cesarea to that city in order to be at hand to suppress any commotions, which might arise, Matt. 27: 2—65. John 18: 29. 19: 38.

§ 242. Of the Tribute and Half-shekel of the Temple.

The management of the provincial revenues was generally committed to the Roman knights, who were thence denominated *ἀρχιτελῶναι* and *τελωνάρχαι*, *publicans*, while the tax-gatherers or exactors, whom they employed, were termed *τελῶναι*. The case, however, was somewhat different in Judea, where the management of the revenues, as already observed, was committed to the Jews themselves; so that those of them, to whom the management of these affairs was entrusted, eventually obtained an equal rank with the knights of Rome, Luke 19: 2. Josephus, Jewish War. II. 14. 9.

The subordinate agents in collecting the revenues, *τελῶναι*, who are denominated in the Vulgate, though somewhat incorrectly, *publicans*, took their position at the gates of cities, and in the public ways, and, at the place for that purpose, called the "*receipt of custom*," examined the goods that passed, and received the monies that were to be paid, Matt. 9: 9. Mark 2: 14. Luke 5: 27, 29. These tax-gatherers, if we may credit Cicero, were more inclined to exact too much, than to belie the promise, they had made to their masters; and were, accordingly, in consequence of their extortions, every where, especially in *Judea*, objects of hatred, and were reckoned in the same class with notorious sinners, Luke 3: 13. Mark 2: 15, 16. comp. Talmud, Baba Kama c. 10, 113. Col.

1. Nedarim c. 3. The Pharisees would have no communication with them, and one ground of their reproaches against the Saviour, was, that he did not refuse to sit at meat with persons of such a character, Matt. 5: 46, 47. 9: 10, 11. 11: 19. 18: 17. 21: 31, 32.

THE HALF-SHEKEL TAX was a tax or tribute to be paid every year by every adult Jew at the temple. It was introduced after the captivity, in consequence of a wrong understanding of certain expressions in the Pentateuch, and was a different thing both from the revenue, which accrued to the kings, tetrarchs, and ethnarchs, and from the general tax, that was assessed for the Roman Cesars. It was required, that this tax should be paid in Jewish coin, a circumstance, to which an allusion is made in Matt. 22: 17—19. and likewise in Mark 12: 14, 15. It was in consequence of this state of things, (as the Talmudists assert, *Shekalim*, I. 1. 3.) that money-changers *κολλυβισταί*, seated themselves in the temple, on the fifteenth of the month Adar, and after, for the purpose of exchanging for those, who might wish it, Roman and Greek coins, for Jewish half-shekels. The prominent object of the temple money-changers was their own personal emolument, but the acquisition of property in this way was contrary to the spirit of the law in Deut. 23: 20, 21. It was for this reason, that Jesus drove them from the temple, Matt. 21: 12. Mark 11: 15. John 2: 15.

Messengers were sent abroad into other cities, for the purpose of collecting this tax, (Matt. 17: 25.) according to the Talmudists, (*Shekalim* I. 1. 3.) during the month *Adar*, who add further, that, in case payment was not made by the twenty-fifth of that month, a pledge was taken from the person, who was delinquent.

The Jews, who collected this tax from their countrymen dwelling in foreign nations, transmitted the sums collected every year to Jerusalem. It is not surprising then, that the vast amount of treasures, of which we are informed, flowed into the temple, Josephus, Antiq. XIV. 7. 2. Cicero pro Flacco, 28.

CHAPTER THIRD.

OF TRIALS AND PUNISHMENTS.

§ 243 Of Judges.

According to the Mosaic Law, there were to be judges in all the cities, whose duty it was likewise to exercise judicial authority in the neighbouring villages; but weighty causes and appeals went up to the supreme judge or ruler of the commonwealth, and in case of a failure here, to the high priest, Deut. 17: 8, 9.

In the time of the monarchy, weighty causes and appeals went up of course to the king, who, in very difficult cases, seems to have consulted the high priest, as is customary at the present day among the Persians and Ottomans.

The judicial establishment was reorganized after the captivity, and two classes of judges, the inferiour and superiour, were appointed, Ezra 7: 25. The more difficult cases, nevertheless, and appeals, were either brought before the ruler of the state called פֶּחָה, or before the high priest; until, in the age of the Maccabees, a supreme, judicial tribunal was instituted, which is first mentioned under Hyrcanus II., Josephus, Antiq. XIV. 9. 3.

This tribunal is not to be confounded with the seventy two counsellors, who were appointed to assist Moses in the civil administration of the government, but who never fulfilled the office of judges.

§ 244. The Sanhedrin.

This tribunal, which is properly called *συνέδριον*, Synedrium, but is denominated by the Talmudists Sanhedrin, was instituted in the time of the Maccabees, and was composed of seventy two members. The high priest generally sustained the office of *presi-*

dent ראש or הַנָּשִׂיא, in this tribunal. The next in authority, or the *vice-president*, was called in Hebrew אֲבִי בֵית, likewise דַּיָּן; and the *second vice-president*, הֶחָכָם; the former of whom sat on the right, and the latter on the left hand of the president, comp. Matt. 20: 21.

The members, who were admitted to a seat in the Sanhedrin, were as follows:

I. Chief priests, ἀρχιερεῖς, who are often mentioned in the New Testament and in Josephus, as if they were many in number. They consisted partly of priests, who had previously exercised the high-priesthood, and partly of the heads of the twenty four classes of priests, who were called, in an honorary way, *high* or *chief* priests.

II. Elders, πρεσβύτεροι. That is to say, the princes of the tribes, and the heads of family associations.

III. The Scribes, or learned men.

When we say, that scribes and elders were members of the Sanhedrin, we are not to be understood, as saying, that *all* the scribes or learned men of the nation, or that *all* the elders held a seat in that body; but those only, who had obtained the privilege by election, or by a nomination from the ruling executive authority. For this reason, viz. because they were made members of the Sanhedrin in the same way, they are constantly joined together; *πρεσβύτεροι καὶ γραμματεῖς, scribes and elders*, Matt. 26: 57, 59. 27: 3, 12, 20, 41. Acts 4: 5. 6: 12.

The Talmudists assert, that this tribunal had secretaries and apparitors, and the very nature of the case forbids us to doubt the truth of the assertion. The place of their sitting, however, is a question, on which there is more difference of opinion. The Talmudists state, that it was in the temple, but Josephus, in his history of the Jewish war, (V. 4. 2. VI. 6. 3.) mentions *βουλήν the council, βουλευτήριον the place of assembling*, and also the *Archives*, as being not far from the temple, on mount Zion. But in the trial of Jesus, it appears they were assembled, and that very hastily, *in the palace of the high priest*, Matt. 26: 3, 57. John 18: 24.

The Talmudists state, that when met, they took their seats in such a way as to form a semicircle, and that the president, and two vice-presidents occupied the centre. We learn from other sources, that they either sat upon the floor, a carpet merely be-

ing spread under them, or upon cushions slightly elevated, with their knees bent and crossed; as is the custom at the present day, in the East.

Appeals and other weighty matters were brought before this tribunal. Among other questions of importance, subject to its decision, the Talmudists (*Sanhedrin* I. 5. X. 89.) include the inquiry, "Whether a person be a false prophet or not?" Comp. Luke 13: 33. Its power had been limited, in the time of Christ, by the interference of the Romans. It was still, however, in the habit of sending its legates or messengers to the synagogues in foreign countries, Acts 9: 2.) and retained the right of passing the sentence of condemnation, or what is the same thing in amount, of decreeing punishment in cases, where there was proof of criminality; but the power of *executing* the sentence when passed was taken away from it, and lodged with the Roman procurator, John 18: 31. Sanhedrin p. 24. col. 2. There was one exception, it is true, during the procuratorship of Pilate, and only *one;* who permitted the Sanhedrin themselves, in the case of Christ, to see the sentence, of which they had been the authors, put in execution, John 18: 31. 19: 6. The stoning of Stephen was not done by the authority of the Sanhedrin, but in a riot, Acts vii. James, the brother of John, (Acts 12: 2.) was slain, in consequence of a sentence to that effect from king Herod Agrippa. The high priest Ananus did indeed condemn James, the brother of Jesus, (i. e. relation or cousin,) to be stoned, and others likewise, but it was done, when the procurator was absent, and was disapproved by the Jews themselves. Consult the large German edition of this Work, P. II. Vol. II. § 132. p. 121, 122.

[NOTE. ON THE SANHEDRIN OF SEVENTY, INSTITUTED BY MOSES IN THE WILDERNESS. A remark was made at the close of the 243d section as follows: "*This tribunal,* (viz. the Jewish Sanhedrin,) *is not to be confounded with the seventy two counsellors, who were appointed to assist Moses,* etc." The following extract from Michaelis, whose opinions on such a subject every scholar will feel an interest in knowing, will give probably a correct idea of the institution, to which an allusion is made in that section.

"Moses established in the wilderness another institution which has been commonly held to be of a judicial nature; and under the

name of *Sanhedrin* or *Synedrium*, much spoken of both by Jews and Christians, although it probably was not of long continuance. We have the account of its establishment in Num. XI.; and if we read the passage impartially, and without prejudice, we shall probably entertain an opinion of the Synedrium different from that generally received, which exalts it into a supreme college of justice that was to endure for ever.

" A rebellion that arose among the Israelites distressed Moses exceedingly. In order to alleviate the weight of the burden that oppressed him, he chose from the twelve tribes collectively, a council of seventy persons to assist him. These, however, could hardly have been judges; for of *them*, the people already had between sixty and seventy thousand.* Besides, of what use could seventy new judges, or a supreme court of appeal, have been in crushing a rebellion. It seems much more likely, that this selection was intended for a supreme senate to take a share with Moses in the government; and as it consisted of persons of respectability, either in point of family or merits, it would serve materially to support his power and influence among the people in general. By a mixture of aristocracy, it would moderate the monarchical appearance which the constitution must have assumed from Moses giving his laws by command of God, and it would unite a number of powerful families together, from their being all associated with Moses in the government.

" It is commonly supposed that this Synedrium continued permanent; but this I doubt. For in the whole period from the death of Moses to the Babylonish captivity, we find not the least mention of it in the Bible; and this silence, methinks, is decisive; for in the time of the judges, but particularly on those occasions when, according to the expression of the book of Judges, *there was neither king nor judge in Israel;* and again, during those great political revolutions, when David by degrees became king over all the tribes, and when the ten tribes afterwards revolted from his

* Without including the tribe of Levi, there were,

Judges of tens,	60,355
of hundreds,	6,035
of thousands,	603
in all,	66,993

grandson, Rehoboam; and lastly, under the tyrannical reigns of some of the subsequent kings; such a supreme council of seventy persons, if it had been in existence, must have made a conspicuous figure in the history; and yet we find not the least trace of it; so that it merely appears to have been a temporary council instituted by Moses for his personal service and security; and as he did not fill up the vacancies occasioned in it by deaths, it must have died out altogether in the wilderness.

"No doubt the Jews, after their return from the Babylonish captivity, *did* institute a Sanhedrim at Jerusalem, of which frequent mention is made not only in the New Testament, but also in Jewish writings. But this was merely an imitation of the ancient Mosaic Synedrium, with the nature of whose constitution the later Jews were no longer acquainted; for they had indeed become ignorant of almost all the customs of their ancestors."]

§ 245. Other Tribunals in the time of Christ.

Josephus, (Antiq. IV. 8. 14.) states, that in every city there was a tribunal of seven Judges, with two Levites as apparitors, and that it was a Mosaic institution. That there existed such an institution in his time, there is no reason to doubt, but he probably erred in referring its origin to so early a period, as the days of Moses. This tribunal, which decided causes of less moment, is denominated, in the New Testament, κρίσις or *the judgment*, Matt. 5: 22.

The Talmudists mention a tribunal of twenty three judges, and another of three judges, but Josephus is silent in respect to them. The courts of twenty three judges were the same with the synagogue tribunals, mentioned in John 16: 2; which merely tried questions of a religious nature, and sentenced to no other punishment than "forty stripes save one," 2 Cor. 11: 24.

The court of three judges was merely a session of referees, which was allowed to the Jews by the Roman laws; for the Talmudists themselves, in describing this court, go on to observe, that one judge was chosen by the accuser, another by the accused, and a third by the two parties conjunctly; which shows at once the nature of the tribunal.

§ 246. The Time of Trials.

The time, at which courts were held, and causes were brought before them for trial, was in the morning, בֹּקֶר, Jer. 21: 12. Ps. 101: 8. According to the Talmudists, (*Sanhedrin* IV.) it was not lawful to try causes of a capital nature in the night, and it was equally unlawful to examine a cause, pass sentence, and put it in execution on the same day. The last particular was very strenuously insisted on. It is worthy of remark, that all of these practices, which were observed in other trials, were neglected in the tumultuous trial of Jesus, Matt. 26: 57. John 18: 13—18. For what the modern Jews assert, viz. that forty days were allowed to Jesus, to make his defence in, is not mentioned by the more ancient writers.

The trial of causes on the days of the national festivals is forbidden in many passages in the Talmud. Whatever might have been the ground of this prohibition, it at any rate contravened the spirit of the remark in Deut. 17: 13. viz. "*And all the people shall* hear, *and fear, and do no more presumptuously*." That is, shall hear and tremble at the sentence passed upon the guilty; for which they could not in general find so good an opportunity, as on the days of those festivals. Nor was there any reason to fear, that the religious festivals of the nation, would be profaned in this way, in as much as judicial tribunals, in a theocracy, were of divine institution. It may be observed further on this point, that the reason assigned, why the Jews in Matt. 26: 5. avoided the festival day, was the fear of an uproar among the people. But it appears, as soon as a person was found treacherous enough to betray the Saviour, that even the fears from this source vanished.

§ 247. Of the Forum or place of Trials.

The places for judicial trials were in very ancient times the *gates* of cities, which were well adapted to this purpose. They were adapted to this purpose, in as much as they were public, and were used not only for entering and departing, but for fairs, places of business, and to accommodate those, who were assembled

merely to pass away the time, Gen. 23: 10, et seq. Deut. 21: 19. 25: 6, 7. Ruth 4: 1, et seq. Ps. 127: 5. Prov. 22: 22. 24: 7. The place of trial was the same after the captivity as before, Zech. 8: 16. The Greek *forum* ἀγορά, was also a place for fairs.

The AREOPAGUS itself, ἄρειος πάγος, i. e. *the hill of Mars*, was so called, because justice was said to have been pronounced there formerly against Mars, Acts 17: 19.

The Greeks assembled in the *forum* likewise, where the judicial tribunals had the place of their sitting, in order to examine into the conduct and qualifications of public magistrates, and candidates for office. Inquiries and examinations of this kind were expressed by the Greek word δοκιμάζειν, comp. 1 Cor. 11: 28. The assembly of the citizens, convened on extraordinary occasions, was called in Greek ἐκκλησία or σύγκλητος. The convention of the citizens, which met on certain stated days, ἡμέραι κύριαι, which were designated by the law, and which recurred four times within every period of thirty-five days called κυρία.

§ 248. FORM OF TRIAL.

Originally trials were every where very summary, excepting in Egypt; where the accuser committed the charge to writing, the accused replied in writing, the accuser repeated the charge, and the accused answered again, etc. Diodorus Sic. I. p. 75. comp. Job 14: 17.

It was customary in Egypt for the judge to have the code of laws placed before him, a practice, which still prevails in the East, comp. Dan. 7: 10.

Moses, however, when called upon to decide upon any litigated question, pursued that summary course, which was common among the Nomadic tribes; and in those laws of a permanent character, which he established, he did not lay the ground for any more formal, or complicated method of procedure in such cases. He was, nevertheless, anxious that justice should be administered in a right manner, and, accordingly, frequently inculcated the idea, that God was a witness to judicial transactions. He interdicted, in the most express and decided manner, *gifts* or *bribes*, שֹׁחַד, which were intended to corrupt the judges, Exod. 22: 20, 21. 23: 1—9. Lev. 19: 15. Deut. 24: 14, 15. Moses also, by legal precautions,

prevented capital punishments, and corporal punishments, which were not capital, from being extended, as was done in other nations, both to parents and their children, and thus involving the innocent and the guilty in that misery, which was justly due only to the latter, Exod. 23: 7. Deut. 24: 16. comp. Dan. 6: 24. This salutary arrangement seems to have been neglected by the kings, 2 K. 9: 26; although in all other cases, where it was deemed expedient to inflict punishment, the form of trial was gone through, even in respect to those *innocent* persons, who had become the subjects of the royal displeasure, and were tried only to be condemned, 1 K. 21: 7—16. The disregard of justice, which, in such instances, was manifested by the kings, exerted a bad influence on the minds of the judges, and, as we may learn from the repeated complaints of the prophets, they were too often guilty of partiality in their decisions.

The ceremonies, which were observed, in conducting a judicial trial, were as follows.

I. The accuser and the accused both made their appearance before the judge or judges, Deut. 25: 1; who sat with legs crossed upon the floor, which was furnished for their accommodation with a carpet and cushions. A secretary was present, at least in more modern times, who wrote down the sentence, and indeed every thing in relation to the trial, for instance, the articles of agreement, that might be entered into, previous to the commencement of the judicial proceedings, Is. 10: 1, 2. Jer. 32: 1—14. The Jews assert, that there were *two* secretaries, the one being seated to the right of the judge, who wrote the sentence of not guilty, the other to the left, who wrote the sentence of condemnation. Compare Matt. 25: 33—46. That an apparitor or beadle was present, is apparent from other sources.

II. The accuser was denominated in Hebrew שָׂטָן, SATAN or *the adversary*, Zech. 3: 1—3. Ps. 109: 6. The judge or judges were seated, but both of the parties implicated stood up, the accuser standing to the right hand of the accused. The latter, at least after the captivity, when the cause was one of great consequence, appeared with hair dishevelled, and in a garment of mourning.

III. The witnesses were sworn, and in capital cases, the parties concerned, 1 Sam. 14: 37—40. Matt. 26: 63. In order to es-

tablish the charges alleged, two witnesses were necessary, and, including the accuser, *three*. The witnesses were examined separately, but the person accused had the liberty to be present, when their testimony was given in, Num. 35: 30. Deut. 17: 1—15. Matt. 26: 59.

Proofs might be brought from other sources, for instance, from written contracts, or from papers in evidence of any thing purchased or sold, of which there were commonly taken two copies, the one to be sealed, the other to be left open, as was customary in the time of Jerome, Jer. 32: 10—13.

IV. The parties sometimes, as may be inferred from Prov. 18: 18. made use of the lot in determining the points of difficulty between them, but not without a mutual agreement. The sacred lot of Urim and Thummim was anciently resorted to, in order to detect the guilty, Josh. 7: 14—24. 1 Sam. xiv. but the determination of a case of right or wrong in this way was not commanded by Moses.

V. The sentence, very soon after the completion of the examination, was pronounced, and the criminal, without any delay, even if the offence were a capital one, was hastened away to the place of punishment, Josh. 7: 22, et seq. 1 Sam. 22: 18. 1 K. 2: 23.

§ 249. Prisons and Tortures.

As the execution followed so soon after the sentence, there was no special need of prisons. Indeed they are not to be found in Persia at the present day, and it is customary to confine the criminal in an apartment of the house of the judge. Compare Gen. 40: 3, 4.

The instrument of punishment, mentioned in Job 13: 27. 33: 11. in Hebrew סַד *the stocks*, was probably of Egyptian origin. Among the Hebrews anciently, criminals were put under a guard of persons, employed for that purpose, Lev. 24: 12. Not unfrequently they were confined in empty cisterns.

The great variety in the names of *prisons* would lead one to suppose, that they were more frequently erected, and more often used, in the latter, than in the early periods of the Jewish nation. They are as follows.

(1.) בּוֹר, בְּאֵר, which usually signifies a *cistern*, Gen. 40: 15.

(2.) בֵּית הַסֹּהַר, Gen. 39: 20. (The word סֹהַר appears to be of Coptic origin.

(3.) בֵּית הָסוּרִים, (for בֵּית הָאֲסוּרִים) Eccles. 4: 14.

(4.) בֵּית הָאֵסוּר, Jer. 37: 15.

(5.) בֵּית הַכֶּלֶא, 1 K. 22: 27. 2 K. 25: 29.

(6.) כְּלִיא, כְּלוּא, Jer. 37: 4. 52: 31.

(7.) בֵּית הַמַּהְפֶּכֶת, 2 Chron. 16: 10.

(8.) מַסְגֵּר, Is. 42: 7. 24: 22. Ps. 142: 7.

If the great variety in the names of prisons is a proof, that in the progress of time they were more and more multiplied: it is likewise an indirect evidence, that they were employed not only for the detention of criminals, but as a means of punishment and correction, Jer. 37: 15—20.

Persons, who were committed to prison, were subjected to the further evil of being confined with *chains*, which occur under the Hebrew words זִקִּים, כֶּבֶל, and בַּרְזֶל; likewise under the word נְחֻשְׁתַּיִם *made of brass*, Jer. 40: 4. 52: 11. Ps. 105: 18. 107: 10.

The Jews, after the captivity, followed the example of other nations, and shut up in prison those, who failed in the payment of their *debts*. They had the liberty likewise to put in requisition the aid of *tortures*, *βασανιστάς*, and to punish the debtor with stripes, Matt. 5: 26. 18: 28—34.

At a more recent period still, they borrowed from the Greeks the custom of applying the *torture*, *βάσανοι*, in order to extort a confession from the person accused, Wisd. 2: 19. The different kinds of *torture* are mentioned in the Treatise concerning the Maccabees, appended to the Works of Josephus. The Romans in some instances fastened their criminals, sometimes by *one*, sometimes by *both* hands to a soldier. Such remained in their own house, Acts 28: 16. Seneca Epist. 5. et de Tranquill. c. 20.

It was not unfrequently the case, that the keepers of prisons, when those, who were committed to their charge, had escaped, were subjected to the same punishment, which had been intended for the prisoners, Acts 12: 19. 16: 27.

§ 250. Regulations, etc. in respect to Debtors.

Those, who had property due to them, might, if they chose, secure it by means of a mortgage, or by a pledge, or by a bondsman.

The following remarks, in relation to this subject, are worthy of attention.

I. The creditor, when about to receive a pledge for a debt, was not allowed to enter the house of the debtor, and take what he pleased; but was to wait before the door, till the debtor should deliver up that pledge, which he could most easily do without, Deut. 24: 10, 11. comp. Job 22: 6. 24: 3, 7—9.

II. When a mill or millstone, or an upper-garment was given, as a pledge, it was not to be kept over night; and these appear to stand, as examples for all other things, which the debtor could not, without great inconvenience, dispense with, Exod. 22: 25, 26. Deut. 24: 6, 12.

III. The debt, which remained till the seventh, or sabbatic year, (during which the soil was to be left without cultivation, and a person, consequently, was not supposed to be in a condition to make payments,) could not be exacted during said period. Hence the sabbatic year was denominated שְׁמִטָּה or *deferring*, Deut. 15: 1—11. But at other times, in case the debt was not paid, the lands or the house of the debtor might be sold. The property thus sold appears to have continued in the hands of the purchaser only till the year of Jubilee, when it returned again to the original possessors, or their heirs, Prov. 31: 16.

In case the house, or land was not sufficient to cancel the debt, or if it so happened, that the debtor had none, the debtor himself, together with his wife and children, was sold into slavery, Prov. 22: 27. Mic. 2. 9.

If a person had become bondsman for another, he was liable to be called upon for payment in the same way with the original debtor. We see in *this* the ground of the admonitions in the Book of Proverbs, (6: 1—4. 11: 15. 17: 18. 22: 26,) that a person should not too readily give his hands to, or "*strike hands*" with the debtor, in the presence of the creditor, i. e. become his surety.

Novae Tabulae.

This was a phrase applied by the Romans to a general cancelling of debts. The assertion of Josephus, (Antiq. III. 12. 1.) that there was an extinction of debts on every returning Jubilee among the Hebrews, corresponding to the state of things among the Romans at the recurrence of the *Novae Tabulae*, is necessarily applicable only to the age, in which he himself lived. It is true, however, (but it was an extraordinary case,) that Nehemiah, (5: 1—12.) in order to relieve the wants and to improve the condition of the poor, permitted *Novae Tabulae.*

§ 251. On Usury.

Moses enacted a law to the effect, (Exod. 22: 25. Lev. 25: 35—31.) that interest should not be taken from a *poor* person, neither for *borrowed money*, נֶשֶׁךְ, nor for articles of consumption, תַּרְבִּית, מַרְבִּית, for instance *grain*, which was borrowed with the expectation of being returned. A difficulty arose, in determining who was to be considered *a poor person*, in a case of this kind; and the law was accordingly altered in Deut. 23: 20, 21. and extended in its operation to all the Hebrews, whether they had more or less property; so that interest could be lawfully taken only of foreigners.

The Hebrews were, therefore, exhorted to lend money, etc. as a deed of mercy and brotherly kindness, Deut. 15: 7—11. 24: 13. And hence it happens, that we find encomiums every where lavished upon those, who were willing to lend, without insisting upon interest for the use of the thing lent, Ps. 15: 15. 37: 21, 26. 112: 5. Prov. 19: 17. Ezek. 18: 8.

This regulation in regard to taking interest was very well suited to the condition of a state, that had been recently founded, and which had but very little mercantile dealings, but it would be very unwisely introduced into communities, that are much engaged in commerce.

§ 252. The smallest Punishment.

Excision from the people, of which we shall speak more particularly by and by, was the punishment, that was consequent on a *deliberate* transgression of the ceremonial law. If transgressions of the ceremonial law, (or indeed, of certain natural laws, sanctioned by a civil penalty,) were committed, *without deliberate premeditation*, through error, precipitancy, or ignorance, the offender could avoid the punishment of *excision*, if he chose, by voluntarily offering a sacrifice, Num. 15: 27—31. In this way transgressors were invited to return, to render satisfaction to the person injured, and to pursue in future a less erroneous course. But it ought to be remarked, that, in offering a sacrifice, the offender merely avoided the penalty of the *civil law;* the *merely* taking this step could not of itself reconcile him to God, and do away the evil he had committed in the sight of Omniscience, Heb. 9: 13, 14.

Expiatory sacrifices of this kind could be offered only for transgressions of a particular character : viz. those, which are called in Hebrew חַטָּאוֹת, חַטָּאָה, חַטָּאת *sins*, and those, which are denominated אֲשָׁמוֹת, אָשָׁם, *trespasses.*

It is worthy to be observed, that a sin-offering is expressed in Hebrew by the same words, viz. חַטָּאת, which mean the *sin* itself, and it is the same in the other case, viz. אָשָׁם, etc. *a trespass*, also *a trespass-offering*.

Both the *sin* and *trespass* offerings are expressly defined, (Lev. IV. V.) but the exact distinction between the transgressions, to which they have reference is very obscure. From an examination, however, of the statements in the chapters just referred to, it would seem, that *sins*, according to the technical application of the term in the ceremonial law, are violations of *prohibitory* statutes, i. e. doing something, which the law commands *not* to do. *Trespasses*, on the other hand, are violations of *imperative* statutes, i. e. neglecting to do those things which are *commanded.* Consult the large German edition of this Work, P. III. § 101.

The guilty person incurred the expense of the victim. He confessed to his confusion and shame the sin or trsspass over the head of the animal, and, if he had unjustly taken another's proper-

ty, and had not previously made a restoration of it, he not only restored it, but added in the restoration a fifth part, Lev. 6: 1—5. Num. 5: 5, 10. In case the person, to whom restitution was to be made, was not living, it was made to his heirs; if this could not be done, it was made to the high priest, as the minister of Jehovah.

The fact that *restitution*, which, under the old dispensations, was so frequently mentioned, and so strenuously insisted on, is not inculcated in the New Testament, is owing to the circumstance, that it was considered a duty so generally known, and so freely admitted, as to require no further mention, Eph. 4: 28.

§ 253. Fines and Indemnifications, עֹנֶשׁ.

In some instances, the amount of a fine, or of an indemnification, that was to be made, was determined by the person, who had been injured. In other instances, it was fixed by the estimation of the judge, and, in others, was defined by the law.

For instance,

(1.) The indemnification, which is termed כֹּפֶר נֶפֶשׁ, and פִּדְיוֹן נֶפֶשׁ, *the ransom of one's life*, i. e. the payment which might be made by a person, who had injured another, as a commutation for those corporal punishments, to which, in consequence of the law of retaliation, *(jus talionis,)* he had exposed himself, was left to be determined by the mere pleasure of the person, who had been injured, Exod. 21: 30.

(2.) The amount to be paid, in order to secure a commutation of the punishment, that was enacted by law, against the owner of a bull, which, although the owner had been previously admonished of the bull's character for pushing, had killed a free person, was left to be determined by the avenger of blood. This is the only instance, in which a commutation of the punishment was allowable, where death was the penalty of the crime, Exod. 21: 28—31.

(3.) If two men, in contending with each other, injured a woman with child, so that she came to a premature birth, a fine was to be paid, according to the estimation of the husband and the judge.

(4.) If a servant were slain by a cross ox, when known to be such by the owner, the owner was obliged to pay thirty shekels, Exod. 21: 32. comp. Deut. 22: 19.

None of these fines were paid to the state, but all of them to the person, who had been injured.

§ 254. Punishment of Theft.

The restitution, that was required to be made, in case of theft, was *double* of the amount taken, Exod. 22: 3, 6, 8. If a sheep, however, were stolen and had already been slain or sold, so that it was evident, that the thief had no design to make restitution, a *fourfold;* and, if this were the case in respect to an *ox*, a fivefold restitution was to be made. The reason of this distinction was, that sheep, beeing kept in the desert, were more exposed, than other animals, to be stolen ; and oxen, being so indispensably necessary in an agricultural community, could not be taken from their owners in this way, without great injury, and peculiar aggravation, Exod. 22: 1.

In case the *thief*, גַּנָּב , was unable to make the restitution demanded by the law, he was sold with his wife and children into servitude, Exod. 22: 2. 2 K. 4: 1. comp. Gen. 43: 19. 44: 17.

In the days of the kings, the fine for theft seems to have been increased, Prov. 6: 30, 31.

Capital punishment was decreed only against a thief, who had taken any thing that was *accursed*, any thing to which the epithet חֵרֶב was applicable, Josh. 7: 25 ; for what David asserts, in 2 Sam. 12: 5. in respect to the person, who took away the lamb, viz. that he was worthy of death, means merely, that he was *guilty*, since he immediately adds, "He shall restore fourfold." It appears from this parable, however, to which we allude, that both thieving and taking away violently by force, came under the same law, and were followed by the same punishment.

Whoever slew a thief, that was attempting to break open a house at night, let it be what hour it might before sunrise, was left unpunished ; since he did not know, but the thief might have a design upon his life, and he was unable also to notice his appearance, and thereby bring him to justice at a subsequent period, Exod. 22: 1.

§ 255. Corporal Punishments.

Corporal punishments may be limited to one kind, viz. the infliction of blows with a rod or *scourging*, Lev. 19: 20. Deut. 22: 18. 25: 2, 3. The dignity or high standing of the person, who had rendered himself liable to this punishment, could not excuse him from its being inflicted. Stripes, the rod, etc. occur very frequently for punishment of any kind, Prov. 10: 13, 17: 26. Jer. 37: 15—20. Ps. 89: 32.

Scourging is very frequently practised at the present day in the East, as it was anciently; with this difference, however, that the stripes were formerly inflicted on the back, but now on the soles of the feet.

The instrument, commonly used to inflict the punishment, was a rod. *Scorpions*, עַקְרַבִּים, i. e. thongs set with sharp iron points or nails, called by the Romans HORRIBILIA, were applied, as a means of torturing, only by those, who had no relentings of heart; especially by cruel masters, in the punishment of their slaves, 1 K. 12: 11. The application of such an instrument in punishing was not sanctioned by the laws of Moses.

The person, who was convicted of a crime, and was sentenced to scourging, was extended upon the ground, and the blows, not exceeding *forty*, were applied upon his back, in the presence of the the judge, Deut. 25: 2, 3.

The more recent Jews, from their great fear, lest, from any circumstance, the stripes might exceed the number prescribed, fixed it at thirty nine instead of forty, which were inflicted in their synagogues, Matt. 10: 17. They employed for the purpose, according to the Talmudists, (Maccoth, 3. 10,) a whip, which had three lashes, so as to inflict a triple wound with one blow. Thirteen blows, therefore, made out of the thirty nine stripes, 2 Cor. 11: 24. That extreme and cruel scourging, known among the Romans, in which there was no limitation of the number of the blows, is not to be confounded with that of which we are speaking. According to the Porcian Law, such a scourging could not be inflicted on a person, who was a Roman citizen. Consult Cicero pro Rabirio, ad Famil. X. 32. in Verrem, V. 53. and Acts 16: 22, 25—30, 37.

NOTE. *Extinction of the sight*, עִוָּרֶת, was not practised among the Hebrews, as a *punishment*. Nor was it in truth thus practised among other nations, except in cases, where the persons, whose eyes were put out, would otherwise have been in a condition to have engaged in plots against the existing government. It was from the fear of this, that the eyes of rebellious kings were put out, Jer. 52: 11. 2 K. 25: 7. In Persia so late as the seventeenth century, a silver style of that kind, which was used in painting the eyebrows, was heated red-hot, and thrust into the eye of the son of a king, for the purpose of destroying the sight, or at least destroying it so far, as to take away the power of distinctly discerning objects.

§ 256. On Retaliation.

If a man, in a personal conflict with another, smote him to such a degree, as to cause confinement to his bed, he was bound to make him indemnification, Exod. 21: 18, 19. When, in such a contest, injury was intentionally done to a particular member of the body, or life was taken away; life was rendered for life, eye for eye, tooth for tooth, burning for burning, wound for wound, stripe for stripe, hand for hand, foot for foot, Exod. 21: 23—25. Lev. 24: 19—22. A false witness, likewise, according to the *law of retaliation* (JUS TALIONIS,) was to be punished with the same punishment, which was decreed against the crime, in reference to which he had falsely testified, Deut. 19: 16—21.

In the time of Christ, the JUS TALIONIS, (Matt. 5: 38—40,) was confounded with moral principles, i. e. [it was taught that the law of Moses, which was merely civil or penal, rendered it perfectly justifiable, in a moral point of view, for a person to inflict on another the same injury, whatever it might be, which he himself had received.] The persons, who expounded the law to this effect, do not appear to have recollected [its true character, as a civil or penal law, which originated from the circumstances of the times,] and seem not to have remembered, that the literal retaliation could not take place, until after the decision of a judge on a suit, brought by the person injured, and then was never to exceed the original injury. Furthermore, it was by no means necessary, that this retaliation should take place at all, since the

aggrieved party might, either before or after the decision of the judge, make an arrangement with the aggressor, and relieve him from the infliction of the punishment, to which he had legally exposed himself, on his rendering that satisfaction, which in the Hebrew is technically called כֹּפֶר, and פִּדְיוֹן *a ransom.*

The *law of retaliation* was common among all ancient nations, and was in truth the most efficacious means of protecting a person from injuries. But, in progress of time, when feelings and manners had assumed a milder tone, *causes*, which originated from one person's receiving bodily injuries from another, were brought into the common civil courts on the footing of other causes, and the punishment to be inflicted on the aggressor, or the satisfaction in any other way to be rendered to the injured party, was left entirely to the person, who sat as judge.

The arguments, which have been employed against the expediency and propriety of the JUS TALIONIS, are of no great weight. For instance, it has been said, that this system of retaliation increased the number of injured and mutilated persons in the community; when on the contrary it probably diminished it, as a person would naturally be cautious, how he inflicted wounds on the body of another, when he was fully aware of what might be the consequences to *himself.* Another objection is, that it would be very difficult, or altogether impossible, to requite upon the original aggressor just as much and no more, than had been suffered by the injured person. But the answer is, if, from any circumstance, he *should* suffer more, all he has to do, is to attribute it to *himself*, and to consider it, as what he might very naturally have expected.

§ 257. Mosaic Punishments.

Criminals, who had committed homicide, were punished, (as we may learn, as far back as Gen. 9: 6.) with *death.* But the mode, in which this punishment was inflicted, is not there stated.

Decapitation and the Sword.

Decapitation or beheading was a method of taking away life, that was known and practised among the Egyptians, Gen. 40: 17—19. This mode of punishment, therefore, must have been known

to the Hebrews. And it may further be remarked, that if, in truth, there occur no indubitable instances of it in the time of the early Hebrew kings, it is clear, that something, which bears much relationship to it, may be found in such passages, as the following, viz. 2 Sam. 4: 8. 20: 21, 22. 2 K. 10: 6—8. It appears, in the later periods of the Jewish history, that Herod and his descendants, in a number of instances, ordered *decapitation*, Matt. 14: 8—12. Acts 12: 2. It becomes us to observe, however, lest these remarks should carry an erroneous impression, that beheading was not sanctioned by the laws of Moses. The *Mosaic* punishment the most correspondent to it, was that of the *sword;* with which the criminal was slain in any way, which appeared most convenient or agreeable to the executioner. That this statement in respect to the liberty, exercised by the executioner, is correct, may indeed be inferred from the phrase, "*Rush upon him,*" and "*He rushed upon him,*" פְּגַע בּוֹ, וַיִּפְגַּע בּוֹ, Judg. 8: 21. 1 Sam. 22: 18. 2 Sam. 1: 15. 1 K. 2: 25, 29, 31, 34. The probability is, however, that the executioner, generally, thrust the sword into the bowels of the criminal.

Lapidation or Stoning.

In addition to the use of the sword, *stoning* was another mode of effecting the punishment of death, authorized by the laws of Moses. *Stoning* was practised likewise among many other ancient nations.

Moses, (following, probably, some ancient custom,) enacted, that the witnesses should throw the first stone against the criminal, and, after the witnesses, the people, Deut. 13: 10. 17: 7. Josh. 7: 25. John 8: 7.

The assertion of the Talmudists, (*Sanhedrin*, 6: 1—4,) that the criminal was first thrown off from an elevated scaffolding, and then stoned, is mere fable. The punishment of *stoning* is to be understood, wherever the mode of putting to death is not expressly mentioned. This mode of punishment is meant, consequently, in Lev. 20: 10. where the discourse is concerning adulterers. Accordingly, this is the construction put upon that passage in Ezek. 16: 38, 40. and in John 8: 5. Compare likewise Exod. 31: 14. and 35: 2. with Numb. 15: 35, 36. The opinion, therefore, of the Talmudists, who maintain, that *strangulation* is the punishment, meant in the passage referred to in Leviticus, is not to be admitted.

§ 258. Excision from the people ; Excommunications.

When God is introduced, as saying in respect to any person, as follows, "*I will cut him off*, הִכְרַתִּי*, from the people*," the expression means some event in divine Providence, which shall eventually terminate the life of that person's family. Consult 1 K. 14: 10. 21: 21. 2 K. 9: 8.

If the following expressions are used, "*He shall be cut off* נִכְרַת, יִכָּרֵת ,*from the people*," the punishment of stoning is meant, Lev. 17: 4. 20: 10—18, comp. Exod. 31: 14. 35: 2. Heb. 10: 28.

The more recent Jewish interpreters have understood, by excision from the people, *excommunication ;* and have, accordingly, made three species of it.

I. Excommunication, in the slightest degree, נִדּוּי , was separation from the synagogue, and the suspension of intercourse with all Jews whatever, even with one's wife and domestics. A person, who had exposed himself to excommunication of this sort, was not allowed to approach another, nearer than a distance of four cubits. This separation was continued for thirty days ; and in case the excommunicated person did not repent, the time might be doubled or tripled, even when the transgression, by means of which it was incurred, was of small consequence, Buxtorfii Lex. Chald. Talm. Rabb. col. 1304, et seq.

II. The second degree of excommunication is denominated חֵרֶם*, the curse*, and was more severe in its effects, than that just mentioned. It was pronounced with imprecations, in the presence of ten men, and so thoroughly excluded the guilty person from all communion whatever with his countrymen, that they were not allowed to sell him any thing, even the necessaries of life, Buxtorfii Lex. Chald. Talm. Rabbin. col. 827. comp. John 16: 1, 2. 1 Cor. 5: 2—9.

III. The third degree of excommunication, which was more severe in its consequences, than either of the preceding, was denominated שַׁמַּתָא. It was a solemn and absolute exclusion from all intercourse and communion with any other individuals of the nation ; and the criminal was left in the hands, and to the justice of God, Buxtorfii Lex. Chald. Talm. Rabbin. col. 2463—2470.

Whether the word, שַׁמַּתָא, be the same with שָׁם אָתָא, the

NAME, (i. e. *God*,) *comes*, and with מָרַן אָתָא *our Lord comes*, is a question, on which there is a difference of opinion. It is most probable, that, in the time of Christ, the second degree of excommunication was not distinguished from the third, and that both were expressed by the phraseology, which is used in 1 Cor. 5: 5. and 1 Tim. 1: 20. viz. *to deliver to Satan for the destruction of the flesh.*

§ 259. OF PUNISHMENTS, WHICH CONSIST OF POSTHUMOUS INSULTS.

It enters into the design of the Mosaic Laws to inflict punishments, but not punishments of such a nature, as shall have a tendency to communicate a perpetual infamy to the person, who suffers them. This remark applies to the living. It was sometimes the case, that a lasting infamy, by means of posthumous insults, was heaped upon the dead.

The posthumous insults, to which we refer, were, as follows.

I. The body of the criminal, who had been stoned, was burnt. Burning, as a mark of infamy, appears to have been an ancient custom, which was, consequently, not originated, although it was retained by Moses, Gen. 38: 24. Lev. 20: 14. 21: 9. Josh. 7: 15, 25. The Jewish Rabbins suppose, that the BURNING, which is mentioned in the Scriptures, is the operation of pouring melted lead down the throat of the living criminal. Certainly such a supposition is a dream.

II. Another mark of infamy was the suspension of the dead body on a tree or gallows. This was customary in Egypt, Gen. 40: 17—19. Num. 25: 4, 5. Deut. 21: 22, 23. The person suspended was considered, as a *curse, an abomination* in the sight of God, and as receiving this token of infamy from his hand. The body, nevertheless, was to be taken down, and buried on the same day. The hanging, mentioned in 2 Sam. 21: 6. was the work of the Gibeonites, and not of the Israelites. Posthumous suspension of this kind for the purpose of conferring ignominy is a very different thing from the CRUCIFIXION, that was practised by the Romans, notwithstanding that the Jews gave such an extent to the law in Deut. 21: 22, 23. as to include the last named punishment, John 19: 31. et seq. Galat. 3: 13.

III. Heaps of stones were raised either directly upon the dead body, or upon the place, where it was buried, Josh. 7: 25, 26. 2 Sam. 18: 17. The pile of stones, that was gathered in this way, was increased by the contributions of each passing traveller, who added one to the heap in testimony of his aversion to the crime.

Examine in connexion with this the two hundred and ninth Section.

§ 260. PUNISHMENTS INTRODUCED FROM OTHER NATIONS.

There are other punishments, mentioned in the Bible, in addition to those, of which we have given some account; but which were introduced among the Hebrews at a period later, than the days of Moses.

I. *Decapitation.* [Something has been said in respect to this mode of punishment, in the two hundred and fifty seventh section.] It was properly a foreign punishment, and was frequently practised among the Persians, Greeks, Romans, and other nations.

II. *Strangulation;* to which an allusion is made in 1 Kgs. 20: 31. The more recent Jews attributed the origin of this punishment to Moses, but without cause. They suppose strangulation is meant, when the phrase, "*He shall die the death,*" is used. As that phrase, in their estimation, is meant to express the easiest death, by which a person can die, they suppose, the mode of death intended is no other, than that of *strangulation.* A person will be surprised at their notions of an easy death, when he understands the method, in which it was effected, to have been as follows. The criminal, (as the punishment, according to their account, was inflicted,) was thrust up to his middle in mud. A handkerchief was then tied round his neck, which was drawn by the two ends in opposite directions by two lictors; and while the process of strangulation was going on in this way, melted lead was poured down his throat, Sanhedr. 10: 3.

III. *Burning.* Persons were burnt alive in a *furnace,* which, as has been observed, resembled in its form a well, Dan. III. comp. Chardin's Voyage, Vol. IV. p. 276. This mode of punishment was practised among the Chaldeans, Jer. 29: 22.

IV. *The Lion's Den.* This mode of punishment is still customary in Fez and Morocco. See accounts of Fez and Morocco by Hoest, c. 2. p. 77. Dan. VI.

V. *Dichotomy* or *cutting asunder.* This method of putting criminals to death prevailed among the Chaldeans and Persians. When this punishment was inflicted, the left hand and right foot, or the right hand and left foot, or both feet and hands were cut off at the joints, Dan. 2: 5. Luke 12: 46. Matt. 24: 51. A mutilation, in this way, of persons, who had been punished with death, is mentioned in 2 Sam. 4: 12.

VI. *Beating to death, τυμπανισμός.* This was a punishment in use among the Greeks, and was designed for slaves. The criminal was suspended to a stake, and beaten with rods, till he died, 2 Macc. 6: 10, 19, 28, 30. Heb. 11: 35.

VII. *Sawing asunder.* The criminal was sometimes sawn asunder lengthwise. This was more especially the practice in Persia. Isaiah, according to the Talmudists, was put to death in this manner, by king Manasseh, Sanhedrin, p. 103. c. 2. comp. Justin's Dialogue with Trypho. David inflicted this mode of punishment upon the conquered inhabitants of Rabbath Ammon. Comp. 1 Chron. 20: 3.

VIII. The Romans, for the gratification of the people, compelled their criminals, and also their enemies taken captive in war, to fight with wild beasts in the amphitheatre. They likewise compelled them to contend with one another in the manner of gladiators, till their life was terminated in this way, 2 Tim. 4: 17. comp. 1 Cor. 15: 32.

IX. The Persians, in some instances, enclosed a place with high walls, and filled it with ashes. A piece of timber was made to project over the ashes, and criminals of high rank were placed upon it. They were liberally supplied with meat and drink, till, being overcome with sleep, they fell over into the deceitful heap, and died an easy death. The Macedonians in Syria imitated this punishment, 2 Macc. 13: 4.

X. It was the practice among the Greeks and Romans to precipitate some of their criminals, especially the *sacrilegious,* into the sea or a river. The persons, who were thus put to death, were placed in a sack, and were thrown in with a stone about their neck. Comp. Matt. 18: 6. Mark 9: 42.

XI. *Crucifixion.* This was a common mode of punishment among the Persians, Carthaginians, and Romans. The mode of crucifixion, adopted by the Maccabean princes, was that of the

Romans. The Romans, although it was done at the urgent and riotous solicitations of the Jews, were the executioners in the crucifixion of Jesus Christ. We shall, therefore, speak more particularly of this mode of punishment, as it existed among that people.

§ 261. Crucifixion as practised among the Romans.

The cross was the punishment that was inflicted by the Romans, on servants who had perpetrated crimes; on robbers, assassins, and rebels; among which last, Jesus was reckoned, on the ground of his making himself *king* or MESSIAH, Luke 23: 1—5, 13—15.

The words, in which the sentence was given, were as follows; "*Thou shalt go to the cross.*" The person, who was subjected to this punishment, was deprived of all his clothes, excepting something around the loins. In this state of nudity, he was beaten, sometimes with rods, but more generally with whips. Such was the severity of this flagellation, that numbers died under it. Jesus was crowned with thorns and made the subject of mockery, but nothing of this kind could be legally done, or in other words, insults of this kind were not among the ordinary attendants of crucifixion. They were owing, in this case, merely to the petulant spirit of the Roman soldiers, Matt. 27:29. Mark 15: 17. John 19: 2, 5.

The criminal, having been beaten, was subjected to the further suffering of being obliged to carry the cross himself to the place of punishment, which was commonly a hill, near the public way, and out of the city. The place of crucifixion at Jerusalem was a hill to the north west of the city.

The cross, *σταυρός, a post*, otherwise called *the unpropitious* or *infamous* tree, consisted of a piece of wood erected perpendicularly, and intersected by another at right angles near the top, so as to resemble the letter T. The crime, for which the person suffered, was inscribed on the transverse piece near the top of the perpendicular one.

There is no mention made in ancient writers of any thing, on which *the feet* of the person crucified rested. Near the middle, however, of the perpendicular beam, there projected a piece of wood, on which he *sat*, and which answered as a support to the

body, since the weight of the body might, otherwise, have torn away the hands from the nails driven through them. Here we see the ground of certain phrases, which occur, such as the following; "*To ride upon the cross*," "*to be borne upon the cross*," "*to rest upon the sharp cross*," etc. Compare Irenaeus against Heresies II. 42. Justin's Dialogue with Trypho, and Tertullian against the Gentiles, Bk. II. also against Marcion, Bk. III. c. 18.

The cross, which was erected at the place of punishment, being there firmly fixed in the ground, rarely exceeded ten feet in height. The victim, perfectly naked, was elevated to the small projection in the middle, the hands were then bound by a rope round the transverse beam, and nailed through the palm. We see in this statement the ground of such expressions, as the following; "*To mount upon the cross*," *to leap upon the cross*," "*to bring one upon the cross*," etc. Comp. Cicero against Verres, V. 66. and Josephus, Jewish War, VII. 6. 4.

The position which is taken by some, viz. that the persons, who suffered crucifixion, were not in some instances fastened to the cross by nails through the hands and feet, but were merely bound to it by ropes, cannot be proved by the testimony of any ancient writer whatever. That the *feet*, as well as the hands, were fastened to the cross by means of nails, is expressly asserted in the play of Plautus, entitled MOSTELLARIA, Act. II. sc. I. 12. comp. Tertullian against the Jews, c. 1. and against Marcion, Bk. III. c. 19. In regard to the nailing of the feet, it may be furthermore observed, that Gregory Nazianzen has asserted, that one nail only was driven through both of them, but Cyprian, (DE PASSIONE,) who had been a personal witness to crucifixions, and is, consequently, in this case, the better authority, states on the contrary, that *two* nails or spikes were driven, one through each foot.

The crucified person remained suspended in this way, till he died and the corpse had become putrid. While he exhibited any signs of life, he was watched by a guard, but they left him, when it appeared that he was dead. The corpse was not buried, except by express permission, which was sometimes granted by the emperor on his birth-day, but only to a very few. An exception, however, to this general practice was made by the Romans in favour of the Jews, on account of Deut. 21: 22, 23; and in Judea, accordingly, crucified persons were buried on the same day.

When, therefore, there was not a prospect, that they would die on the day of the crucifixion, the executioners hastened the extinction of life, by kindling a fire under the cross, so as to suffocate them with the smoke, or by letting loose wild beasts upon them, or by breaking their bones upon the cross with a mallet, as upon an anvil, or by piercing them with a spear, in order that they might bury them on the same day.

NOTE. The Jews, in the times of which we are speaking, viz. while they were under the jurisdiction of the Romans, were in the habit of giving the criminal, before the commencement of his sufferings, a medicated drink of wine and myrrh, Prov. 31: 16. The object of this was to produce intoxication, and thereby render the pains of the crucifixion less sensible to the sufferer, Sanhedrin I. p. 250. This beverage was refused by the Saviour for the obvious reason, that he chose to die, with the faculties of his mind undisturbed and unclouded, Matt. 27: 34. Mark 15: 23. It should be remarked, that this sort of drink, which was probably offered out of kindness, was different from the vinegar, which was subsequently offered to the Saviour, by the Roman soldiers. [The latter was a mixture of vinegar and water, denominated POSCA, and was a common drink for the soldiers in the Roman army,] Luke 23: 36. John 19: 29.

§ 262. THE CRUELTIES OF CRUCIFIXION.

CRUCIFIXION was not only the most ignominious, it was likewise the most cruel mode of punishment. So very much so, that Cicero, (in Verrem, V. 64, et 66.) is justified in saying in respect to crucifixion, "*Ab oculis, auribusque, et omni cogitatione hominum removendum esse.*" The sufferings endured by a person, on whom this punishment is inflicted, are narrated by GEORGE GOTTLIEB RICHTER, a German physician, in a ***Dissertation on the Saviour's Crucifixion***, at page 36, et seq.

I. The position of the body is unnatural, the arms being extended back and almost immoveable. In case of the *least motion* an extremely painful sensation, is experienced in the hands and feet, which are pierced with nails, and in the back, which is lacerated with stripes.

II. The nails, being driven through the parts of the hands and feet, which abound in *nerves* and *tendons*, create the most exquisite anguish.

III. The exposure of so many wounds to the open air brings on an inflammation, which every moment increases the poignancy of the suffering.

IV. In those parts of the body, which are distended or pressed, more blood flows through the arteries, than can be carried back in the veins. The consequence is, that a greater quantity of blood finds its way from the AORTA into the head and stomach, than would be carried there by a natural and undisturbed circulation. The blood vessels of the head become pressed and swollen, which of course causes pain, and a redness of the face. The circumstance of the blood being impelled in more than ordinary quantities into the stomach is an unfavourable one also, because it is that part of the system, which not only admits of the blood being stationary, but is peculiarly exposed to mortification. The AORTA, not being at liberty to empty, in the free and undisturbed way as formerly, the blood which it receives from the left ventricle of the heart is unable to receive its usual quantity. The blood of the lungs, therefore, is unable to find a free circulation. This general obstruction extends its effects likewise to the right ventricle, and the consequence is an internal excitement, and exertion, and anxiety, which are more intolerable, than the anguish of death itself. All the large vessels about the heart, and all the veins and arteries in that part of the system, on account of the accumulation and pressure of blood, are the source of inexpressible misery.

V. The degree of anguish is gradual in its increase, and the person crucified is able to live under it, commonly till the third, and sometimes till the seventh day. Pilate, therefore, being surprised at the speedy termination of the Saviour's life, inquired in respect to the truth of it of the centurion himself, who commanded the soldiers, Mark 15: 44. In order to bring their life to a more speedy termination, so that they might be buried on the same day, the bones of the two thieves were broken with mallets, John 19: 31—37 ; and in order to ascertain this point in respect to Jesus, viz, whether he was really dead, or whether he had merely fallen into a swoon, a soldier thrust his lance into his side, (undoubtedly his *left* side,) but no signs of life appeared, John 19: 13—37. If he had not been previously dead, a wound of this kind in his side would have put a period to his life, as has been shown both by the physician Eschenbach and by Gruner, the former in his *Opus-*

cul. Medic. de Servatore non apparenter, sed vere mortuo, and the latter in his *Dissert. Inaug. Medic. de Jesu Christi morte vera, non synopticâ*, 1800. The part pierced was the PERICARDIUM; hence lymph and blood flowed out.

§ 263. THE PUBLIC EXECUTIONERS.

When the sentence of death was pronounced by the king, it was executed by his body-guard. Compare § 236. Sometimes it was done by some other person, who considered the employment an honour, 2 Sam. 1: 15. 4: 12.

The kings of Persia formerly, as is the case to this day, were unable to recall the sentence of death, when once passed. Dan. 6: 15—25.

Criminals were every where bound with their own girdle, and hurried away to punishment. Comp. Acts 21: 10—14. John 21: 18.

Homicides were put to death by the *blood-avenger*, גּוֹאֵל, i. e. by the nearest male relation of the person slain, of whom we shall speak more particularly in the next section. Where STONING was the punishment, the process was commenced by the witnesses themselves, whose example was followed, and the punishment rendered complete by the people, Deut. 17: 7. The Roman magistrates had their lictors, but the soldiers, in the time of the Cesars, executed the sentence of the CROSS. The dress of the crucified person was given to the soldiers, Matt. 27: 35. Mark 15: 24. Luke 23: 34. John 19: 23, 24.

§ 264. OF THE BLOOD-AVENGER, AND CITIES OF REFUGE.

The execution of the punishment, which in Gen. 9: 6. was decreed against homicide, devolved on the brother or other nearest relation of the person, whose life had been taken away. In case he did not slay the guilty person, he was considered *infamous*. Hence the application of the Hebrew word גּוֹאֵל, GOEL, i. e. *spotted* or *contaminated*, which he bore till the murder was revenged.

A law of this kind, viz. which authorizes the *blood-avenger*, may indeed be necessary, where there is no legally constituted tribunal of justice; but as soon as there is such an one, it ought to cease. To change a law, however, or practice of long standing,

is a matter of no little difficulty. Moses, therefore, left it, as he found it, but he endeavoured, nevertheless, to prevent its abuses.

To this end, he appointed *cities of refuge*, עָרֵי הַמִּקְלָט, three beyond, and three on this side of the Jordan. He took care also, that roads leading to them in straight lines should be laid out, in every direction, which were to be distinguished in some way from other streets. Any one, who had slain a person unexpectedly and without intention so to do, any person who had slain another in consequence of his unjustly attempting his life, or had slain a thief before the rising of the sun, fled by one of these roads to the cities, which have been mentioned. He was not to depart from the city into which he had fled, till the death of the High Priest; after which the right of revenge could not be legally exercised.

All persons, who had been the cause of death to another, might flee into one of those cities, which were the property of the priests and Levites, and which are named in Deut. 19: 1—13. 4: 41—43. Num. 35: 9—29. Josh. 20: 1—9. 21: 11—13, 21. 27: 32, 38; but they were all examined, and if found, according to the laws, guilty of homicide, were delivered up to the *avenger of blood.* For the law of retaliation, (JUS TALIONIS,) was most strictly inflicted on those, who were known to have been guilty of intentional murder; even the altar itself in such a case afforded no refuge, and no commutation whatever was admissible, Exod. 21: 12. Num. 35: 9—35. Deut. 19: 1—13. 1 K. 2: 28—34.

The opinion, that the place, where human blood has been shed, is watered neither with dew nor with rain, till the murderer has suffered punishment, appears to have prevailed at a very ancient period, 2 Sam. 1: 21. Ezek. 24: 7, 8.

§ 265. Of the unknown Murderer.

[The original of this section is but little more than a literal statement in the author's words of the law, that is found in Deut. 21: 1—9. As far as the law, therefore, is concerned, it will be as satisfactory, perhaps more so, to have it stated in the language of the common English version, which is as follows.]

1. "If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him;

2. Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain.

3. And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer which hath not been wrought with, and which hath not been drawn in the yoke;

4. And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

5. And the priests, the sons of Levi, shall come near; (for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord;) and by their word shall every controversy and every stroke be tried;

6. And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley.

7. And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord."—Deut. 21: 1—9.

The ceremonies, which have now been related, were not only a declaration of the innocence of the judges and elders, and of the horrid nature of the murder, but an implicit declaration likewise of the punishment, which justly pertained to the person who had committed it.

CHAPTER IV.

ON MILITARY AFFAIRS.

§ 266. General view of Military Science.

The dissensions of individuals gave occasion, in the progress of time, for the strife of families, for contests between tribes, and eventually for the wars of nations. Those, who came off conquerors in the wars, which had thus been commenced, enriched themselves with plunder. This presented an incitement to those tribes and nations, which were conscious of their superiority in point of power, to engage in war; and prepared the way for that ferocity and violence, to resist which the patriarchs after the flood found it necessary to arm their servants, and to be always in readiness to repel all attacks by force. The patriarchs, nevertheless, made it a point to act on principles of equity; they made treaties where they could, and where they could *not*, their resort was, (clearly a very natural one,) to extort respect, by striking a dread.

Families had no sooner increased, in respect to numbers, into tribes, than it was no longer deemed necessary to put in requisition the aid of servants, and to arm them for war; since it had become customary for every freeborn member of the community to accustom himself to arms, and to take the field against the enemy.

Various implements of war are mentioned in the Pentateuch. At a subsequent period, the Hebrews, in their contests with the neighbouring nations, were sometimes beaten, and sometimes victorious; till at length, in the reign of David, they acquired such skill in the military art, together with such strength, as to give them a decided superiority over their competitors on the field of battle. David increased the standing army, which Saul had introduced. Solomon introduced cavalry into the military force of the

nation, also chariots. Both cavalry and chariots were retained in the subsequent age; an age, in which military arms were improved in their construction, the science of fortification made advances, and large armies were mustered. From this period, till the time, when the Hebrews became subject to the Assyrians and Chaldeans, but little improvement was made in the arts of war.

The Maccabees, after the return of the Hebrews from the captivity, gave new life to the military art among them. But their descendants were under the necessity of submitting to the superior power of the Romans.

§ 267. General military Enrolment.

In the second year after the Exodus from Egypt, there was a general enrolment of *all, who were able to bear arms*, כָּל יֹצְאֵי בַצָּבָא; viz. of all, who were between the ages of twenty and fifty. There was an enrolment of the Levites, (whose duty it was to guard the tabernacle, which was understood to be the palace of God, as the political head of the community,) separately from the rest of the people, Number 1: 1—54.

There was a second enrolment, made in the fortieth year after the Exodus from Egypt, Num. 26: 2. The enrolment was made, as there can be no doubt, by the *genealogists*, under the direction of the *princes*. In case of war, those, who were to be called into actual service, were taken from those, who were thus enrolled, in as much as the whole body were not expected to take the field, except on extraordinary occasions, Jud. xx. 1 Sam. 11: 7. comp. Exod. xvii. Num. xxxi. Josh. 7: 7, 11, 12.

In respect to the enrolment, which was made in the reign of David, and which was displeasing to Joab himself, the design of it seems to have been to reduce the whole people to perpetual military servitude. It was accordingly done, not by the *genealogists*, שֹׁוטְרִים, but by *military prefects*, שָׂרֵי הֶחָיִל, and it is further worthy of remark, that instead of the usual word מָנָה, the word סַפֵּר was employed in this instance, 2 Sam. xxiv.

An universal enrolment of the people in this way was indeed at this time prevented, but it seems to have taken place under the subsequent kings; otherwise, we are unable to account for the

large armies, which are mentioned in the Books of Kings, even when we lay out of the account, the passages, which labour under the suspicion of having been altered by copyists.

§ 268. Of the Levy for actual Service.

Whenever there was an immediate prospect of war, a levy of this kind was made by the *genealogists*, Deut. 20: 5—9. In the time of the kings, there was a head or ruler of the persons, that made the levy, denominated הַשּׁוֹטֵר, who kept an account of the number of the soldiers, but who is nevertheless, to be distinguished from the generalissimo, הַסּוֹפֵר, 2 Chron. 26: 11. comp. 2 Sam. 8: 17. 20: 25. 1 Chron. 18: 16.

After the levy was fully made out, the genealogists gave public notice, that the following persons might be excused, from military service, Deut. 20: 5—8.

(1.) Those, who had built a house, and had not yet inhabited it.

(2.) Those who had planted a כֶּרֶם, i. e. *an olive* or *vine garden*, and had not as yet tasted the fruit of it ; (an exemption, consequently, which extended through the first five years after such planting.)

(3.) Those, who had bargained for a spouse, but had not celebrated the nuptials ; also those, who had not as yet lived with their wife for a year.

(4.) *The faint-hearted*, who would be likely to discourage others, and who, if they had gone into battle, where, in those early times, every thing depended on personal prowess, would only have fallen victims.

§ 269. Respecting the divisions, etc. that were introduced into Armies.

The division of the army into *three bands*, as mentioned in Gen. 14: 14, 15. Job 1: 17. Judg. 7: 16, 20. 1 Sam. 11: 11. 2 Sam. 18: 2. was probably no other than the division into the *centre*, and *left*, and *right* wing. The commanders of these divisions appear to have been called שָׁלִשִׁים, Exod. 14: 7. 15: 4. 2 K. 7: 2, 17, 19. 9: 25. 15: 25. Ezek. 23: 13, 23.

The Hebrews, when they departed from Egypt, marched in military order, עַל צִבְאֹתָם *by their armies* or *hosts*, Exod. 12: 51; expressions, which, in Exod. 13: 18. are interchanged with the word חֲמֻשִׁים, probably better pointed חֲמִשִּׁים. We infer from these expressions, that they followed each other in ranks of fifty deep, and that, at the head of each rank or file of fifty, was the *captain* of fifty, 1 Sam. 8: 12. 2 K. 1: 9—14. comp. Josh. 1: 14. Judges 7: 11. The other divisions consisted of an hundred, a thousand, and ten thousand men, each one of which was headed by its appropriate commander, Num. 31: 48. Deut. 1: 15. Judg. 20: 10. 1 Sam. 8: 12. 18: 13. 29: 2. 1 Macc. 3: 55. These divisions ranked in respect to each other, according to their families, and were subject to the authority of the heads of those families, 2 Chron. 25: 5. 26: 12, 13. The centurions, and CHILIARCHS or captains of thousands, were admitted into the councils of war, 1 Chron. 13: 1—3. 1 Sam. 18: 13; and make their appearance, as it would seem, in Joshua 10: 24. and Judges 11: 6, 11. under the name of קְצִינִים.

The leader of the whole army was denominated שַׂר עַל הַצָּבָא, *the captain of the host.* Another officer among those of principal standing was the one called הַסּוֹפֵר [who is said in the original German Edition to have had the care of the *muster-roll*, musterrollenmeister.] An officer different from both of these was the one called סֹפֵר אֶת־הַמִּגְדָּלִים, *the numberer of the towers*, who appears to have been a sort of engineer, Is. 33: 18. 1 Chron. 18: 15, 16. 27: 33. 1 K. 4: 4. 2 Chron. 17: 14. 26: 11.

The army of David consisted of two hundred and eighty thousand men. Every twenty four thousand of them had a separate commander. The divisions of twenty four thousand performed military duty alternately, viz. a month at a time in succession, 1 Chron. 27: 1—15.

The army in the reign of Jehoshaphat, was divided into five unequal divisions, each of which had its separate commander, 2 Chron. 17: 14—17.

The GENEALOGISTS, [in the English version *officers*,] according to a law in Deut. 20: 9. had the right of appointing the persons, who were to act as officers in the army, and they undoubtedly, made it a point, in their selections, to choose those, who are called *heads* of families. The practice of thus selecting military of-

ficers ceased under the kings. Some of them were chosen by the king, and in other instances the office became permanent and hereditary in the heads of families.

Both kings and generals had *armour bearers*, נֹשֵׂא כֵלִים. They were chosen from the bravest of the soldiery, and not only bore the arms of their masters, but were employed to give his commands to the subordinate captains, and were present at his side in the hour of peril, 1 Sam. 14: 6. 17: 7. comp. Polybius X. 1.

The infantry, the cavalry, and the chariots of war were so arranged, as to make separate divisions of an army, Exod. 14: 6, 7. The infantry were divided likewise into *light-armed troops*, גְּדוּדִים, and into *spearmen*, Gen. 49: 19. 1 Sam. 30: 8, 15, 23. 2 Sam. 3: 22. 4: 2. 22: 30. Ps. 18: 30. 2 K. 5: 2. Hos. 7: 1. The light-armed infantry were furnished with a sling and javelin, with a bow, arrows, and quiver, and also, at least in latter times, with a buckler. They fought the enemy at a distance. The spearmen, on the contrary, who were armed with spears, swords, and shields, fought hand to hand, 1 Chron. 12: 24, 34. 2 Chron. 14: 8. 17: 17. The light-armed troops were commonly taken from the tribes of Ephraim and Benjamin, 2 Chron. 14: 8. 17: 17. comp. Gen. 49: 27. Ps. 78: 9.

The *Roman* soldiers were divided into legions; each legion was divided into ten *cohorts*, σπεῖραι, each cohort into three *bands*, and each band into two centuries or hundreds. So that a LEGION consisted of thirty bands of six thousand men, and a cohort of six hundred, though the number was not always the same.

In Palestine, in the days of Josephus, (Jewish War, III. 4. 2.) there were a number of cohorts, some of which consisted of a thousand foot, and others of only six hundred foot, and an hundred and twenty horse. Comp. Matt. 27: 27, 28. Mark 15: 16. and Acts 10: 1. 21: 31. 27: 1. In addition to the cavalry, there were certain light troops in the Palestine cohorts called *δεξιολάβοι*, armed with a javelin and spear, Acts 23: 23. It is necessary to distinguish the Roman soldiers, mentioned in the New Testament, not only from the soldiers of Herod Agrippa, (Acts 12: 4.) who kept guard after the Roman manner by quaternions, i. e. four at a time; but also from the bands of Levites, that watched the temple, who had a priest of high standing for their captain, Luke 22: 4, 52. Acts 4: 1. 5: 24. It is no objection at all, as I conceive, to

this statement, that the word σπεῖρα, (the Greek for a cohort,) is applied to the Levites here mentioned in John, 18: 3, 12.

§ 270. Military Reviews and Inspections.

That the ceremonies of a military review or muster, consisted chiefly in the division of a body of soldiers into different corps according to the kinds of arms, with which they were furnished, and in a minute inspection of those corps, may be inferred from the verb פָּקַד, which is applied to such review or muster, but which, nevertheless, properly means to *inspect* or to *examine narrowly*.

The arms, in which the soldiers presented themselves for inspection, were either *defensive*, מַדִּים, 1 Sam. 17: 38. as the buckler, helmet, breastplate, and greaves; or *offensive*, as the sword and spear, with which they fought the enemy hand to hand, and the sling, arrows, javelins, catapults, and ballistae, with which they fought them at a distance.

Of these, we shall treat separately, and say something also of fortifications, trenches, circumvallation, machines used in war, cavalry, and chariots.

§ 271. Of Shields.

A shield, מָגֵן, is first mentioned in Gen. 15: 1. The word frequently occurs afterwards, by a figure of speech, for *defence* or *protection*, 2 Sam. 22: 31, 36. Prov. 30: 5. Ps. 47: 9. 144: 2. There is another sort of shield, called צִנָּה; and a third called סֹחֵרָה. This last occurs for the first time in Ps. 91: 4. in connexion with מָגֵן.

The difference of the shields צִנָּה and מָגֵן consisted in this; the latter was smaller in size than the former, which was so large as to cover the whole body, 1 K. 10: 16, 17. comp. 2 Chron. 9: 16; hence צִנָּה is always joined with a spear, but מָגֵן with sword and arrows, 1 Chron. 12: 8, 24, 34. 5: 18. 2 Chron. 14: 7. 26: 14. The word סֹחֵרָה, if we may form an opinion from its etymology, signifies a round shield, or buckler. [Gesenius has collated the corresponding Syriac word, and is of opinion, that the form of this shield cannot satisfactorily be inferred from the et-

ymology of its name.] The form of a fourth sort of shields, called שְׁלָטִים and שִׁלְטֵי, is not well known; but that these words are rightly rendered *shields* will be sufficiently clear by comparing 2 K. 11 : 10. with 2 Chron. 23: 9. 2 Sam. 8 : 7. 1 Chron. 18. 7, 8. Shields were manufactured, sometimes of a light sort of wood, sometimes of osiers woven together and covered with bull's hide, and sometimes of a bull's hide merely, twice or three times folded over. The hide was anointed to render it smooth and slippery, and to prevent its being injured by the wet, 2 Sam. 1: 21, 22. Is. 21: 5. Shields made wholly of brass were very uncommon; it was sometimes the case, nevertheless, that they were covered with thin plates of brass, and even of silver and gold, 1 K. 10: 16, 17. 14: 25—28. 2 Chron. 13: 13—16. There was a boss in the centre of the shield; and the margin, in order to prevent its being injured by the moisture when placed upon the earth, was surrounded by a thin plate of iron. The handle, with which the shield was furnished, was made in various ways. In time of peace, shields were hung up in armouries, 2 Chron. 26: 14, and were sometimes suspended on the walls of towers, as an ornament, 1 K. 10: 16, 17. Cant. 4: 4. Ezek. 27 : 10, 11. Shields were borne by soldiers, when they went to war, and were confined to them by a thong, which went round the left arm, and the neck, 1 Chron. 5: 18. 12: 8, 24. 2 Chron. 9: 15. 14: 8.

When about to attack an enemy, they held the shield by the handle in the left hand, and where there was a body of them together, they were able, by merely joining shield to shield, to oppose, as it were, a wall against the assaults of their foes. When about to scale the walls of a city, they placed them one against another over their heads, and in this way formed for themselves an impenetrable defence against missile weapons, 2 Chron. 25: 5. Job 41: 7. The phrases, "*to seize the shield*, etc." are used metaphorically to denote preparation for war, 2 Chron. 25: 5. Ezek. 38: 4, 5. Jer. 46: 9. 51: 11. To lose a shield in battle was ignominious; to take one from the enemy, on the contrary, was attended with honour, 1 K. 14: 26. 2 Sam. 1: 21. comp. Caryophilus *de veterum clypeis*.

§ 272. The Helmet, כּוֹבַע, קוֹבַע, περικεφάλαιον.

The Helmet was a piece of armour, which covered the forehead, and the top, and the hind part of the head, and was surmounted for ornament with a horsetail and a plume. *Anciently*, the spearmen alone appear to have worn the helmet. To this remark, however, the Chaldeans should be made an exception, in as much as *all* the soldiers of that people seem to have been furnished with this piece of armour, Ezek. 23: 24. Jer. 46: 4. compare the large German Edition of this Work, P. II. Vol. II. Tab. XI. no. 5 and 7.

It appears from 2 Chron. 26: 14. that king Uzziah had furnished an armoury with helmets for the use of his soldiers.

The materials, from which the helmet was made, was an oxhide; but it was usually, especially in the more recent ages, covered with brass. This piece of armour, in allusion to the purposes which it answered in war, is used tropically for *defence* and *protection*, Eph. 6: 16.

§ 273. The Cuirass, Breastplate, or Coat of Mail.

The breast-plate, סִרְיוֹן, שִׁרְיוֹן, שִׁרְיָן, שִׁרְיָה, [sometimes rendered in the English version *a coat of mail*, and sometimes *habergeon*,] and which was known to the Grecians under the word θώραξ, consisted of two parts, the one of which covered the fore part of the body, the other the back; both pieces being united at the sides by clasps or buttons. The breast plate or coat of mail, that was worn by Goliath, (1 Sam. 17: 5, 38.) was made of brass. And indeed it was not unfrequently the case, that other warriors likewise wore a breast-plate, made of that metal.

This piece of armour was very common among the Hebrews after the reign of David, and we find, that it had a place among other implements of war and pieces of armour in the armoury of king Uzziah, 2 Chron. 26: 14. As it was an efficient means of protection to the body, it occurs tropically for *defence*, Is. 59: 17. Eph. 6: 14. 1 Thess. 5: 8. Rev. 9: 17.

§ 274. Greaves and Military Frock.

Although there is no mention in the Bible of the piece of armour, which was used for the defence of the right arm, (*armilla militaris*,) it will be remembered that the *right foot* of Goliath was defended with greaves of brass, מִצְחָה, 1 Sam. 17: 6. In other instances, a sort of half greaves or boots, denominated סְאֹן, Is. 9: 4, was worn. The practice of defending the feet and legs in this way, however, does not seem to have been very common among the Hebrews.

As the long robe, which was usually worn, was a hindrance to that celerity of movement, expected from men engaged in military life, the soldiers, accordingly, laid it aside, and wore in its stead a SHORT FROCK.

The *girdle*, אֵזוֹר, from which the sword was suspended, is frequently mentioned among the articles of military dress, Is. 5: 27. Eph. 6: 14.

§ 275. On Fortifications.

Military fortifications were at first nothing more than a trench or ditch, dug round a few cottages on a hill or mountain, together with the mound, which was formed by the sand dug out of it; except perhaps that there might have sometimes been elevated scaffolding for the purpose of throwing stones with the greater effect against the enemy. A city of this kind was built and fortified by Cain; for to *build* a city and *to fortify it*, in the Oriental idiom, are the same thing.

In the age of Moses and Joshua, the walls, which surrounded cities, were elevated to no inconsiderable height, and were furnished with towers; and yet, since the Hebrews, who were unacquainted with the art of besieging cities, took so many of them on both sides of the Jordan in so few years, the inference is, that the fortifications, which were at the first so terrible to them, (Num. 13: 28.) were of no great strength.

The art of fortification was encouraged and patronised by the Hebrew kings, and Jerusalem was always well defended, espe-

cially mount Zion. In later times the temple itself was used as a castle.

The appropriate names for fortifications in Hebrew are as follows, viz. בְּצוּרוֹת, עָרוֹת, מָצוֹר, מְצוּרָה, and עָרֵי מִבְצָר. The words, nevertheless, which usually mean *cities*, viz. עִיר, עָר, עָרִים, in some instances mean fortifications. In the time of the Hebrew monarchy, *armouries*, בֵּית הַכֵּלִים, and *guards of soldiers*, made a part of the military establishment, 2 Chron. 17: 2, 19. 26: 14, 15. 32: 5. 33: 14.

The principal parts of a fortification were, as follows.

I. The Wall, חוֹמָה. In some instances the wall, erected round cities, was triple and double, 2 Chron. 32: 5. Walls were commonly made lofty and broad, so as to be neither readily passed over, nor broken through, Jer. 51: 58. The main wall terminated at the top in a parapet for the accommodation of the soldiers, which opened at intervals in a sort of embrasures, so as to give them an opportunity of fighting with missile weapons.

II. Towers, מִגְדָּלִים, מִגְדָּלוֹת, מִגְדָּל, Towers, which were erected at certain distances from each other on the top of walls, and ascended to a great height, terminated at the top in a flat roof, and were surrounded with a parapet, which exhibited openings similar to those, which have been just mentioned as making their appearance in the parapet of the walls. Towers of this kind were erected likewise over the gates of cities. In these towers guards were kept constantly stationed. At least this was the case in the time of the kings. It was their business to make known any thing, that they discovered at a distance, and whenever they noticed an irruption from an enemy, they blew the trumpet, 2 Sam. 13: 34. 18: 26, 27. 2 K. 9: 17—19. Nahum 2: 1. 2 Chron. 17: 2. Towers likewise, which were somewhat larger in size, were erected in different parts of the country, particularly on places, which were elevated; and were guarded by a military force, Judg. 8: 9, 17. 9: 46, 49, 51. Is. 21: 6. Habak. 2: 1. Hos. 5: 8. Jer. 31: 6. The Hebrew word for structures of this kind, is צְרִיחַ; and we find even to this day, that the circular edifices of this sort, which are still erected in the solitudes of Arabia Felix, bear their ancient name of castles or towers. The *watch towers* of the shepherds, טִירוֹת, טִירָה, מִצְפָּה, are to be distinguished from those, which have now been mentioned, al-

though it was not unfrequently the case, that they were converted into military towers, and eventually into fortified cities, 2 Chron. 26: 10. 27: 4. This accounts for the fact, that *cities* in many instances occur under the words, מִגְדָּל and מִצְפָּה; and also for the following proverbial expressions, which are sometimes found, viz. "*From a watch-tower even to a fortified city.*" Prophets are frequently compared to the guards, that were stationed in towers, Ezek. 3: 17. 27: 11. 33: 1—9. Hos. 12: 13.

III. Bastions. [We render the Hebrew word פִּנּוֹת by the modern military term, *bastions*, not because it conveys precisely its meaning, but because it appears to approach more nearly to it, than any other technical term. The statement following will give an idea of what is meant.] The walls were erected in such a way as to curve inward; the extremities of them, consequently, projected out. The object of forming the walls, so as to present such projections, was to enable the inhabitants of the besieged city, to attack the assailants in flank. We learn from the history of Tacitus, V. 11. that the walls of Jerusalem, at the time of its being attacked by the Romans, were built in this way. The projections above mentioned are meant to be designated by the Hebrew word פִּנּוֹת. They were introduced by king Uzziah, 810 years before Christ, and are subsequently mentioned in the prophet Zephaniah 1: 16.

IV. The Fosse, חֵיל, חֵל. The digging of a *fosse* put it in the power of the inhabitants of a city to increase the elevation of the walls, and of itself threw a serious difficulty in the way of an enemy's approach, 2 Sam. 20: 15. Is. 26: 1. Neh. 3: 8. Ps. 48: 13. The fosse, if the situation of the place admitted it, was filled with water. This was the case at Babylon.

V. The gates, שְׁעָרִים, שַׁעַר. They were at first made of wood and were small in size. They were constructed in the manner of valve doors, דְּלָתַיִם, and were secured by means of wooden bars. Subsequently they were made larger and stronger; and in order to prevent their being burnt, were covered with plates of brass or iron, דַּלְתֵי נְחֹשֶׁת. The bars were covered in the same manner, in order to prevent their being cut asunder; but it was sometimes the case, that they were made wholly of iron, בְּרִיחֵי בַרְזֶל. The bars were secured by a sort of lock, Ps. 107: 16. Is. 45: 2.

§ 276. Arms, with which the Soldiers fought hand to hand.

The arms, used in fighting hand to hand, were originally a *club* and a *battle hammer*, but these weapons were but very rarely made use of by the Hebrews. Whether the expressions, שֵׁבֶט בַּרְזֶל, mean an *iron club*, Ps. 2: 9. 110: 2. and מֵפִיץ, Prov. 25: 18. means the *battle-mallet* or *hammer*, that was used in fighting, is a question, which has not yet been determined.

Other sorts of weapons, used in close combat, were as follows.

I. The Sword, חֶרֶב. Among the Hebrews it was fastened around the body by a girdle, 2 Sam. 20: 8. 1 Sam. 17: 39. Hence the phrase, "*to gird one's self*" with a sword, means to commence war, and "*to loose the sword*," to finish it, 1 K. 20: 11. The swords in use among the Hebrews appear to have been short; some of them, however, were longer than others, Judg. 3: 16. and some were made with *two edges*, פִּיּוֹת, פִּיפִיּוֹת. Ps. 149: 6. Is. 41: 15. Judg. 3: 16. The sword was kept in a sheath; which accounts for such expressions as הֵרִיק חֶרֶב *to draw the sword*, Ps. 35: 3. It was polished to such a degree, as to render it exceedingly splendid, and in reference to this circumstance is used *tropically* for lightning, Gen. 3: 24. Ps. 7: 12. By a figure of speech, also a sword is attributed to God, which the strong imagination of the Hebrew poets represents, as if drunk with blood. This representation is carried still further, and every misfortune and calamity, and indeed wicked persons are represented as the sword of God, which he wields for the punishment of others, Ps. 17: 13. Jer. 12: 12. 47: 6. Furthermore, the word, חֶרֶב signifies, in some instances, *war* itself instead of the weapon, to which it is calculated to give employment; the same as it does among the Arabians, Lev. 26: 6. Jer. 14: 12—16. Compare *μαχαίρα*, Matt. 10: 34.

II. The spear, רֹמַח, Num. 25: 7. It was a wooden staff, surmounted with an iron point. Its length differed at different times and among different people. It was never shorter than eleven cubits, nor longer than twenty four.

§ 277. Of Javelins.

Javelins appear to have been of two kinds. In explanation of this remark, it may be observed,

I. That the *javelin*, which bears in Hebrew the name of חֲנִית, is almost always mentioned in connexion with the weapons of light-armed troops, Ps. 57: 4. 1 Sam. 13: 22. 18: 10. 21: 8. 22: 6. 2 Sam. 23: 18. In 1 Chron. 12: 34. it is indeed joined with צִנָּה *the larger sort of buckler*, but it is evident from 1 Sam. 18: 11. 19: 10. 20: 33. that this weapon, whatever might have been its shape, and although it may have sometimes been used as a spear, was, nevertheless, *thrown*, and is, accordingly, to be ranked in the class of missile weapons. That חֲנִית was a weapon of this kind accounts for the fact, that the epithet מַסַּע is joined to it as follows, חֲנִית מַסַּע.

II. That the word כִּידוֹן likewise means a *javelin* may be learnt from Job 39: 23. where it is joined with חֲנִית. Compare Job 41: 29. Josh. 8: 18, 26. 1 Sam. 17: 6. The difference between these two sorts of javelins cannot now be known any further than this, viz. that כִּידוֹן, as may be inferred with some probability from Joshua 8: 18, 26. and 1 Sam. 17: 6. was the largest in size of the two.

§ 278. Of the Bow, Arrow, and Quiver.

The bow, קֶשֶׁת, קְשָׁתוֹת, and arrows, חֵץ, חִצִּים, are weapons of a very ancient origin, Gen. 48: 22. 49: 24. comp. Gen. 9: 14, 15. Archers, בַּעֲלֵי קֶשֶׁת, רֹמֵי קֶשֶׁת, were very numerous among the Hebrews, especially in the tribes of Benjamin and Ephraim, Ps. 78: 9. 1 Chron. 8: 40. 2 Chron. 14: 8. 17: 17. Weapons of this description belonged properly to the light-armed troops, who are represented, as having been furnished with the sword, the buckler, and the bow, 2 Chron. 17: 17. The Persian archers, who, in other passages, are mentioned with applause, are spoken of likewise with commendation in profane history, Is. 13: 18. Jer. 49: 35. 50: 9, 14, 29, 42.

The bows were generally made of wood; in a very few instances, they were made of brass, Ps. 18: 34. Job 20: 24. Those

of wood, however, were so strong, that the soldiers sometimes challenged one another to bend their bow. In bending the bow, one end of it was pressed upon the ground by the foot, the other end was pressed down by the left hand and the weight of the body, and the string was adjusted by the right. This accounts for the use of the word דָּרַךְ, (which literally means to *tread upon*,) in reference to the bending of the bow, 1 Chron. 5: 18. 8: 40. 2 Chron. 14: 8. Is. 5: 28. 21: 15. Jer. 46: 9. A bow, which was too slack, and which, in consequence of it, injured the person, who aimed it, was denominated a *deceitful bow*, קֶשֶׁת רְמִיָּה, Ps. 78: 57. Hos. 7: 16.

The bow, in order to prevent its being injured, was carried in a case, made for that purpose. The strings for bows were made of thongs of leather, of horse hair, and of the sinews of oxen, Iliad IV. 116, 124. The soldiers carried the bow on the left arm or shoulder.

Arrows, חִצִּים, were at first made of a reed; subsequently they were made from a light sort of wood, and were surmounted with an iron point. Whether they were sometimes dipt in poison or not, cannot, at any rate, be determined with much certainty from Job 6: 4. and Deut. 32: 24. They were more commonly, by means of the shrub called *the broom*, רֹתֶם, discharged from the bow, while on fire, Ps. 120: 4. Job 30: 4. It is in reference to this fact, that arrows are sometimes used tropically for *lightnings*, Deut. 32: 23, 42. Ps. 7: 13. Zech. 9: 14.

Quivers, תְּלִי, were pyramidal in point of form. They were suspended upon the back; so that the soldier, by extending his right hand over his shoulders, could draw out the arrows, the small part of the quiver being downward.

§ 279. Of the Sling, קֶלַע.

The Sling, as there is ample reason for believing, may be justly reckoned among the most ancient instruments of warfare, Job 41: 28. The persons, who used slings, קַלָּעִים, קַלָּע, were enrolled among the light-armed troops. Those slingers were accounted worthy of especial credit, who, like the Benjamites, were capable in slinging of using equally the right hand or the left, Judg. 20: 6. 1 Chron. 12: 2. There was need of almost con-

stant practice, in order to secure to one, any tolerable degree of success, in hitting the mark, 1 Sam. 17: 49. Slingers were of great advantage in an army, Diodorus Sic. Lib. XV. 85.

§ 280. Of Engines used in War.

Engines of war, חִשְּׁבֹנוֹת, מַחֲשֶׁבֶת. Engines for warlike operations, which were the "inventions of cunning men," were erected by king Uzziah upon the towers and the angles of the walls. They were, consequently, quite ancient in their origin. Of these engines, there were two kinds, viz. catapults and ballistae.

The *catapults* were immense bows, which were bent by means of a machine, and which threw with great force large arrows, javelins, and even beams of wood. The *ballistae*, on the other hand, may be denominated large slings, which were discharged likewise by machines, and threw stones and balls of lead.

§ 281. Battering Rams, מְחִי קָבָלוֹ, כָּרִים.

Battering rams are first mentioned by Ezekiel, as being an instrument of war, in use among the Chaldeans, Ezek. 4: 1, 2. 21: 22. 26: 9. But as they were certainly not invented by them, they were of a still earlier date. They were long and stout beams, commonly of oak, the ends of which were brass, shaped like the head of a ram. They were at first carried on the arms of the soldiers, and impelled against the wall. But subsequently, they were suspended by means of chains in equilibrium, and in that way, by the aid of the soldiers, were driven against it. While this operation was going on, for the purpose of breaking through the wall, the soldiers, who were immediately interested in it, were protected from the missiles of the enemy by a roof erected over them, which was covered with raw skins.

§ 282. Respecting the cavalry.

We have spoken of the cavalry elsewhere, but we have a few remarks more to make here. The Maccabean princes saw, that cavalry were not profitable in mountainous places, and bestowed their chief attention upon the infantry, by means of which they achieved their victories. The Caramanians used *asses* in war, which gained some notoriety by terrifying the horses in the army of Cyrus, and putting them to flight, Is. 21: 7. comp. Xenophon's Cyropaedia, VII. 1. 22.

Elephants are first mentioned, as being used in war, in the history of Alexander's expeditions, but afterwards they were so frequently and efficiently employed, as to give them much celebrity. Machines, constructed like a tower, were placed upon the backs of these animals, from which sometimes no less than thirty two soldiers fought. The foot-soldiers were stationed round, and defended the elephant. The one, who guided him, was called the *Indian*, as at this day, 1 Macc. 6: 37. The elephants themselves also fought, at the same time, against the enemy. To excite them to use their proboscis the more efficiently, the soldiers gave them an intoxicating drink of wine and Myrrh, 1 Macc. 6: 34.

§ 283. Of Chariots of War, רֶכֶב, מֶרְכָּבָה.

The annoyance, which the Hebrews most dreaded, when they met an enemy in war, was that of chariots. Mention is made of chariots, as far back as any thing is said of cavalry, Exod. 14: 6. 14: 23—28; but they could not be used, except on the plain country, Deut. 20: 1. Josh. 17: 16—18. Judg. 1: 19. 2: 7. 4: 3, 7. After the time of Solomon, the Hebrews always kept such chariots, and placed great reliance upon them, 2 Chron 1: 14. 1 K. 10: 26. 22: 32, 35. 2 K. 2: 12. Chariots, owing to their efficiency as instruments of war, are used *tropically* for protection and defence of the highest kind, 2 K. 2: 12. 13: 14.

Chariots of war, like all others in the ancient times, of which we are speaking, were supported on two wheels only, and were generally drawn by two horses, though sometimes by three or four, abreast. The combatant stood upright, upon the chariot.

Xenophon mentions chariots, invented by Cyrus, from each one of which, twenty men could fight. They resembled towers Cyropaed. IV. 1. 16, 17. The end of the pole of the chariot, and the end of the axles were armed with iron scythes, which were driven with vast force among the enemy, and made great slaughter.

§ 284. Sports and Exercises preparatory to War.

In the earliest periods of the history of our race, every soldier was indebted to himself, to his own exertions, as a separate and independent individual, for whatever skill he might possess in the management of weapons of war. For the acquisition of skill, nevertheless, even in those early days, in the use of weapons, the hunting of wild beasts, which was then practised, afforded a favourable opportunity. But as hunting itself implied some previous skill in the use of arms, it was necessary, that there should be some preparatory practice. Consult Gen. 14: 14. 32: 6. Job 16: 12, 14. Judg. 20: 16. 1 Chron. 12: 1. 2 Sam. 2: 19. 1 Sam. 17: 50.

That such a preparatory exercise obtained among the Hebrews is evident from a vast number of passages. It is no other, than this exercise, which is expressed by the phrase לָמַד מִלְחָמָה *to learn war.* Those who have been trained up in this way to the exercise of arms, were denominated לְמֻדֵי מִלְחָמָה *instructed in war,* 1 Sam. 20: 20, 35—40. 2 Sam. 1: 22. 22: 35. Is. 2: 4. Mic. 4: 3.

§ 285. Gymnastic Sports.

The gymnastic sports were not properly *military* exercises, but since they had a tendency to prepare youth for skill in arms and war, and were of a military nature in their commencement, we shall treat of them in this place.

The sports and exercises of the gymnasia had their origin among the Greeks, but were afterwards introduced among other nations. In the time of Antiochus Epiphanes, they became favourites with many of the Jews, 1 Macc. 1: 14, 15. 2 Macc. 4: 12—14. and were finally introduced into Judea by Herod.

The Gymnasia, *γυμνάσια*, were large edifices, exhibiting in their construction an oblong square, and surrounded externally

with a portico. The *eastern* part of one of these piles of buildings was separated by a wall from the rest, and occupied more than half of the area, allotted for the erection of the whole. A range of porticos extended round three sides of the interiour of this part of the Gymnasium ; but the *fourth* side was lined with a flight of chambers, some for bathing, some for anointing the body, and some to serve as wardrobes. The middle of these chambers was denominated *ἐφηβεῖον*, EPHEBIUM, [the place where the *ephebi or* youth exercised,] by which name the whole edifice was sometimes called.

The AREA under the open air or the open court, including the porticos just mentioned, (one range of which, viz. that on the north side, was double, was denominated the PALAESTRA, *απλαίστρα*, in which were witnesssed games and exercises, dancing and wrestling, throwing the quoit, and the combat with the caestus. The whole edifice was sometimes called the PALAESTRA.

The *western* part of the Gymnasium was an oblong, and was surrounded by a portico, in which the *athletae* exercised in unpleasant weather. The porticos for this purpose are called *ξυστοὶ*, Xysti, from which the other parts of the building denominated *ξυστα*, Xysta, differed in these particulars, viz ; they were surrounded with rows of trees, were not covered with a roof at the top, and were used, as places for promenading.

At the end of the western part of the Gymnasium, was the *stadium.* It was a large semicircle, an hundred and twenty-five geometrical paces long, and was furnished with seats, which ran around it in a circuitous manner, and ascended gradually one above another for the accommodation of the spectators. The games, which were more particularly witnessed in the STADIUM, were races on foot, on horse back, and with chariots.

The ATHLETAE, after the fourth century before Christ, went wholly naked, as they found the clothes, which they wore, were an impediment to celerity of motion. There was this exception merely, that those, who threw the quoit, or rode the chariot, wore a sort of very light garment, 1 Macc. 1: 16. Heb. 12: 1. The CAESTUS, to which an allusion is made in 1 Cor. 9: 26. was a leather strap, bound by the athletae round the right hand and fingers. This strap was wide enough to receive a piece of iron or lead, which was rolled upon it, and was discharged, *πυγ-*

μείζειν, with all the strength of the combatant against his adversary. It became the one against whom it was discharged, to be on the look out, and to avoid, if possible, the intended blow.

THE CHARIOT-RACE, which was run in the *stadium*, and from which Paul, in 1 Cor. 9: 24—27. 2 Tim. 4: 7, 8. and Philip. 3: 11—14. borrows certain illustrations, was, as follows. Four chariots started at the same time for the goal, which was at the further extremity of the stadium. The one, who reached it first, was the conqueror. Other competitors presented themselves, and the course was run again by four at a time, as in the first instance. The one, who successively gained the victory over all, that presented themselves, won the crown, which was woven of branches of various trees, and, though of small value in itself, was esteemed in the highest degree honourable. A crown of this kind, *βραβεῖον*, was given not only to those, who came off victors in the chariot race, but to those also, who succeeded in contests, whatever they might be, of a different kind, 1 Cor. 9: 54. Phil. 3: 14. Coloss. 3: 15. 2 Tim. 4: 8. Wherever the victor went, he received a branch of palm, Rev. 7: 9 ; he was robed in a splendid dress, and escorted with the highest honours to his city and his home.

The exercises, in which the ATHLETAE engaged, were by no means trivial, or such as could be easily gone through. It was necessary, in order to secure to themselves an adequate degree of strength, that they should take a considerable quantity of nourishment, but their principal meal was in the evening. Their dinner was small, and they were not at liberty to eat of various kinds of food, according to their own choice. In addition to some coarse bread, they were allowed ten dried figs, nuts, soft cheese, and herbs. Indeed it appears, that, in progress of time, they were furnished with meat of the most nourishing sort, which was roasted and eaten with coarse, unleavened bread ; but they abstained altogether from wine, and were not permitted to have the slightest intercourse with the other sex, not even to look upon them.

Certain regulations, in regard to the mode of conducting the contest, were entered into by them ; and he who violated them, though he was in fact the victor, could not receive the crown. Accordingly, as was indeed very necessary, there were judges of

the games, who saw, that those regulations, which were made in respect to them, were observed, and determined, who came off conqueror, 2 Tim. 2: 5. 4: 8.

As the games, in which the ATHLETAE exerted their skill and physical ability, were extremely popular among the Greeks and Romans, it is not at all surprising, that they were objects of hatred in the sight of the greater part of the Jews. It was the fact, nevertheless, that there existed among the Jews themselves a sort of game, (different it is true, from those of the GYMNASIUM,) which was practised in Palestine, so late as the time of Jerome, and of which, a vestige may still be discovered in the Arabic word, رِبِيعَةٌ. This game consisted in lifting a stone; the one, who could lift it higher than all the rest, was the victor, Zech. 12: 3.

NOTE. THE THEATRE, which was introduced by Herod and his sons into Palestine, was an edifice, constructed in such a manner, as to describe the larger half of a circle. The games were exhibited in that part of it, where a line would have passed to enclose precisely a semicircle.

Amphi-theatres may be described by saying, that they were two theatres united; they were, of course, oblong in point of form, and the games were exhibited in the centre of them. The seats, which extended round the interiour of both theatre and amphitheatre, ascending gradually, one above another. These edifices were left open at the top, except in the later periods of the Roman empire, when there was some change in the style of their architecture. In case of great heat or of rain, the opening above was enclosed by means of a piece of cloth of a close texture, extended over it.

In theatres of this kind, comedies and tragedies were acted; assemblies of the people were held, and ambassadors were received, Acts 12: 20. 19: 29. Among the Romans, sports also of various kinds were exhibited. They were mostly gymnastic exercises, but some of them in truth were of a very bloody character. Since criminals, who had been condemned by the laws of the country, and enemies, who had been captured in war, were compelled to fight, till they lost their life, either with wild beasts, or, (in order to gratify the spectators with the mimic representa-

tion of a battle,) with one another. Compare 1 Cor. 4: 9. and Heb. 10: 33.

§ 286. OF ENCAMPMENTS.

The art of laying out an *encampment*, מַחֲנֶה, מַחֲנוֹת, מַחֲנַיִם, appears to have been well understood in Egypt, long before the departure of the Hebrews from that country. It was there, that Moses became acquainted with that mode of encamping, which, in the second chapter of Numbers, is prescribed to the Hebrews.

In the encampment of the Israelites, to which we have alluded, it appears, that the *holy tabernacle* occupied the centre. In reference to this circumstance, it may be remarked, that it is the common practice in the East for the prince or leader of a tribe to have his tent pitched in the centre of the others, and it ought not to be forgotten, that God, whose tent or palace was the *holy tabernacle*, was the prince, the leader of the Hebrews. The tents, nearest to the tabernacle, were those of the Levites, whose business it was to watch it, in the manner of a pretorian guard. The family of Gershom pitched to the West, that of Kohath to the South, that of Merari to the North. The *priests* occupied a position to the East, opposite to the entrance of the tabernacle, Num. 1: 53. 3: 21—38. At some distance to the East, were the tribes of Judah, Issachar, and Zebulun; on the South were those of Reuben, Simeon, and Gad; to the West were Ephraim, Manasseh, and Benjamin; to the North, Dan, Asher, and Naphtali. The people were thus divided into four divisions, three tribes to a division; each of which divisions had its separate *standard*, דֶּגֶל. Each of the large family associations likewise, of which the different tribes were composed, had a separate standard, termed, in contradistinction from the other, אוֹת; and every Hebrew was obliged to number himself with his particular division, and follow his appropriate standard. The Israelites, probably in forming their encampment at this time, imitated the method of the Nomades, and formed it in such a way, as to exhibit a circular appearance. There does not appear to be any proof, that this mode of encampment was especially followed, at any subsequent period.

We learn from 2 Sam. 16: 5, et seq. that there were no sentinels stationed during the night in the encampment of Saul; which

was done, as we learn, in other instances, in case there was any danger, the sentinels relieving each other at stated intervals, Judg. 7: 19. 1 Sam. 14: 16. 26: 14—17. In respect to this point, we may infer, moreover, from the fact of sentinels being kept perpetually upon the walls of the city in subsequent periods of the monarchy, that they certainly were not wanting in the camps.

Fires also were kept burning before encampments during the night. Fires of this kind were not the same thing, as some undertake to say, with the pillar of fire, which went before the Israelites in Arabia Petrea. See Num. 9: 15—23.

Moses gives the following regulations in respect to the encampment in the wilderness, Num. 5: 1—4. Deut. 23: 10—15.

I. That every unclean person shall live out of it.

II. [The second regulation, to which reference is here made, stands in the English version, as follows.] "Thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith and turn back, and cover that, which cometh from thee. For the Lord, thy God, walketh in the midst of thy camp to deliver thee and to give up thine enemies before thee," &c. A practice of this kind is observed to this day among the Ottomans. See the third Epistle of Busbeque, p. 250.

§ 287. On Military Marches.

The same order was observed by the Hebrews in the wilderness, when on their *march*, which was practised by them, when forming their encampment. As soon as the cloud ascended over the tabernacle, the priests sounded with the silver *trumpets* חֲצֹצְרוֹת, Num. 9: 15—23. a warning which is expressed in Hebrew by the phrases הֵרִיעַ תְּרוּעָה and תָּקַע תְּרוּעָה.

Immediately Judah, Issachar, and Zebulun on the East set forward. At the *second* sound of the trumpets, Reuben, Simeon, and Gad on the South followed. The march was next commenced by the Levites, who bore the parts of the tabernacle, and the ark of the covenant. They were followed, at the *third* sound of the trumpets, by Ephraim, Manasseh, and Benjamin from the West, and, at the *fourth*, by Dan, Asher, and Naphtali from the North, who

brought up the *rear*, זָנָב. Each one followed the standard of his particular corps and family.

When the cloud descended again, the encampment was formed in the order, mentioned in the preceding section, Num. 2: 1, 3, 10, 17, 18, 25, 31. 10: 5—8, 23—28. That the Hebrews could not, at a subsequent period, after they had settled in Palestine, observe the same order in their military expeditions, which was observed by them, while marching in the wilderness, is a matter so evident, that it hardly needs to be mentioned.

§ 288. On Military Standards.

Of military standards, there were,

I. *The Standard,* denominated דֶּגֶל *degel;* one of which pertained to each of the four general divisions. The four standards of this name were large, and ornamented with colours in white, purple, crimson, and dark blue. The Jewish Rabbins assert, (founding their statement on Gen. 49: 3, 9, 17, 22 which in this case is very doubtful authority,) that the first of these standards, viz. that of Judah, bore a *lion;* the second, or that of Reuben, bore a *man;* that of Ephraim, which was the third, displayed the figure of a *bull;* while that of Dan, which was the fourth, exhibited the representation of *cherubim.* They wrought into the standards with embroidered work.

II. *The Standard,* called אוֹת *oth.* The ensign of this name belonged to the separate classes of families. Perhaps it was, originally, merely a pole or spear, to the end of which a bunch of leaves was fastened, or something of the kind. Subsequently, it may have been a shield, suspended on the elevated point of such pole or spear, as was sometimes done among the Greeks and Romans.

III. *The Standard,* called נֵס *nes.* This standard was not, like the others, borne from place to place. It appears from Num. 21: 8, 9. that it was a long pole, fixed into the earth. A flag was fastened to its top, which was agitated by the wind, and seen at a great distance, Jer. 4: 6, 21. 51: 2, 12, 27. Ezek. 27: 7. In order to render it visible, as far as possible, it was erected on lofty mountains, and was in this way used as a signal, to assemble soldiers. It no sooner made its appearance on such an elevated position,

than the war-cry was uttered, and the trumpets were blown, Is. 5: 26. 13: 2. 18: 3. 30: 17. 49: 22. 62: 10—13.

NOTE. It has been already remarked, that the priests blew alarms and warnings with silver *trumpets*. It may further be observed, that, in very many instances, such notices were given by means of *horns*, which were used in war likewise by many other nations, Josh. 6: 4, 5. Judg. 3: 27. 6: 34. 7: 18. 1 Sam. 13: 3. 2 Sam. 2: 28. 18: 16. 20: 1, 22. Is. 18: 3. Jer. 4: 5, 15, 21. 6: 1, 17. 42: 14. 51: 27. Hos. 5: 8. 8: 1.

§ 289. Respecting War.

Previously to commencing war, the heathen nations consulted oracles, soothsayers, necromancers, and also the lot, which was ascertained by shooting arrows of different colours, 1 Sam. 28: 1—10. Is. 41: 21—24. Ezek. 25: 11. The Hebrews, to whom things of this kind were interdicted, were in the habit, in the early part of their history, of inquiring of God by means of *Urim* and *Thummim*, Judg. 1: 1. 20: 27, 28. 1 Sam. 23: 2. 28: 6. 30: 8.

After the time of David, the kings who reigned in Palestine, consulted according to the different characters, which they sustained, and the feelings, which they exercised, sometimes *true* prophets, and sometimes *false*, in respect to the issue of war, 1 K. 22: 6—13. 2 K. 19: 2, et seq. 20, et seq. Sacrifices were also offered, in reference to which the soldiers were said "*to consecrate themselves to the war*," Is. 13: 3. Jer. 6: 4. 51: 27. Joel 3: 9. Obad. 1. There are instances of formal *declarations of war*, and, sometimes, of previous negotiations, 2 K. 14: 8. 2 Chron. 25: 17. Judg. 11: 12—28; but ceremonies of this kind were by no means always observed, 2 Sam. 10: 1—12. When the enemy made a sudden incursion, or when the war was unexpectedly commenced, the alarm was given to the people by messengers rapidly sent forth, by the sound of warlike trumpets, by standards floating on the loftiest places, by the clamour of many voices on the mountains, that echoed from summit to summit, Judg. 3: 27. 6: 34. 7: 22. 19: 29, 30. 1 Sam. 11: 7, 8. Is. 5: 26. 13: 2. 18: 3. 30: 17. 49: 2. 62: 10. Military expeditions commonly commenced in the spring, 2 Sam. 11: 1. and were continued in the summer, but in the winter, the soldiers

went into quarters. There is no mention made in Scripture of a war being settled by a combat between two individuals. In the case of David and Goliah, it is true, there was a challenge and a combat, but there was no previous agreement between the two armies, which prevented the further effusion of blood.

War is considered by the Orientals, as a judgment sent from heaven. It is God, who grants victory to those who are in the right, but sends defeat upon those, who are in the wrong, 2 Chron. 20: 12. Is. 66: 15, 16. This idea, viz. that God fights for the good against the wicked, very frequently discovers itself in the Old Testament, and accounts for the fact, that, not only in the Hebrew, but also in the Arabic, Syriac, and Chaldaic, words, which originally signify justice, innocence, or uprightness, signify likewise *victory;* and that words, whose usual meaning is injustice or wickedness, also mean *defeat* or *overthrow.* The same may be said in respect to words, which signify *help* or *aid,* [for instance יְשׁוּעָה,] in as much as the nation, which conquered, received aid from God, and God was its helper, Ps. 7: 9. 9: 9. 26: 1. 35: 24. 43: 1. 75: 3. 76: 13. 78: 9. 82: 8. 1 Sam. 14: 45. 2 K. 5: 1. Is. 59: 17. Habak. 3: 8. Ps. 20: 6. 44: 5.

§ 290. Preparations for Battle.

Before battle the various kinds of arms were put in the best order; the shields were anointed, and the soldiers refreshed themselves by taking food, lest they should become weary and faint under the pressure of their labours, Jer. 46: 3, 4. Is. 21: 5. The soldiers, more especially the generals and kings, except when they wished to remain unknown, (1 K. 22: 30—34.) were clothed in splendid habiliments, which are denominated, (Ps. 110: 3.) הַדְרֵי קֹדֶשׁ *the sacred dress.* The Hebrew words for an *army in battle array* are נֶשֶׁק, מַעֲרָךְ, מַעֲרָכָה, מַעֲרֶכֶת. The phrase, which is used to express the action of thus setting an army in array, is הֶעֱרִיךְ מִלְחָמָה; it occurs in Gen. 14: 8. and very frequently afterwards, but we are left in some uncertainty in respect to its precise import. There is evidence, however, for stating as far as this, viz. that the army was probably divided into the general divisions of centre, and left, and right wing, in as much, as there is frequent mention made of שָׁלִישִׁים, i. e. *leaders of a third part,* Gen.

14: 14, 15. Judg. 7: 16—19. Exod. 14: 7. 15: 4. 2 K. 7: 2. 17: 19. 10: 25. That the army was so arranged, as to form a phalanx of some sort, there can hardly be room for a doubt. Bodies of men drawn up in military order, in some instances, especially if danger pressed hard upon them, performed very long marches. This was the case with the Hebrews, when they departed from Egypt, Exod. 13: 18. comp. Josh. 1: 14. 4: 12. Judg. 7: 11. While the approaching army was at a distance, there was nothing discernible but a cloud of dust; as they came nearer the glittering of their arms could be discovered, and at length the manner, in which they were drawn up, might be distinctly seen, Ezek. 26: 10. Is. 14: 31. Xenophon in Expedit. Cyri I. 8, 5.

It was the duty of the priests, before the commencement of the battle, to exhort the Hebrews to exhibit that courage, which was required by the exigency of the occasion. [The words, which they used, were, as follows. "*Hear, O Israel; ye approach this day unto battle against your enemies; let not your hearts faint; fear not, and do not tremble; neither be ye terrified because of them. For the Lord, your God, is he, that goeth with you, to fight for you against your enemies, to save you,*"] Deut. 20: 2, et seq. In more recent times, exhortations to the soldiers of this kind were given by generals, and kings, 2 Chron. 13: 4. 20: 20. In some cases, sacrifices were offered, either by some prophet, or by some other person, while he was present, 1 Sam. 13: 8—13.

The last ceremony, previous to an engagement, was the *sounding*, הָרִיעַ, of the sacred trumpets by the priests, Num. 10: 9, 10: 2 Chron. 13: 12—14. 1 Macc. 3: 54.

§ 291. Concerning the Battle.

The Greeks, while they were yet three or four furlongs distant from the enemy, commenced the song of war; something resembling which, occurs in 2 Chron. 20: 21. They then raised a shout, *ἀλαλάζειν,* which was also done among the Hebrews, תְּרוּעַת מִלְחָמָה, הֵרִיעַ, צָרַח, 1 Sam. 17: 52. Josh. 6: 6. Is. 5: 29, 30. 17: 12. Jer. 4: 19. 25: 30. The war-shout in Judg. 7: 20. was, as follows; "*The sword of the Lord and of Gideon,*" חֶרֶב לַיהוָה וּלְגִדְעוֹן. At other times perhaps, at least in some instances, it was a mere yell or inarticulate cry. The mere march

of armies with their weapons, chariots, and trampling coursers, occasioned a great and confused noise, which is compared by the prophets to the roaring of the ocean, and the dashing of the mountain torrents, Is. 17: 12, 13. 28: 2. The descriptions of battles in the Bible are very brief, but, although there is nothing especially said in respect to the order, in which the battle commenced and was conducted, there is hardly a doubt, that the light-armed troops, as was the case in other nations, were the first in the engagement. The main body followed them, and, with their spears extended, made a rapid and impetuous movement upon the enemy. Hence swiftness of foot in a soldier is mentioned, as a ground of great commendation, not only in Homer, but in the Bible. 2 Sam. 2: 19—24. 1 Chron. 12: 8. Ps. 18: 33.

It was often the case in battle, that soldier contended personally with soldier. As, in contests of such a nature, the victory depended on personal strength and prowess, the animosity of the combatants became very much excited, and the slaughter, in proportion to the whole number, was immense. A common stratagem of war among the Hebrews was that of dividing the army, and placing one part of it in ambush, Gen. 14: 14—16. Josh. 8: 12. Judg. 20: 39. Notwithstanding it was the sentiment of the early times, of which we are speaking, that deception and art of any kind whatever, however unjust, might be lawfully employed against an enemy, there is, nevertheless, no instance of such deception recorded in the Bible, except the one in Gen. 34: 25—31. and which is there far from being approved of. If, in reference to this statement, we should be referred to the conduct of Jael, (Judg. 4: 17—22.) we should feel at liberty to say, that her daring deed could hardly be considered a *stratagem*, and at the worst was only pursuing a wrong course amid the collision of opposite duties.

The Hebrews, when about to attack an enemy, deemed it a good reason for rejoicing, if they saw a storm arising, from the hope which they indulged in, that God was coming in the clouds to their assistance, 1 Sam. 7: 10. Judg. 5: 20, 21. Josh. 10: 12—15. Habak. 3: 11.

The attack, which is made by the Orientals in battle, always has been, and is to this day, characterized for vehemence and impetuosity. In case the enemy sustain an unaltered front, they retreat, but it is not long before they return again, with renewed ar-

dour. It was the practice of the Roman armies, to stand still in the order of battle, and to receive the shock of their opposers. To this practice there are allusions in the following passages, viz. 1 Cor. 16: 13. Gal. 5: 1. Eph. 6: 14. Philip. 1: 27. 1 Thess. 3: 8. 2. Thess. 2: 15.

§ 292. On Sieges.

In case an enemy threatened to attack a city, guards of vigilant and sedulous watchmen were stationed in towers, and on the tops of mountains, who made known, by signs, or by messengers, whatever they had observed. At Jerusalem in an extremity of this kind, the fountains beyond the walls of the city were filled up, Is. 22: 9—11. Cities were sometimes taken by sudden and violent onsets, sometimes by stratagem, sometimes by treason, and at others, were reduced less expeditiously by means of famine. When there were no machines to assist in the siege and to break down the walls, it was much protracted, and under such circumstances was never undertaken, except as a last resort. When a city was threatened, it was in the first place *invited to surrender*, קָרָא אֵלֶיהָ לְשָׁלוֹם, Deut. 20: 10. Is. 36: 1—20. 37: 8—20. If the besieged had concluded to capitulate, the principal men of the city went out to the enemy's camp, in order to effect the object. Hence, "*to go forth*," or "*come out*," in certain connexions, mean the same as to surrender by capitulation, 1 Sam. 11: 3, 10, 11. 2 K. 18: 31. 24: 12. Jer. 21: 9. 38: 17, 18. 1 Macc. 6: 49.

In the most ancient ages, the enemy surrounded the city with a band of men, sometimes only one, at most only two or three deep, and effected their object by assault; hence the very common phrases, "*to encamp against a city*," or "*to pitch against*" and "*to straiten it*," Josh. 10: 5. Judg. 9: 50. 1 Sam. 11: 1. 2 K. 25: 1. Is. 29: 3.

§ 293. Circumvallation, περίτειχος, דָּיֵק.

Circumvallation was known in the time of Moses, also the mound called סֹלְלָה, Deut. 20: 19, 20; although it is not mentioned again afterwards, till 2 Sam. 20: 15.

The besiegers, when the siege promised to be of long con-

tinuance, dug a ditch between themselves and the city, for their own security, and another parallel to it outside, so as to enclose their camp on both sides, and to prevent being attacked in rear, as well as in front. The earth, thrown out of the ditch, formed a wall, on which towers were erected. The inhabitants of the city shut up in this way perished by degrees, by famine, pestilence, and missile weapons, 2 K. 25: 1. Jer. 52: 4. Ezek 4: 2. 17: 17. 2 K. 6: 28—31. Ezek. 4: 10—15. 5: 10—15. Jer. 32: 24. 34: 17.

§ 294. The Besieger's Mound, סֹלְלָה

The besiegers, in order to succeed against the walls of the city, when they were elevated and strong, cast up a MOUND of earth and strengthened it on both sides with beams of timber. It ran in an oblique direction from the lines of circumvallation towards the less strongly fortified parts of the city, and sometimes equalled in altitude the city wall itself. The erection of this mound or wall is expressed by the Hebrew phrase, שָׁפַךְ סֹלְלָה עַל הָעִיר, literally *to cast up a bank against the city*, 2 Sam. 20: 15. 2 K. 19: 32. Jer. 6: 6. 32: 24. 33: 4. Ezek. 4: 2. 17: 17—23. 26: 8. The inhabitants of the city fought against the mound with missile weapons; the besiegers, on the contrary, posting themselves upon it, threw their weapons into the city. In the meanwhile the battering rams were erected and made to move forward, in order to break down the city wall, in which case, the besiegers frequently erected another wall inside of the first, in doing which they tore down the contiguous houses, and employed their timbers in its erection, Is. 22 : 10. Sometimes the besieged, when they had captivated any of the more distinguished of the assailants, scourged them or slew them on the walls, or sacrificed them, that they might intimidate their enemies, and influence them to depart, 2 K. 3: 27. When the wall was broken through, פֶּה בְּרֶצַח, Ezek. 21: 27. and the besiegers had entered, the remainder of it, at least in a great degree, was thrown down, as was the case, when the city capitulated, 2 K. 14: 13. 2 Chron. 25: 23, 24. The expressions, *to draw a city with ropes into a valley* or *river*, (2 Sam. 17: 13.) is a proverbial boast.

§ 295. On the consequences of Victory.

Anciently, although humanity was considered praiseworthy, the power of the conquerors owned no limitation ; flocks and cattle, the fruits of the earth, fields, gardens, and houses, together with the idol gods of the conquered, fell into their possession. They sold the wives and children also, of those, whom they had subdued, for slaves, and razed their cities to the ground, 2 Sam. 5: 21. 2 Chron. 25: 14. Hos. 10: 5, 6. Jer. 46: 25. 48: 7. The principal men among the conquered, the soldiers, and the artificers, who were employed in the construction of arms, and the erection of fortifications, were sent away into distant provinces. The conquerors, however, were not always destitute of humanity. In many instances they permitted the conquered kings to retain their authority, only requiring of them the promise of good faith, and the payment of tribute. In case the kings, who were thus used, rebelled, they were treated with the greatest severity, Gen. 14: 4. 2 K. 23: 34. 24: 1, 14. Is. 24: 2. Jer. 20: 5, 6. The soldiers, who were taken, were deprived of all their property and sold naked into servitude. When the city was taken by assault, all the men were slain ; the women and children were carried away prisoners, and sold at a very low price, Mic. 1: 11. Is. 47: 3. 20: 3, 4. 2 Chron. 28: 9—15. Ps. 44: 12.

We might, therefore, well expect the great lamentation and wailing, which were customary among those, who were conquered. Those, who were able to, made their escape, Is. 16: 1—6. Jer. 41: 5. 43: 6. Those, who could not escape, threw away their gold and silver, that they might be the more safe from the cruelty of the soldiers, Ezek. 7: 19. The fugitives sought for safety in the tops of mountains, in caves,, and amid rocks ; hence God on account of the protection he affords is called a *rock*, צוּר, Judg. 20: 47, 48. Jer. 4: 29. 16: 16. 22: 20. Ezek. 7: 7, 17. Is. 26: 4. The prophets sometimes represent the calamity of subjection by a foreign power, as a great drunkenness, which is an evil every where, but peculiarly so in the East. Further, as the fortune or destiny of man is sometimes called a cup, so *this*, (one of the most afflictive events, that could fall to the lot of man,) was denominat-

ed the cup of reeling or staggering, כּוֹס תַּרְעֵלָה, Jer. 25: 15—31. Nah. 3: 11. Zech. 12: 2. Ps. 75: 8.

If the conqueror came in the capacity of a revenger of former injuries, he frequently cut down trees, obstructed the fountains, filled the cultivated fields with stones, and reduced the ground to a state of barrenness for many years. This mode of procedure was forbidden to the Hebrews by the law in Deut. 20: 19, 20; but the prohibition was not always regarded, as appears from 1 Chron. 20: 1. 2 K. 3: 18—25. The captivated kings and nobles were bound, their eyes were put out, and their bodies mutilated, they were thrown upon the ground, and trodden under feet, till they died, Judg. 1: 6, 7. 2 K. 25: 7. Josh. 10: 24. The captives were sometimes thrown down upon thorns, sawn asunder, or beaten to pieces with threshing instruments, 2 Sam. 12: 31. 1 Chron. 20: 3. Judg. 8: 7.

Frequently old men, women and children were slaughtered, and thrown into heaps 2 K. 8: 12. Hos. 10: 14. Is. 13: 17, 18. Even "the women with child were ripped up," Is. 13: 16—18. 2 K. 8: 12. Amos 1: 13. In defence of these cruelties, the avengers were unable to plead the precepts or the example of Moses, since the excision of the Canaanites, of which we shall hereafter speak, was a case of peculiar kind, as was also the חֵרֶם or *irrevocable curse*, by which, in certain cases, every living thing in the conquered country was devoted to death, and property of all kinds was consigned to the flames, or preserved merely for the sanctuary; by which it was required also, that the city should be levelled with the ground, that the site should be sowed with salt, and a curse pronounced upon every one, who should afterwards rebuild it, Lev. 27: 21, 28, 29. Num. 18: 14. Deut. 13: 17. The object of this curse or vow, was to make an example of certain idolatrous nations, and thereby to deter others from involving themselves in the same guilt, and revolting in like manner against God.

In some cases the conquered nations were merely made tributaries, 2 Sam. 8: 6. 2 K. 14: 4. To be a tributary, however, was considered a great ignominy, and was a source of reproach to the idol deities of the countries, who were thus subjected, 2 Sam. 8: 6. 2 K. 19: 8—13. Is. 7: 20. Ps. 9: 20.

The conquerors were intoxicated with joy; the shout of victo-

ry resounded on their tops from mountain to mountain, Is. 42: 11. 52: 7, 8. Jer. 50: 2. Ezek. 7: 7. Nah. 1: 15. The whole of the people, not excepting the women, went out to meet the returning conquerors with singing and with dancing, Judg. 11: 34—37. 1 Sam. 18 : 6, 7. Triumphal songs were uttered for the living, and elegies for the dead, 2 Sam. 1: 17, 18. 2 Chron. 35: 25. Judg. 5: 1—31. Exod. 15: 1—21. Monuments in honour of the victory were erected, 2 Sam. 8: 13. Ps. 60: 1. and the arms of the enemy were hung up, as trophies, in the temples, 1 Sam. 31: 10. 2 K. 11: 10. The soldiers, who conducted meritoriously, were honoured with presents, and had the opportunity of entering into honourable matrimonial connexions, Josh. XIV. 1 Sam. 17: 25. 18: 17. 2 Sam. 18: 11.

David instituted a separate corps or order of military men, viz. those, who were most renowned for their warlike deeds, 2 Sam. 23: 8—39. 1 Chron. 11: 10—50.

Many nations were in the habit of leaving the bodies of their enemies, as a prey to the wild beasts and birds, (1 Sam. 17: 44. Jer. 25: 33.) and the feast, which was given to these destroyers, is represented, as having been prepared by God himself, the judge of nations. Frequently the lifeless bodies of men, who had been distinguished, were given up to their relations, 2 Sam. 2: 32. 21: 14. Ezek. 39: 11—14 ; sometimes they were made the subjects of insults, 1 Sam. 31: 8. The Hebrews, whether citizens at home or soldiers in war, whenever they came in contact with a dead body, were rendered unclean, and were obliged by the Mosaic law to purify themselves, Num. 31: 19—24.

§ 296. On the Severities of ancient Warfare.

Anciently war was characterized by deeds of ferocity and cruelty. The Hebrews, therefore, have a claim on our forgiveness, if, in some instances, they resorted to those cruel measures, which were universally prevalent in their day, in order to strike terrour upon other nations, to deter them from committing injuries upon themselves, and to secure their own tranquillity. There are some things, however, in their history, which cannot be approved, 2 K. 15: 16. 2 Chron. 25: 12. Judg. 8: 4—21. 20: 1—30. Still, as hinted above, their severity in all instances cannot be condemned,

for it is permitted, by the natural law of nations, to a people, to inflict as many, and as great evils, upon an enemy, as shall be necessary to deter others from committing the like offence. The prevalent state of feeling among nations, whether it tend to kindness or to cruelty, will determine, how much is necessary to secure such an object. Nations anciently could not exhibit that humanity and forbearance in war, which are common among modern European nations, without running the risk of exposing themselves to every sort of injury, Num. 31: 14, 15. 2 Sam. 12: 31. comp. 2 Sam. 10: 1—5. 11: 1. Amos 1: 13. 2 Sam. 8: 2. comp. 2 K. 3: 27. Amos 2: 1. For the most part, however, the Hebrews were comparatively mild and humane, 2 Sam. 8: 2. 1 K. 20: 30—43. 2 K. 6: 21—23. 2 Chron. 28: 8.

§ 297. Justice of the War against the Canaanites.

The cause of the expulsion of the Canaanites is stated in Gen. 15: 16. to have been the corruption of morals, which prevailed among them. God took it upon himself, in his providence, to punish this corruption, and, in the estimation of many persons, employed the Hebrews, as the instruments of his justice, and gave to them (JUS BELLI,) *the right* of carrying on the war in question. But while this is conceded, viz. that God designed to punish the moral delinquencies of the Canaanites and gave to the Hebrews JUS BELLI, it is still inquired, why God did not send the Hebrews against some other nations not less corrupt, as well as against the Canaanites, and why he chose to select the Hebrews in preference to any other people. Something further, therefore, remains to be said.

Those, who maintain, that the Hebrews attacked the Canaanites with no other right or justice, than is common to other emigrating nations, who, in pursuit of new habitations, have expelled the people from the land, where their ancestors had anciently dwelt, say in effect, that they had no right or justice on their side at all. What they state in further defence of their opinions, viz. that the sentiment prevailed during the early period in question, that the nation, which, with the divine favour, and approbation, conquered another, did it *justly,* proves nothing, because the very chapter, (Judg. 11: 24.) to which they appeal, actually announ-

ces, on the part of the Israelites, a right of possession, in respect to the land of Canaan, altogether different, Judg. 11: 12—28. So that, though it be true, that they were in the habit of identifying success with justice, and of saying, that the nation, which conquered, was favoured of God and in the right, it is evident, in this case, they had other and more legitimate grounds for the war.

Further, if the Hebrews had attacked the Canaanites with the same right that other emigrating nations have attacked those, who came in their way, i. e. with no right at all, they would not have spared the Edomites, Moabites and Ammonites, nor have asked of the Amorites a peaceable passage over the Jordan, Num. 20: 14—22. 21: 4, 10—31. 22: 1—35. 31: 3—54. Deut. 2: 4—12, 16—37.

The truth is, that Abraham with his servants and his flocks had originally occupied the pastures of Canaan, and had virtually declared by the wells, which he dug, and the altars he erected, his right to the land, and his determination to hold it, Gen. 12: 5, 6, 8, 9. 21: 25—30. comp. 13: 4, 14, 18. 15: 7, 13—21. 17: 8. This PATRIARCH left the soil, to be occupied after his death, not to Ishmael, but to *Isaac;* who in turn transmitted it to *Jacob*, to the exclusion of Esau. The Canaanites, it is true, were at that time in the land, (Gen. 12: 6.) but they were few in number, and occupied only a small part of it. The patriarchs, therefore, had come into a fair and undeniable possession of this territory, and furthermore had occupied it, in their own persons, for two hundred and fifteen years; and Jacob and his sons, when they emigrated into Egypt, were so far from abdicating the country, or giving up their right to it, that they evidently went away, with a determination to return, Gen. 48: 4, 21, 22. 49: 1—26. comp. 1 Chron. 7: 21, 24. During the abode of the Hebrews in Egypt, the Canaanites, who had increased in numbers, occupied the whole of the territory, and the Hebrews who were thus excluded from their own soil, soon had evidence, that there was not the least prospect of their recovering it, except by an appeal to arms. It belonged to the Canaanites to make the first advances toward an amicable adjustment, but, as they declined it, they owed the consequences of the war, disastrous as they were, to the course which they themselves had pursued, Josh. 11: 19. 9: 3—26.

NOTE. GENERAL VIEW OF THE ARGUMENT, THAT PALESTINE HAD FROM TIME IMMEMORIAL BEEN THE PROPERTY OF HEBREW HERDSMEN, AND THAT THE ISRAELITES HAD A RIGHT TO CLAIM IT AGAIN FROM THE CANAANITES, ON THE GROUND THAT THEY WERE UNLAWFUL POSSESSORS.

[As the propriety of Dr. Jahn's conclusions in the above section depends essentially on the proof, which can be exhibited, that the Hebrews in fact originally possessed Palestine, and had not done anything by way of relinquishing such possession, but on the contrary had in various ways asserted the continuance of their claim to said territory, it will be proper to give in this place a general view of the argument, which is gone into, to show that such was the case. The opinions of our author coincide in the main on this subject, with those of the ingenious writer of *Commentaries on the Laws of Moses*, and it will probably answer all the purpose for those, by whom this TRANSLATION will be read, if the statement of that writer, which forms the 31st Article of his Work, should be here inserted.]

[" From time immemorial, Palestine had been a land occupied by wandering Hebrew herdsmen, in which even Abraham, Isaac, and Jacob, had exercised the right of proprietorship, traversing it with herds, without being in subjection to any one, or acknowledging the Canaanites as their masters. The Phenicians, or Canaanites, were certainly not the original possessors, of this land, but had at first dwelt on the Red Sea, as Herodotus relates; with whom Justin and Abulfeda in so far coincide, as that the *former* says, that they had another country before they came to dwell on the Lake of Gennesareth, or Dead Sea; and the *latter*, that they first dwelt in Arabia. Moses is so far from contradicting Herodotus here, as has been commonly believed, that he rather expressly confirms his account, by twice saying in the history of Abraham, *The Canaanites were then in the land*, Gen. 12: 6. and 13: 7. The word *then*, cannot imply that the contrary was the case in his own time; for *then* the Canaanites still dwelt in Palestine, and their expulsion only began under his successor, Joshua: so that he gives us clearly to understand, that there had formerly been a time when they dwelt *not in that land*, but somewhere else. But another relation which he gives in Gen. 36: 20—30. compared with Deut. 2: 12, 22. is still more decisive. He there describes an ancient people, that before the time of Edom, had dwelt in Seir, or

as we now call it, Idumea, and whom, from their living in subterraneous caverns, he denominates Horites, or Troglodites. Of this nation, was that one of Esau's wives, mentioned Gen. 36: 2, 24. and as Moses elsewhere relates that Esau had *three* wives, two of Canaanitish descent, and the third a grand-daughter of Abraham, (Gen. 26: 34, 35. and 28: 8, 9.) it evidently follows, that the Horites who of old inhabited Idumea, must have been Canaanites. Consequently the Canaanites originally dwelt in the region afterwards called Idumea, and on the Red Sea; but when they began to carry on the commerce of the world, for which they became so renowned in history, they migrated into Palestine, the situation of which was peculiarly advantageous for that purpose. It would appear, that at first they only established trading marts and factories, which could not but be very acceptable to the wandering hordes, because they gave them an opportunity of converting their superfluous produce into money, and of purchasing foreign commodities. By degrees, they spread themselves farther into the country, improved the lands, planted vineyards, and at last dispossessed the ancient inhabitants; just exactly as their descendants did at Carthage, who first asked for a hide-breadth of ground whereon to sit, and then by an artful explanation, got a bargain of as much room as was sufficient to build a city on, and in the end made themselves masters of the whole country. As early as Abraham's time, complaints were made of the herds not having sufficient room, from the Canaanites being then in the land, and crowding it. But this always went on farther and farther; and when the Israelites had for a time gone down to Egypt, the Canaanites at last appropriated to themselves the whole country. This land of their forefathers, and their nation, the Israelites had never given up to the Canaanites; and therefore they had a right to reclaim it, and to re-conquer it, by force. If they solicited from other nations a passage into Palestine, it was merely to come at their own property again: and when they passed the Jordan, and found the Canaanites in arms against them, the latter had no longer a legitimate cause to maintain, for they wanted to keep possession of the property of another people by force.

" It cannot even be here objected, that the Israelites, by their descent into Egypt, had abandoned their right, or that they lost it by prescription. They went down to Egypt only for a time, on

account of a famine; and it was with the hope and determination of returning again, as the divine promise given to Jacob, Gen. 46: 4. confirms. I do not here inquire into, or draw any conclusion from the divinity of the promise: it is sufficient for me that, whether true or false, Jacob gave out, that he had in a vision such a promise made him; because it proves the certainty of his having it in view, and making no secret of it, that his posterity should one day go back to Palestine. Whether prescription holds among nations, the single case excepted, where possession goes back to times of which history gives no certain account, and where of course, in default of other deductions, prescription does interfere; and again, how long a period may be requisite to prescription in the law of nature and nations, (longer, no doubt, than in civil law) I will not here stop to inquire; for prescription cannot operate at all where a people avow and maintain their rights with sufficient publicity; and this was done by the Israelites. Jacob went down into Egypt with a conviction that his descendants should, under the divine guidance, return to Palestine; nor would he allow himself to be buried any where else than in his own hereditary sepulchre in Palestine, exacting from his son Joseph an oath for that purpose, (Gen. 47: 29—31.) And his burial was conducted with such solemnity, (Gen. 50: 7—13.) that the people in Palestine could not possibly entertain a doubt of the intention of the Israelites to return thither at some future period. But were the matter considered still as somewhat doubtful, because Moses does not expressly mention this as the reason of Jacob's desire to be carried thither; on the occasion of the death of Joseph, it is placed in the clearest light. For he testifies to his brethren, his certain hope that God would re-conduct their posterity into Palestine; and therefore he desired not to be buried in Egypt, but begged that his body might, after the ancient Egyptian manner, remain uninterred, while they continued there, and be carried with the people at their general return into the promised land, and laid in the sepulchre of his fathers. Such was his anxiety on these points, that he made his brethren swear that they would carefully attend to them; and accordingly we find, that when he died, they did not bury him, but, as was not unusual among the Egyptians, let him remain embalmed in his coffin, until their descendants, at their departure for Palestine, carried his remains

along with them, Gen. 50: 24—36. Exod. 13: 19. Could a people have given a stronger proof of their *animus revertendi*, and that they had not forever abandoned their ancient country? Was it necessary (I think not) that they should have sent a notary every thirty-three years, to protest against the forfeiture of their rights? Even the Egyptians well knew the expectations of the Israelites on this head; and that was the principal reason of their oppressions towards a people that were not to remain forever within their country, and in subjection to them. For although from the first they did not intend to let them go, yet they were afraid, from the rapid increase of their numbers, that if a war took place, they might side with the enemy, and not perhaps conquer the country, but depart from it;* or, as the proper expression is, *go up:* for we must recollect, that to go from Egypt to Palestine, was, in the idiom of the Hebrews, *to ascend;* and *vice versa*, from Palestine to Egypt, was *to descend.* From the representation we have now given of the origin of the war, it will be easy to perceive (what to a reader of the Mosaic history must otherwise appear at first very strange) why Moses did not attack the Canaanites beyond Jordan; but from Og, king of Bashan, and Sihon, king of the Amorites, requested nothing more than an unmolested passage, and only had recourse to arms when, instead of granting it, they marched hastily into the wilderness to meet him, and offered him battle. The reason was manifestly this, that the Israelites laid no claim to the country beyond Jordan, but only to the pasture-grounds that from time immemorial had belonged to the Hebrew herdsmen, and which their ancestors, Abraham, Isaac, and Jacob, had actually occupied with their cattle.

"But might they not at least have left to the Canaanites those trading cities which had been built, without opposition from their ancestors?" This question is easily answered. If a foreign people, whom we permit to establish factories and trading cities in our land, shall so abuse our generosity, as to dispossess us, and gradually appropriate to themselves our whole country; and when we wish to return to our ancient abode, shall meet us with arms in their hands, in order to prevent it; and shall, finally, have become so extremely wicked, as to render it impossible for us to live with them, without having our morals corrupted—we certainly are under no obligation to leave to them these factories and

* See Exodus 1: 9, 10.

trading cities, and thereby expose ourselves anew to the risk of such corruption.

" 'But were not the Israelites in duty bound first to send the heralds, and formally demand their lands again from the Canaanites?' This question I must leave completely unanswered, partly because it belongs to the yet controverted point whether certain solemnities are or are not necessary at the commencement of a war, by way of declaration, and particularly, because we do not know whether Moses and Joshua did so or not.

"By way of conclusion, I must still take notice of *two* objections, which Mr. Oepke has made to my opinion, and on which I have not yet touched. But because they are of more weight than those before noticed, I ought, perhaps, rather to ascribe them to Professor Stiebritz himself.

"In the *first* place, he is of opinion, 'that the Israelites ought not to have re-appropriated a land possessed by wandering herdsmen, unless *all* the posterity of such herdsmen had transferred *their* rights to them.' But let it be remembered, that the question here is not concerning wandering herdsmen quite unconnected with each other, but only concerning those of Hebrew origin, and of these, more particularly, the ancestors of Abraham, Isaac, and Jacob: and I do not see wherefore such a transfer could have been necessary, since we must here judge not by civil, but by natural law only. If several persons have an equal title to a certain possession, and some of them, either from weakness or cowardice, do not make it good, and relinquish it; another, who has the courage to act otherwise, does not from their pusilanimity lose a particle of his right: and if he conquers the land which they have abandoned, he holds, *first*, his own quota, by the right of former proprietorship; and *then*, the remaining part, by the right of conquest; which in the case of a legitimate war, is equally legitimate. The other claimants who did not support him, and had relinquished their rights, can make no pretensions to the fruit of his victories; and the unlawful possessors, who had carried on an unjust war, have *it* to thank for subjecting them to greater loss than they would probably have experienced, if they had yielded with a good grace.

"In the *second* place, he objects, 'that I ascribe the war to a cause, to which Moses himself has not referred it; and that, as

any people that begin a war, are anxious to convince the world of the justice of their cause, a reason never once urged by Moses, can hardly be held as the true ground of the war.' But here, I may very confidently reply, that Moses only gives *laws* for the war against the Canaanites, without any where mentioning the legal cause of the war: for Mr. O. himself does not account the divine commandment and promise, as its cause. Moses writes histories, and records laws; but the war-manifesto against the Canaanites, from whence we might deduce its justice, has not been furnished us by him. And as he mentions no reasons for the war, we are not entitled from his silence to form conclusions against any particular cause to which it may be ascribed. And of all causes, that to which I ascribe it, has the best foundation in the history recorded by Moses, through which history he generally paves the way for his laws.

"I must yet add, that this farther objection has been made to my opinion, 'that a wandering people could hardly be considered as proprietors of a country, in which no individual could specify any particular ground as his own, from his always shifting his abode from one place to another.' I had not, indeed, considered it necessary to notice this objection, because the fact that a community may possess undivided property, is so very notorious; but as a learned person, who, in his writings, often refers to my Mosaic law, has lately repeated it, it becomes my duty to explain myself more fully on this point; and my answer is this:

"A community and even a whole nation may possess property undivided, and in common. What, indeed, is more frequent among ourselves, than such common properties? Many a village has a common wood; of which, not a tree, nor an inch of the ground, belongs to any individual villager, and yet the whole is their joint property; and whoever, without full right and leave, carries off wood, or even fells a tree, is guilty of theft. Or again; a village or a town has a common meadow, which can never be conveniently portioned out into individual properties; at least no part of it belongs to any private person exclusively; and yet the whole, to the community at large. Did those to whom property in common appears such a strange matter, never hear, that in Germany there are many such commonages, which our modern improvers would fain abolish and reclaim, if they durst; where

green pasture land, for instance, which might be used to much better purpose under tillage belongs merely as a common to one or more villages. The disadvantage of the present system, is universally understood; and the allotment of such lands to particular tenants is much to be desired: but then the cry is, that communities are not to be deprived of their ancient rights. Even the corn fields are in the same situation, in so far as they may not be fenced, and must lie fallow at certain times, and after harvest be subjected to the servitude of having the herds driven to pasture upon them, from perhaps a community of many villages, where even those who have not a foot of ground of their own, can assert a right to this privilege, from the mere circumstance of occupying a house. This too is justly considered as extremely prejudicial to the public good, not merely by individual economists, but, in some countries, even by the legislative authorities, and the wish to alter it is very general; but it cannot be done, for, it is said as before, No man is to be deprived of his right.

"But even a whole nation may, in like manner, have a common undivided property. Thus whole nations, by particular treaties, enjoy the right of certain fisheries, such as that of Newfoundland, without this property being actually divided, or even possibly divisible among individual fishermen. Thus also the Indians in North America, possess their immense forests undivided, as wandering hunters; and have justly made great complaints, when at any time the English or French colonists have attempted to clear and cultivate those forests, without previously purchasing them, which is generally done for a mere trifle. I remember to have read a great many years ago, in an English journal, (either the London or Gentleman's Magazine,) the speech of an Indian chief, which he made in a congress of the Indians with the English, and in which he represented the injustice of this, in a very rational and affecting manner; observing, that those forests which the Great Spirit had of old given to the Indians, and in which they had always lived, were now by some of the English daily more and more circumscribed, so that in the end they would have no dwelling place left them. I cannot recollect the particular place where I found that speech; but allowing it had been entirely fictitious, (which it by no means seemed to be, as it bore all the marks of truth,) it is very certain that the English governments in America

do recognize the rights of the Indians. Indeed, the first colonists, who, for conscience-sake and religion, emigrated from England, took no land without leave of the Indians, and if afterwards, people less conscientious, such as transported criminals, whom the Americans will now no longer receive, were sent out, and, taking forcible possession of the woods, began to clear and improve them, (which actually gave rise to wars,) this was absolutely forbidden by the British government ; and those settlers, who wished to penetrate into the woods and form plantations, were, and are obliged either to purchase the ground from the Indians, or come to terms with them in some other way.

" By the same common right, have many great people always possessed their lands, and still possess them ; as for instance, the present Mongul tribes, who live by breeding horses. Their soil is extremely rich, and susceptible of the highest cultivation : the grass grows to an uncommon height in the fields ; but the whole country belongs to the people at large as a common pasturage : and against strangers who should attempt to seize or pasture it, or circumscribe it by cultivation, they would unite to defend their right to it with all their might ; just as our Teutonic ancestors defended their forests as public property, against the Romans. I should, therefore, think, that until a *new* code of natural and civil law shall be devised, and as long as we must, on account of common possessions, abide by the *old*, objections like the present can have no force." *Commentaries on the Laws of Moses, Art.* 31.]

§ 298. On the Division of the Spoils.

The spoils of the enemy's army, שָׁלָל , בַּז, were divided among the victorious soldiers. They were the reward of the toils, which they had endured, and were, consequently, the cause, wherever they were won, of the most marked indications of joy, Gen. 49: 27. Exod. 15: 9. Judg. 5: 30. Is. 9: 2, 3. Ezek. 29: 18—20. Ps. 119: 162. There seems to have been a propriety in making such a division of the property taken, for the soldiers anciently, with the exception of the officers, and the life-guard of the commander, did not receive wages. They either paid their own expenses themselves, or were supported by their parents, Judg. 20: 10. 2 Sam. 17: 17—20. The Hebrew kings, however, in a subsequent

age laid up provisions for the use of the soldiers against a time of war, in the cities called *store-cities* עָרֵי מִסְכְּנוֹת, 2 Chron. 17: 12. 32: 28.

Hired soldiers, (probably in imitation of the Phenicians, Ezek. 27: 11,) are mentioned in 2 Sam. 10: 6. and also in 2 Chron. 25: 6—9; but such participated in the spoils, as well as others, for the money paid appears not to have been paid to the soldiers themselves, but to the king or prince, of whom they were hired.

The soldiers under the Persian monarchy received a regular stipend, but they had a portion also in the spoils, which was an additional reward.

The Maccabees, in imitation of the Greeks, allowed wages to their soldiers, 1 Macc. 14: 32. Hence, it is not at all surprising, that we find the wages of a soldier frequently mentioned in the New Testament, and sometimes *tropically*, Luke 3: 14. Rom. 6: 23. 1 Cor. 9: 7. 2 Cor. 11: 8. 2 Tim. 2: 4.

The spoils consisted not only of property in goods, but of men, women, and children; all of whom, if they had been the inhabitants of cities, that were taken by *assault*, were sold into slavery, Gen. 14: 11, 12. The Hebrew soldiers were at liberty, (Num. 31: 48—54.) to appropriate to themselves whatever spoils they might win, with the exception of flocks and men. Articles of great value were sometimes claimed by the leader of the expedition, Judg. 8: 24, 25; a practice, which David himself imitated, and by means of which, he was enabled to collect the treasures, which were subsequently employed in the erection of the temple, 2 Sam. 8: 11, 12. 12: 30. 2 Chron. 28: 14—19. When the spoil was divided, the flocks and the captives were assembled together, and when they had been numbered, were divided into two parts, one of which was given to the soldiers, who had remained at home, and who were obliged to give the fiftieth part of it to the Levites; the other half was given to the soldiers, who had been actually engaged, and who on their part, were obliged to give only the five hundredth part to the *priests*. Compare Gen. 14: 20. The division of the property taken among the soldiers was equal, whether they had been in battle, or merely guarded the encampment, and baggage, 1 Sam. 30: 20—25. In order to render the distribution equal, the flocks, cattle, and prisoners appear to have been publicly sold, and a distribution made of the money.

In case, however, the city was so unfortunate, as to be subjected to the חֵרֶם or the *curse*, the soldiers were not at liberty to take possession of the spoils, which it offered, and every thing, generally speaking, was destroyed, Deut. 2: 34. 3: 7. Num. 31: 9. Lev. 27: 28. Josh. 6: 24—26. 8: 26—28. 10: 28—30. 11: 11.

§ 299. Respecting the Spoils, which the Hebrews took away from the Egyptians.

It was a principle among nations anciently, that a people, after the commencement of a war, could fairly make plunder of the property, which had been deposited or left among them in any way whatever, previously to the war's breaking out. In accordance with this right, the precious vases and garments, &c. which were borrowed by the Hebrews from the Egyptians, as mentioned in Exod. 3: 22. 11: 2. became, when Pharaoh commenced war upon them by pursuing with his army, legal spoil.

An objection to this view of the subject arises from the fact, that God himself commanded the Hebrews through Moses, to borrow the articles, and that the Egyptians evidently lent them with the expectation of their being returned, and would not otherwise have done it. But it is nevertheless, the fact likewise, that the Hebrews had as much expectation of returning said articles, as the Egyptians had, that they would; for it is altogether out of the question to suppose, that they had any knowledge of the communications, which, in Exod. 3: 22. passed between God and Moses on the subject. The transaction was clearly an event in divine Providence, for the propriety of which infinite wisdom is a sufficient guaranty, which was designed to place those articles in the hands of the Hebrews, as a compensation, (and certainly not too large a one,) for the houses, which they left. Supposing it then, to be the case, that they were borrowed with the expectation of being returned, no blame certainly can be attached to the *Hebrews* for the detention of them, since they were driven away by such a decided and sudden act of hostility, that it was not in their power to do otherwise.

The word נִצֵּל literally to *plunder* or *rob*, which in Exod. 3: 22. is used in reference to this subject, appears to be employed *tropically*, and out of its usual signification.

NOTE. [The above section is rather unskilfully abridged in the original, so much so, that it would be difficult for a person, from a literal translation of it, as it there stands, to obtain any thing like an adequate idea of our author's opinions on the subject in question. Something, therefore, has been added to it, from the original German, and from Michaelis, who is there referred to by Dr. Jahn, as his authority on this subject. For a full and ingenious discussion of it, the reader would do well to consult Smith's translation of the COMMENTARIES ON THE LAWS OF MOSES, Vol. III. Art. 179.]

§ 300. PERIODS, WHEN THERE WAS A CESSATION FROM HOSTILITIES.

It was anciently the practice among the Arabs, who, it may be observed, inherited a near relationship to the Hebrews, to consider four months of the year *sacred;* during which they made it a point of duty to abstain from the exercise of arms. A practice of a similar nature appears to have prevailed among the Moabites, Ammonites, and Edomites, and likewise among other nations.

Perhaps this practice will enable us to explain, how it happened, that the Hebrew territories remained free from invasions, while all the adult males three times every year went to the tabernacle or the temple, without leaving in their cities and villages any guard to protect them from foreign incursions, and that there appears in no instances to have been any hostile attack made upon them at such times. It is true, that we find in Exod. 34: 24. that security from hostile invasions was promised to the Hebrews, when they had occasion, on the return of their solemn festivals, to appear in the presence of the Lord ; but it is, nevertheless, clear, that a promise of this kind could not have been fulfilled to a people, who thus lived in the heart of unfriendly nations, except by the intervention of constant miracles ; unless there had been a practice of the kind here mentioned, which caused among them during certain periods a suspension of the arts of war.

The same remark might have been made in respect to the *sabbath*, if it had been the fact, that the ancient Hebrews reckoned the use of arms, among those labours, which were interdicted on that day ; but their extreme scrupulosity in this respect, and

their determination to adhere to the *letter* of the law do not appear to have existed, till after the Captivity. Indeed even at this period they soon had occasion to perceive, that to defend themselves against the insults of their enemies might be justly done, even on the sabbath, 1 Macc. 2: 39—42; but the restrictions, notwithstanding this, which they continued to impose upon themselves, occasioned inconveniences, of which we have no examples in the earlier periods of their history.

PART THIRD.

ON

SACRED ANTIQUITIES.

CHAPTER I.

HISTORICAL VIEW OF THE RELIGION OF THE BIBLE.

§ 301. Religion down to the Deluge.

Our first parents, who were infants in point of knowledge, although they were introduced into the world, without being such in respect to form, were instructed by God himself. They were taught in the knowledge of the creator and governour of all things, and were likewise subjected to a course of moral discipline by the interdiction, which was made in respect to the tree of good and evil. The object of this interdiction was to introduce the human mind to an acquaintance with what was right, and what was wrong, what was good, and what evil. Hence the name of the tree, דַּעַת טוֹב וָרָע, viz. *of good and evil*, i. e. according to the spirit of the Hebrew idiom, of moral distinctions, Gen. 2: 8—20. Is. 7: 15. Hence two points were established in the religion of our first parents, *the one*, that God is supreme, and that all things arose from, and are dependent upon him; the *other*, that some things are right, and others wrong, and that those things are to be done, which are agreeable to God, and those things to be avoided which are displeasing to him.

The punishment, which followed the eating of the interdicted fruit, remained a perpetual monitor, that misery is the consequence of the commission of those things, which are not acceptable in the divine sight, and that such things, consequently, are not to be done. Comp. Gen. 5: 29. The example of Cain also, who slew his brother, his banishment and his misery, were a standing testimony in the eyes of the whole world, that wickedness is hateful to God, and ought to be and will be punished. In the progress

of time, when many crimes received no visible punishment, the divine commands became neglected, the powerful oppressed the weak and the poor, and there was a general prevalence of levity and sensuality. The earth was filled with violence and slaughter. About the year 235 after the creation, wickedness was carried to such an extent, that the religious thought it necessary to attach to themselves, the title of *sons* or *worshippers of God*, in contradistinction from the sons of *men*, or those, who had forgotten God, and were hurried by the impulse of corrupt passions to every sort of wickedness. The prevalent evils were increased from the circumstance, that *the sons* or *worshippers of God*, married the daughters of *men*, or the irreligious. Wives of this description neglected the right instruction of their children, and, as this devolved on them, rather than on the fathers, the offspring followed the former, rather than the latter, Gen. 4: 26. 6: 1. In this way corruption increased and prevailed to such a degree, that the warnings of God, which were uttered by the spirit of prophecy, were without any avail, Gen. 6: 3. The Deluge followed, in consequence of this state of things.

§ 302. From the Deluge to Abraham.

This terrible destruction of every living thing was predicted 120 years before its consummation, Gen. 6: 3. So that the family of Noah might know, that it was sent from God, and that the object of it was, to leave by such a signal event, a long to be remembered impression, that God is the governour of all things, to whom the vices of men are abhorrent, and that, however long suffering, he will at length punish the wicked. A command was given by God, after the Deluge, that every homicide should be punished with death, and a promise also, that the deluge should no more return. He made the rainbow a visible sign of his promise, and a confirmation of it.

The posterity of Noah laid up in their minds the principles and instructions, which have been mentioned; and when they afterwards attempted to build a tower, and were baffled and scattered from each other, they easily gathered from the event, that the proceeding was displeasing to God. They appear to have reproved Nimrod for making a similar attempt, and, in allusion to

his conduct, called him, נִמְרֹד, or the *rebel*, and made his memory a proverb, saying, "*Even as Nimrod, the exceedingly mighty hunter.*"

At a later period still, men, being still uncultivated, unable to direct themselves, and governed by the promptings of imagination, attributed a superiour and sublimer energy to various objects, and began to expect assistance from them. Thus rocks, trees, animals, winds, rivers, the sun, moon, stars, dead men, etc. were converted into divinities. Then came sculptured images, altars, and temples. At first they worshipped God, as the ruler of all things, at the same time, that they worshipped idols; but soon God was forgotten, and they adored the latter alone. These false divinities demanded no morality in their conduct, and both principles and conduct grew worse and worse. The greatest crimes were committed, as if of little moment, and were even made a *part* of the worship of their gods.

§ 303. Abraham, Isaac, and Jacob.

The corruption, which has been described in the preceding section, continued to spread itself wider and wider, till God gave a peculiar calling to Abraham, whose ancestors had from the beginning sustained during a long period a character for moral integrity and religion, Gen. 5: 1—32. 11: 10—32; but had at length become idolatrous, Josh. 24: 3.

It was designed in the Providence of God, that Abraham, the Chaldean, and his posterity should preserve and transmit his religion, till that period, when it should be communicated to other nations. In order to secure these objects, God promised to Abraham, who was a descendant from Shem of the tenth generation, his protection, an ample progeny, possession of the land of Canaan; and that all nations should at last be blessed through his seed, i. e. should receive the true religion, Gen. 12: 13. 18: 18. 22: 18. He coupled these promises with the names of Abraham and Sarah, which were altered with a reference to them, and connected, with the rite of circumcision, the obligation to protect religion, Gen. 18: 19; so that the names and the rite might be perpetual testimonies both of the promises in its favour, and the obligations to defend it.

God afterwards repeated the same promises to Isaac and Jacob,

Gen. 26: 4. 28: 14. who faithfully performed their various duties, taught the true worship of God to their domestics, and left it to their posterity, Gen. 28 : 20—22. 35 : 2—7. 9—13. 39 : 9. 50 : 17 —20.

These promises to Abraham, Isaac, and Jacob, and the fulfilment of the corresponding duties on their part, form the prominent and fundamental principle, the *hinge*, as it were, of the ANCIENT COVENANT; and to them, accordingly, every thing, which follows after, is to be referred, and with them also the NEW COVENANT itself is very intimately connected.

§ 304. Respecting the Religion of the Patriarchs.

It appears from what has been hitherto stated, that the *knowledge of the one true God*, which is coeval with the existence of the human race, was originally communicated by *revelation*. The patriarchs themselves knew God to be the creator, governour, and judge of the whole earth, not by reasoning from philosophical principles, which were then wholly unknown; but because God had revealed himself, as such, to them. The ideas of men in respect to God, which were at first very limited, became extended, in the progress of time, by events both ordinary and extraordinary. It is worthy of remark, that the figure *anthropopathy* was very prevalent at the early period, of which we are speaking, and that men used the same language in respect to God, which they employed when speaking of one another; but there was *truth*, nevertheless, hidden under the garb of such expressions, Gen. 6: 6, 7. 8: 21. 11: 5—7. 18: 10—21.

The worship of God was very unconstrained, such as was prompted by conscience and approved by reason, and consisted chiefly in tythes and vows and prayers, in the erection of altars and in sacrifices, Gen. 4: 3, 4. 8: 20. 12: 7, 8. 13: 4, 18. 14: 20. 15: 18—20. etc.

With respect to the consecration of the *sabbath*, it may be observed, there is no trace of it, any further than this, viz. that *a period of seven days* occurs a number of times, Gen. 7: 4, 10. 8: 10, 12; likewise the word שָׁבוּעַ, the Hebrew for *week*, Gen. 29: 27.

It may be inferred from these circumstances, that the seventh day was distinguished in some way or other from other days, as is

represented to be the case in Gen. 2: 2. Many traces of moral discipline occur, Gen. 4: 6—16. 6: 3—8. 11: 4—6. 13: 8. 14: 14—24. 18: 19. We must not suppose, however, that nothing more of God, and of moral discipline, was known by these pious patriarchs, than is given in the historical fragments of Genesis. For those things only appear to have been selected for insertion, which, more than any others, had a tendency to prepare the way for the introduction of the Mosaic dispensation.

§ 305. Respecting Moses.

Very many of the Hebrews were addicted to the worship of the Egyptian gods, at the time that Moses was sent in the character of a divine messenger, to break the chains of their servitude, Exod. 3: 13. To rescue the Hebrews from their bondage, who were destined to be the defenders of the true religion, and to bring them back to that worship, which they had lost, while in Egypt, gave occasion for the most surprising miracles; *miracles*, which not only compelled Pharaoh to dismiss the Hebrews, and brought destruction upon his army, when he pursued them; but were also a new and overwhelming proof to the Hebrews themselves, that there is indeed a *God, all powerful and omniscient*, and that Moses, by whom these wonderful works had been predicted and performed, was in truth his messenger, Exod. 6: 7. 7: 5. 9: 14—16, 29. 10: 2. 14: 4, 17—18, 31. 16: 12. 19: 4, 9. Deut. 4: 35, 39. It was at the same time shown by the miracles, of which we are speaking, that the Egyptian gods, being altogether unable to protect their votaries, were destitute of power, and, in a word, were *nothing*, Exod. 12: 12. But the Hebrews, after all, if they had not afterwards, when in Arabia, been confirmed by new miracles in the belief of the divine omniscience and omnipotence, would not have persevered in the worship of the true God, and would not have consented to receive those ceremonies and Laws, without which, surrounded as they were by nations, who regarded idolatry, as conformable to right reason, they could not have succeeded in maintaining their religious integrity. This is clear from the fact, that, after all the instructions they had received, and after all the laws, which were enacted, they went so often back to various superstitions.

NOTE. Those, who attribute the miracles of Moses to legerdemain, and undertake to rank them in the same class with the tricks of jugglers, also those, who contend that the accounts of them are fabulous, and are to be placed on the same footing with the wonders of profane mythology, can neither reconcile the ground, which they take, with the departure of the Hebrews from Egypt, nor with their subsequent history, nor with the origin of the notion of a God, as it appears in their early writings. The *exodus*, the subsequent history, and their ideas in respect to God, all bear testimony, that the miracles were actually performed. Compare the large German Edition of this work, P. III. § 12. NOTE and § 13.

§ 306. ON THE QUESTION, "WHETHER MOSES TAUGHT THE EXISTENCE OF A MERELY NATIONAL GOD ?"

That the God of Moses was something more than the tutelary or national God of the Hebrews, is clear from so many passages of scripture, it is wonderful, any should have adopted a contrary opinion. For he calls him by the name *Jehovah*, who created heaven and earth, Gen. I. Exod. 20: 8—12. 31: 17. Deut. 4: 23, and who sent the deluge, Gen. 6: 17. He is addressed by Abraham and Melchisedek as the most high, the Lord of heaven and earth, Gen. 14: 18—20. 17: 1. 18: 16—25. He is acknowledged by Joseph to be the all-wise governour of the universe. Gen. 39: 9. 15: 5, 8. 50: 20. He calls himself Jehovah, who is always the same, Exod. 6: 3 ; who both predicted, and performed those wonderful works in Egypt and Arabia, which proved him to be omniscient and omnipotent, Deut. 4: 32—36. 10: 21. Exod. 6: 7. 7: 5. 10: 1, 2. 16: 12. 29: 46 ; who is the author of every living thing, Num. 16: 22. 27: 16 ; who is invisible, (for the descriptions, which represent him as appearing at times in a bodily form, are symbolic,) Exod. 33: 18—23. Deut. 4: 12—20, 39 ; who is the Lord of heaven and earth, and every thing in them, and the friend of strangers, as well as of the Hebrews, Deut. 10: 14—18. Besides him there is no other God, Deut. 4: 39. 6: 4. 32: 39. Moses every where exhibits him, as the omnipotent, the ruler of all men, who cannot be corrupted by gifts and sacrifices, but who is kind and merciful to the penitent. He teaches, that he is the true God, who is worthy of being honoured by the Hebrews, not only because He alone is

God, but because he had promised great mercies to the Patriarchs and their posterity, and had already bestowed them in part; because He led them out of Egypt, had furnished them with laws, would soon introduce them into Canaan, and protect them through future ages; finally, because they had chosen God for their king. The whole object of the Mosaic ritual was to preserve the worship of God, as the creator and governour of all, till the time when the true religion should be made known to the rest of the world, for which grand end it had been originally committed to Abraham and his posterity, Gen. 17: 9—14. 18: 19.

§ 307. On the question, "Whether the character of Jehovah, as represented by Moses, is merely that of a being inexorably Just?"

That God is often represented by Moses, as a just judge, who punishes with no little severity those, who are wicked, is not at all to be wondered at. The inconstant, stiff-necked, and intractable people, whom he had to deal with, could not be restrained from vices, nor be brought in subjection to the laws, without holding up such a representation. Such a representation was the more necessary, because Jehovah was not only the God, but in a strict sense the *king* of the Jews; on whom it fell, consequently, (in order to render due protection to the good,) to condemn transgressors, and to make them objects of punishment. Had it been *otherwise*, had he not defended the good from the attacks of the bad, or had pardon been given to the guilty, all his laws would have been in vain. Still, although what has now been said be true, the statement, which some have made, viz. that Moses has made God an inexorable Judge, and that *only*, is utterly false.

The original promises to the Patriarchs, which were so often repeated to their descendants, the liberation from Egyptian servitude, the laws, enacted in the wilderness, the entrance, that was granted to the Hebrews into the land of Canaan, are deeds of kindness, which prove the beneficence of God, Deut. 7: 6—9. 8: 2—20. 9: 4—8. 10: 1—11. Hence it is often inculcated upon the Hebrews to exhibit gratitude towards God; and the fact also, that they are expressly commanded to love God, is at least an implied admission of his kindness and beneficence, Deut. 6: 4, 5. 11: 12, 15, 22.

Moses calls God the father of his people, the merciful, the clement, the benign, the faithful Jehovah, who exhibits through a thousand generations the love of a parent to his good and faithful followers, who forgives iniquity and transgression, but to whose mercy, nevertheless, there are limits, and who visits the sins of the fathers on the posterity to the third and fourth generation, Deut. 8: 5. 32: 6. Exod. 34: 6, 7. Num. 14: 18. Deut. 7: 9, 10.

The infliction of punishments even to the fourth generation, (i. e. by means of public calamities, the consequences of which would be experienced even by posterity,) a principle, which makes its appearance even in the FUNDAMENTAL LAWS, Exod. 20: 5, 6. has given offence to many, who are either unable or unwilling to perceive, that the prospect of misery falling on their posterity, could be a real source of punishment to the parents, who, it may be observed, were in that age, particularly solicitous about the well-being of their descendants. We learn, nevertheless, from other places and other considerations, that the punishments, which were due to the fathers, were not so much designed to be inflicted in truth on their posterity, as to remain to them *warnings*, that if they trod in their fathers' footsteps, they would expose themselves to the same evil and fearful consequences, and that, when they had done evil, their only course was to *repent*. That such would be the case, the deep and serious evils of the Babylonish Captivity gave them so clear a proof, as to preclude all subsequent doubts on the subjects; they repented of their evil ways, and, as Moses himself had predicted, became at length the constant worshippers of God, Lev. 26: 20—25. Deut. 4: 28—31. 30: 1—10.

§ 308. Respecting the Regulations, which were made in order to preserve the true Religion.

That the Hebrews, who, while in Egypt, had to a great extent worshipped idols, and had with much difficulty, and not without the aid of striking miracles, been at length restored to the true worship, might thereafter remain firm, nor be easily led astray by the example of neighbouring nations, God offered himself to them, as their *King*. (See the two hundred and fourteenth section.) As *such* he was accepted; and hence it happened, that

the obedience, which they rendered him as *king*, became identified in a manner with the reverence, to which he had a right, as *God*, and that while they yielded the former, they would not be likely to withhold the latter.

This theocratical feature in the form of the commonwealth, by means of which the people were so often reminded, that the laws of their King were no other than the laws of God, of course perpetually recalled the true God to their minds. The rigid observation also of the *sabbath*, of the feast of *Pentecost* after the seven weeks of the harvest, of the seventh or *sabbatic* year, of the year of *Jubilee* after seven sabbatic years, were all of them symbolic acknowledgments of God, as the creator and governour of all things. The *Passover* likewise, and the *feast of tabernacles* vividly recalled to their memory the fact, that the creating God had been their deliverer from the Egyptians, and their guide through Arabia. And when on the feast of *tabernacles* and of *Pentecost*, they were called upon to render thanks for the *fruits*, they had received, they were taught, that these also were to be referred to the creating power and the goodness of God.

That their minds might be accustomed to the fact of God's invisibility, that they might have no disposition to attach any efficacy to idols, and that all temptation to believe in a plurality of gods might be avoided, and images, which were intended as a bodily or visible representation of the divine Being, were absolutely prohibited. The erection of a *Tabernacle* alone was permitted; and to this there could clearly be no objection, since it did not admit of an APOTHEOSIS. But, in order to prevent any superstitious rites from introducing themselves into this sacred place, all the ceremonies were prescribed by law. It was commanded, that all the sacrifices should be offered on one altar; this, with the reciprocal inspection, that was exercised over each other by Priests and Levites, would have an influence to prevent the introduction of any practices, which might have a tendency to pave the way for idolatry. It was sedulously inculcated on parents, that, on every occasion, especially at the return of the national festivals, and when performing the ceremonies prescribed by the Law, they should instruct their children, both in the religion, and the history of their nation. From the fear, that their instructions might, through ignorance or from a failure of memory, be, in some re-

spects, erroneous, provision was made, that the *book of the Law* should be publicly read once every seven years in the Tabernacle; on which occasion, not only parents could correct the errours, which they might have cherished, but the children also could determine, whether the instructions they had received, were coincident with the truth.

To sum up what we have further to say in a word; we observe that the *names*, which were applied to the supreme Being, viz. JEHOVAH, THE GOD OF ABRAHAM, ISAAC, AND JACOB; that their residence in the land of Canaan, that *one* sacred tabernacle, *one* high priest, *one* family of priests, *one* tribe of Levites; that even the tithes and sacrifices, the redemption of the first born, the system of impurities and purifications, and other things, which were prescribed in the Law, perpetually admonished the Hebrews, that God was the sole ruler of all things, even *that* God, who had brought them out from Egypt into the land of their present residence, and had commanded all these things to be observed.

Compare particularly Deut. 26: 1—11. and Exod. 10: 1, 2. 12: 25—28. 13: 4—16.

The Hebrews were commanded, moreover, to commit to memory the song recorded in the 32d of Deuteronomy, that it might be a perpetual monitor of their duty, and in case they failed in duty, of the consequences, which would follow.

§ 309. ON THE MORAL TENDENCY OF THE INSTRCTIONS AND INSTITUTIONS OF MOSES.

When we remember that Moses prefixed to those instructions, and Laws, and the ritual, of which he may be considered especially the author, the Book of Genesis, which is so abundant in instances of moral discipline, we shall be justified in expecting to find, that what has been termed "*the Mosaic religion,*" will not be deficient in respect to its moral tendency. Our expectations are by no means disappointed.

We are every where taught in the Laws of Moses, that God is the creator and governour of the universe, to whom all men owe obedience and gratitude. We find, moreover, that he in particular teaches his countrymen, the Hebrews, that they were bound to devote themselves to God by obligations, which were multipli-

ed and peculiar; since they had received from him such distinguished favours, and the promise of others at a future period, Exod. 20: 2. Lev. 11: 45. 25: 38. Deut. 4: 32—40. 5: 24—28. 6: 12, 13, 20—25. 7: 6—11. 8: 1—6, 10—18. 9: 4, 5. 10: 12. 11: 1. 26: 1—10. 32: 6. They are, accordingly, commanded to love God, with all the heart and mind and strength, not only as the governour of the universe, and the benefactor, in numberless ways, of all mankind, but to love him also, as their own especial deliverer and friend. And, as the result of such gratitude and love, they are required to obey his laws, and this in truth for the additional reason, that without such obedience, they would not deserve the kindness of God, and would not be in a situation to receive any further benefits from his hand, Deut. 6: 4, 5. 11: 1, 13, 14. 13: 4, 5.

They are not only admonished to abstain from these kinds of food, which were reckoned unclean, but also to keep themselves free from moral defilements, and to be pure and holy even as God is holy, Lev. 11: 45. 20: 26. Deut. 14: 1, 2, 21. Lev. 19: 2. 20: 7, 8.

They are taught to love their *neighbour* רֵעַ, as themselves, Lev. 19: 18; not only the *Hebrew*, but the stranger also, Lev. 19: 33, 34. Exod. 22: 20, 21. 23: 9, 12. Num. 15: 14. Deut. 10: 18, 19. 24: 17. 27: 19.

Hatred and revenge are prohibited, Exod. 23: 4, 5. Lev. 19: 16—18. Deut. 23: 7, 8. comp. Job 31: 29—31.

Cruelty and inhumanity to servants are guarded against, Exod. 20: 10, 11. 21: 2—11, 20—26. Lev. 25: 39—53. Deut. 5: 14, 15. 12: 18. 15: 12—15. 16: 11—14. 23: 15, 16. 25: 4. comp. Job 31: 13—15. The exhibition of kindness to the poor likewise, to widows, and orphans, is inculcated, Exod. 22: 25, 26. Lev. 19: 9—13. 23: 22. 25: 5, 6. Deut. 12: 5—7. 14: 22—24. 15: 7—15. 16: 10—12. 26: 11—15. 27: 19.

As an incitement to deeds of kindness of this sort, the people are told to remember, that they themselves were of old strangers and servants in the land of the Egyptians; an exhortation, which implies the knowledge and the admission of the duty of doing to others, what we wish done to ourselves, and of not inflicting on others, what we should ourselves be unwilling to suffer. It may be remarked, furthermore, that the Hebrews were forbidden to

exercise cruelty to their animals, Exod. 20: 10, 11. 23: 11, 12. 34: 26. Lev. 22: 28. 25: 7. Deut. 14: 21. 22: 6, 7, 10. 25: 4.

The people are commanded not to curse the deaf, and not to cast an obstacle in the way of the blind, Lev. 19: 14. Deut. 27: 18. They are forbidden to utter falsehoods, Exod. 23: 1—7; and are admonished not to go about among the people in the character of tale-bearers, as they will have done their duty, by informing the guilty persons of their faults in private, and only have made themselves partakers in their guilt, by giving to those faults an unnecessary publicity, Lev. 19: 16.

They are not left at liberty to utter curses against those magistrates, who, in their estimation, have been unfavourable to them, Exod. 22: 27, 28.

They were commanded to avoid all fraud, as an abomination in the sight of God, Deut. 25: 13—16; when they have found any property, carefully to inquire out its owner, and restore it, Deut. 22: 1, 3; and to keep themselves guiltless not only of fornication, adultery, incest and bestiality, but of all impure concupiscence, which are great crimes in the sight of Jehovah, Lev. 18: 1—30. Deut. 23: 18, 19. 22: 5. Exod. 20: 7.

The obedience, which was due to the civil laws, was urged on the ground, that they originated from that merciful and holy Being, who is the creator and the governour of all things, Lev. 11: 44. 18: 3—5. 19: 10, 12, 14, 18, 25, 28, 30—32, 34, 37. 22: 3, 8, 30—33. 23: 22, 43. 25: 17, etc. Moses, accordingly, in reference to this subject, viz. obedience to the civil laws, never fails to remind the people of their divine origin, and teaches them, that, unless those laws are observed, as *religious*, as well as civil institutions, it will be of no avail. Consult particularly the passages, which follow, and which are worthy of a repeated perusal, Deut. 4: 1—40. 5: 1—6, 25. 8: 1—19. 10: 12. 11: 1. 29: 1. 30: 20.

Numerous sacrifices were insisted on, not, in truth, for any supposed worthiness in the sacrifices themselves, but, because they were an indication of a grateful mind, because they presented a symbolick representation of the punishment due to transgressors, and uttered, as it were, an impressive admonition, that all sins were to be avoided. Sacrifices, accordingly, and other ceremonies are never esteemed, in themselves considered, of much consequence. On the contrary, it is expressly said, that

God does not have respect to gifts and offerings, and that vows are not necessary, Deut. 10: 17. 23: 22, 23. A person who had made a vow, could free himself from the performance of it, by paying a certain amount, to be estimated by the priest, and, furthermore, the power was lodged in the master of a family of making void the vows of his wives and daughters, Lev. 27: 1—33. Num. 30: 2—14.

Particular *forms of words*, to be used in prayer, are not found among the instructions of Moses, [and the probable reason of it, as represented in the original German, is, that such forms of words would have been too near an approach to the superstitious forms employed in charms, and incantations among the neighbouring idolatrous nations, and might have led to unpropitious consequences.] Still there is what may be considered in some respects an exception to this statement, for we find a form of words prescribed for the *benediction* in Num. 6: 24—26. and also for the *return of thanks* in Deut. 26: 1—10, 13—15.

Promises of *temporal* good, and threats of *temporal* evil were necessary in an age, in which the knowledge of a future life was limited and obscure. But they are no more obstacles to moral discipline and instruction, than like threats and promises are, at the present day, to the moral education of our offspring. Furthermore, the threats and promises, of which we speak, may be considered, as addressed to the Jews, as a people, rather than as individuals, and, in this way, as making a part of the civil polity; and, after all, they are in themselves an evidence that God approves what is moral, and condemns what is immoral and corrupt, and it is in this way, that he governs the universe.

The *religion of Moses*, therefore, had a good moral tendency; it disciplined many men, whose characters, for their moral elevation and worth, are fit subjects of admiration. If it had defects, let us have the candour to acknowledge, that they are to be attributed in a measure to the circumstances of the times, and the gratitude to confess, that its deficiencies have been amply supplied by the gospel of Jesus Christ.

§ 310. Of the Question, "Whether there are Types in the Laws of Moses?"

That there are historical and moral types in the Laws of Moses, is evident from the Passover, and from the feast of tabernacles, Exod. 12: 1—13, 16. Lev. 23: 4, 8. Deut. 16: 1—8; also from the rite of circumcision, and the gold mitre of the high priest, for a typical import is expressly assigned to these last by Moses himself. Consult Exod. 28: 38, and Deut. 10: 16. 30: 6.

But whether there are to be found in the writings of Moses what are termed *prophetical* types, has been a subject of very great contention. We see in the discussions, which have arisen upon this subject, the tendency, which there is in men to rush from one extreme to another; and because types of this kind were formerly too much multiplied, the wisdom of these latter days has taken upon itself boldly to deny the existence of any such types at all.

One thing, however, seems to be certain, that the whole Mosaic discipline, taken in connexion with the promises made to the patriarchs, was not only introduced to preserve and transmit the true religion, but implied and intimated something better to come. Those better times were not hidden from the sight of the prophets, and, in age after age, and with much frequency, they predicted them in their poetry. But express, and insulated types of Christ, or of the Christian Church, *known to be such by the ancient Hebrews*, do not appear to be found in the Laws of Moses. Still it is a question worthy of further investigation, than has hitherto been bestowed upon it, Whether God, through the instrumentality of Moses, did not so order certain events and ceremonies, that they should be discovered to be typical at the *coming of Christ*, and in this way facilitate the conversion of the Jews to the Christian system? Compare my *Hermeneuticam generalem Veteris et Novi Foederis*, § 15, 16. p. 43—48.

Note. [As the subject of the types of the Old Testament is one, which has not failed to interest, to a considerable degree, the feelings of many in this country, I take it for granted, that it will not be deemed out of place, to subjoin to this section the opinions

of the translator of Ernesti's *Elements of Interpretation.* The remarks, to which I refer, may be found in a note to the twenty-fifth section of that publication, and are, as follows.

"If it be asked, How far are we to consider the OLD TESTAMENT as *typical?* I should answer without any hesitation; Just so much of it is to be regarded as typical, as the New Testament affirms to be so; and NO MORE. The fact, that any thing or event under the Old Testament dispensation was designed to prefigure something under the New, can be known to us only by revelation; and, of course, all that is not designated by divine authority as typical, can never be made so by any authority less than that, which guided the writers of the Scriptures."]

§ 311. SKETCH OF RELIGION FROM MOSES TILL AFTER THE BABYLONISH CAPTIVITY.

The institutions of Moses retained their influence through subsequent ages. Whenever religion was endangered, by neglect or by idolatry, the invariable consequence was, that there were calamities and evils, which admonished the people of the necessity of choosing rulers, who should restore to them both the full operation of their religion, and their prosperity, as a nation. In case God did not send upon them, in the first instance, public calamities, he commissioned his prophets, who severely reproved kings and princes, threw great obstacles in the way of their wicked attempts to introduce idolatry, and when it was introduced, had the happiness of seeing, in some cases, pious kings raised up, as the successors of the impious, who rescinded what their predecessors had done, removed idolatry, and restored again the true worship of God.

When at length admonitions ceased to be of any great avail, and every thing was growing worse and worse, the *Israelitish* commonwealth was overthrown, 253 years after their separation from Judah, and 722 before Christ. The people were carried away by the Assyrians into Gozan, Chalacene, the cities of Media, and into Assyria.

The kingdom of *Judah* was overthrown 387 years after the separation, 588 before Christ, by the Chaldeans, and the people were carried captive to the banks of the river Cheber in Babylonia.

In these events, were fulfilled the predictions both of Moses and the Prophets.

The difference in the condition of the Hebrews under the *Judges*, who ruled four hundred and fifty years, and under the *Kings*, consisted in this, that under the *former*, idolatry was not *commanded*, but the people rushed into it of their own accord. Wherefore the contamination never extended so far, as to reach the *Tabernacle*. On the contrary, those kings, who were impious, either expressly commanded the worship of idols, or promoted it in some way by their authority; so that its pernicious influence penetrated even to the *Temple* itself.

The most impious, in the kingdom of *Judah*, were Ahaz and Manasseh, who immolated their sons to Moloch; and the former of whom shut up the Temple. In the kingdom of *Israel*, Ahab with his Zidonian wife, JEZEBEL, surpassed all others in wickedness.

During the period immediately preceding their overthrow, every kind of superstition, and every moral pollution prevailed in both kingdoms, especially in that of Judah. No other means, therefore, remained, to correct their vices, but that of extreme severity, by which the whole nation, dispersed from their country into distant regions, and humbled and afflicted, might learn, that they could do nothing without God, and that idols could lend them no assistance.

When at length the *Return*, predicted by Moses and the prophets, was unexpectedly secured by the instrumentality of Cyrus, and the Temple and city rebuilt, the people being convinced by the fulfilment of so many, and such distinguished prophecies, that GOD IS THE OMNIPOTENT AND OMNISCIENT GOVERNOUR OF THE UNIVERSE, and that all idols are a vanity, continued firm to Jehovah ever after. So much so, that they opposed the commands, and set at defiance the punishments of Antiochus Epiphanes, endured every suffering, seized their arms, in vindication of their liberty and *religion*, and brought over other nations also to the worship of their fathers. The rest of the Jews, who were widely dispersed both in the East and the West, made proselytes every where, and it became known to the other nations, that there was a people, who worshipped *one invisible* God, the creator and governour of the world.

The Jews supposed at this time, that the age was approach-

ing, when the TRUE RELIGION, should be propagated to all nations, as had been promised to the patriarchs and predicted by the prophets.

Their condition as a nation, it is true, through the discord of the rulers, grew worse, than it had been previously, and every thing threatened ruin. That which was promised, notwithstanding, was performed by Jesus and the apostles, and their religion, in subsequent ages, has been propagated even to us; a grand fulfilment of what was predicted to the patriarchs four thousand years ago.

§ 312. PERSEVERANCE OF THE HEBREWS IN THEIR RELIGION AFTER THE CAPTIVITY.

The perseverance of the Hebrews after the captivity, in their religion, to which we have already alluded, was the result chiefly of the fulfilment of the prophecies, respecting the overthrow of the kingdoms of Israel, Judah, Assyria, and Chaldea, and respecting the return from captivity; as is clear from Zech. 1: 2—6. Ezra 9: 7—15. Neh. 9: 32—37. 13: 17, 18. The punishment of a long exile, which the foreign gods, they worshipped, could not avert, and their *return*, which was effected by the Providence of God alone, without any co-operation on the part of the people, excited their minds, already softened by the concurrence of so many afflictions, to renewed reflection on these, and on other events, equally striking and more ancient, especially on the mercies of God.

In order to keep the memory of the past fresh and living in their minds, they built synagogues, in which the Law of Moses was read every sabbath day. And not long after, other sacred books were read likewise, especially the prophets; prayers were also offered; sacred hymns were sung; and the people were exhorted to a moral and religious course.

Schools also were established, in which the rising generation were instructed more carefully in the truths of religion, than they could be by their parents.

The similitude, which existed between the system of Moses, and that of Zoroaster, which prevailed in Persia and Media, may be summed up in a single article, viz. that they both discountenanced the worship of *idols*. For,

1. That original beginning of all things, called HAZARUAM, was neither the creator nor governour of the world, but the *endless succession of time*, which was represented by Zoroaster, as the supreme existence, ENS, or fountain of being. From HAZARUAM, proceeded Ormuz and Ahrimanes. Ormuz acted the part of creator of the world, ; a circumstance, which caused no little envy in the mind of Ahrimanes, and induced him to mingle with the workmanship of Ormuz, the seeds or principles of evil, which exist. By the Mehestani, moreover, or followers of Zoroaster, not only Ormuz, but six AMSCHASPANDI, also innumerable spirits, dispersed every where, the sun, moon, and stars, and other earthly existences, were worshipped without distinction.

II. If the example of the Medes and Persians, who worshipped Ormuz, as the creator and governour of the world, confirmed the Hebrews in the worship of Jehovah, it was equally likely, on the other hand, to induce them to adore the stars, and spirits, which occupied so conspicuous a place in the system of those nations ; also the horses and chariot of the sun, which the ancestors of king Josiah, influenced by the example of the Mehestani, had introduced at Jerusalem, and perhaps, to practise that species of Magian worship, witnessed by Ezekiel in the temple of Jerusalem.

III. The Jews, if they had been excited, by the example alone of their conquerors, to perseverance in their religion, would not certainly have continued their adherence to it after the overthrow of the Persians, when they were under the dominion of the idolatrous Greeks ; a period, in which, though exposed to the hostility of Antiochus Epiphanes, they gave ample proofs of their integrity.

The assertion, that the Jews adhered to the religion of their ancestors, because they had learnt the knowledge of the true God from philosophical principles, is opposed,

I. By the representations of the books, which remain of that period. For it is evident from Haggai, Zechariah, Ezra, Nehemiah, and Malachi, also from the apocryphal books of Wisdom and Ecclesiasticus, that the prevalent belief was founded on ancient history, especially on ancient miracles, and the fulfilment of the prophecies.

II. Moreover, the firm persuasion, which existed, would not have arisen from any philosophical speculations about the being

of God, if it had not existed in a previous period, since, in the Psalms, and the writings of the Prophets, were many arguments, drawn from the nature of things, to show the doctrine of the true God, and the vanity of idols.

III. To overturn at once this unfounded supposition, it is sufficient to say, that the men, who are best instructed in Grecian philosophy, endeavoured to bring back idolatry again. But on points connected with this subject, something further is to be said.

§ 313. Respecting the Knowledge of God before the time of Christ, as developed by Philosophy.

Not a single philosopher had any idea of a God of such an exalted character, as to be the agent in the construction of the Universe, till Anaxagoras, the disciple of Hermotimus. This philosopher came to Athens in the year 456 before Christ, and first taught, that the world was organized or constructed by some MIND or mental being, out of matter, which this philosopher supposed, had always existed. Socrates, Plato, and others adopted, illustrated, and adorned this opinion.

Aristotle, on the contrary, supposed the world to have existed *in its organized form* eternally, and that the SUPREME BEING, who was coexistent, merely put it in motion.

The Epicureans believed a fortuitous concurrence of atoms to have been the origin of all things. Many were *atheists;* many were *sceptics*, who doubted and assailed every system of opinions.

Those, who maintained the existence of a framer or architect of the world, (for no one believed in a *creator* of it,) held also to an *animating principle in matter*, which originated from the supreme architect, and which animated, and regulated the material system.

Things of minor consequence, especially those, which touched the destiny of man, were referred by all classes, to the government of the *gods*, who were accordingly the objects of worship, and not the SUPREME ARCHITECT. Paul gives a sufficiently favourable representation of this defective knowledge of God, Rom. 1: 19—24. After all, it may be made an inquiry, whether Anaxagoras or Hermotimus had not learnt some things respecting the God of the Jews from those Jews, who were sold as slaves by the

Phenicians into Greece, Joel 3: 6, or from the Phenicians themselves, who traded in Ionia and Greece, and whether these philosophers did not thus acquire that knowledge, which was thought to have originated with themselves. Perhaps, they derived their notions of an ETERNAL ARCHITECT from the doctrine of the Persians respecting Hazaruam or *the endless succession of time*, and Ormuz. However this may be, we observe on this topic,

I. That the Hebrews remained firm to their religion *before* their acquaintance with Grecian philosophy, although many receded from it, after forming such an acquaintance.

II. The philosophic doctrine respecting the architect of the world, rested on arguments of so subtile a kind, that they could not have been estimated by the Jewish populace, and could not have been applied by them, to confirm their minds in religious truth. For, according to Cicero, DE NAT. DEORUM, LIB. I. 6. such was the contention, even among the learned, in respect to the *doctrine of the gods*, that those, who had the most strength and confidence on their side were compelled to *doubt*.

The books of Cicero, DE NATURA DEORUM are by all means to be read.

§ 314. ON THE CONDITION OF MAN AFTER DEATH.

That the ancient Hebrews, that the Patriarchs themselves had some idea of a future life, although we must acknowledge their information on the subject to have been limited and obscure, is evident.

I. From the distinction, which is made between the subterranean residence denominated SHEOL, שְׁאוֹל and בּוֹר, and the *grave* or place of interment for the body, denominated קֶבֶר Gen. 25: 8. 37: 35. 49: 33. 50: 2—10. Num. 20: 24—26. Deut. 34: 7. 31: 16. 1 K. 11: 43.

II. That they believed in the existence of the spirit after the death of the body, is evident likewise from the credit, which they were disposed to give to the art of NECROMANCY, by means of which the Jews believed, that the *spirits of the dead*, אוֹבוֹת, אוֹב, יִדְּעֹנִי, were summoned back to the present scene of existence, Lev. 19: 31. 20: 6, 7, 26, 27. Deut. 18: 11. 1 Sam. 28: 3—10. 2 K. 23: 24. 1 Chron. 10: 13. Is. 19: 3. 29: 4. 57: 9. comp. Zech. 13: 2—6.

The objection, which is sometimes made, viz. that persons, whose minds are under the influence of superstition, are very inconsistent with themselves and in their opinions, does not avail any thing in the present case, for it would in truth be a miracle of inconsistency, if those persons, who believed, that departed spirits were no longer existing, should, nevertheless, give full credit to the ability of such non-existent spirits, to reveal the mysteries of the future.

The belief of the ancient Hebrews, therefore, on this subject, was, that the *spirits* of the dead were received into SHEOL, which is represented, as a large subterranean abode, Gen. 37: 35. comp. Num. 16: 30—33. Deut. 32: 22. Into this abode, we are told, that the wicked are driven suddenly, their days being cut short, but the good descend into it in tranquillity, and in the fullness of their years.

This very spacious dwelling-place for those, who have gone hence, is often described as dark, as sorrowful, and inactive, Job 10: 21. Ps. 6: 5. 88: 11, 12. 115: 17. Is. 38: 18; but in Is. 14: 9, et seq. it is represented, as full of activity; and in other places, as we may learn from Job 26: 5, 6. and 1 Sam. 28: 7, more than human knowledge is ascribed to its inhabitants, which is indeed implied in the credit, which was given to necromancers. In this abode, moreover, the DEPARTED SPIRITS rejoice in that rest, so much desired by the orientals, Job 3: 13; and there the living hope to see once more their beloved ancestors and children, Gen. 37: 35. comp. Gen. 25: 10. 35: 28. 49: 29. Num. 20: 24—26. 1 K. 2: 10, 11. etc; and there also the servant is at length freed from his master, and enjoys a cessation from his labours, Job 3: 13—19.

That the ancient Hebrews believed, that there was a difference, in their situation in SHEOL, between the good and the bad, although it might indeed be inferred from their ideas of the justice and benignity of God, (Matt. 22: 32.) cannot be proved by direct testimony. The probability, however, that this was the case, seems to be increased, when it is remembered, that the author of the book of Ecclesiastes, who, in chapter 3: 18. speaks somewhat sceptically of the immortality of the soul, says in chapter 12: 7, that the "*spirit shall return to God, who gave it,*" [and, although he no where in express terms holds up the doctrine of future rewards and punishments, informs us in chap. 12: 14. of some-

thing very much like it, viz. "*That God shall bring every work into judgment, with every secret thing, whether good or evil.*"]

We have not authority, therefore, decidedly to say, that any other motives were held out to the ancient Hebrews to pursue the good and to avoid the evil, than those, which were derived from the rewards and punishments of this life. That *these* were the motives, which were presented to their minds in order to influence them to pursue a right course of conduct, is expressly asserted in Is. 26: 9, 10. and may be learnt also from the imprecations, which are met with, in many parts of the Old Testament.

The MEHESTANI, who were disciples of Zoroaster, believed in the immortality of the soul, in rewards and punishments after death, and in the resurrection of the body; at the time of which resurrection, all the bad would be purged by fire, and associated with the good, Zend Avesta, P. I. p. 107, 108. P. II. p. 211. 227. 229. 124, 125. 173. 245, 246. comp. Ezek. 37: 1—14.

There is some uncertainty respecting the passages in Daniel 12: 2, 3, 13; but it is possible at any rate, that they may be a confirmation of the doctrine of the resurrection of the dead, and it is very clear, that Haggai (2: 23.) speaks of some state of glory after the termination of this present life. Compare Zech. 3: 7. These sentiments of the later prophets, which are perfectly in unison with what is said of the justice and clemency of God, in other parts of the Old Testament, were at length adopted by the Jews generally with the exception of the Sadducees, against whom they are defended in the following passages of the Apocryphal Books, viz. 2 Macc. 7: 9, 11, 14, 23, 29, 36. 12: 40—45. and Wisdom 3: 1—11. 4: 7—16.

Thus the Jews were gradually prepared to receive that broader and fuller light, which Jesus shed upon them, 2 Tim. 1: 10.

§ 315. RESPECTING THE PROPAGATION OF JUDAISM.

The Jews, during the four centuries preceding the destruction of Jerusalem, were very extensively dispersed, and they did not fail to make *proselytes to Judaism*, in all the places, where it was their fortune to reside. The persecutions of Antiochus Epiphanes promoted the cause of proselytism; for those persecutions,

under the good providence of God, were the occasion of many victories to the Jews, and excited, at the same time, the interest and notice of the surrounding nations. In consequence of the stand, which the Jews then took, and the victories which they won, whole nations, as the Idumeans, the Itureans, and Moabites, professed the Jewish faith, and underwent the initiatory rite of circumcision. The king of Yaman or Yemen, a district of country in Arabia Felix, became a Jew, more than an hundred years before Christ, and his successors both defended and propagated the Jewish religion.

The Jews in Asia Minor, in Greece, and, in the progress of time, at Rome also, were the means of drawing numbers within the pale of their country's religion. In Rome, in particular, they eventually became so numerous, as to have a majority at elections; and because they were restless and turbulent, they were ordered by Tiberius, to depart from Italy, and by Claudius, from Rome. These orders, however, in respect to them, were not fully put in execution, Tacitus, Annal. II. 85. Suetonius in Tiberio, § 36. et in Claudio § 25. Dio Cassius 4. 60. p. 669.

Ample privileges were in general given to the Jews by the Romans, and the obstacles were mostly removed, which might have had a tendency to prevent the increase of their numbers by the accession of proselytes. In this state of things, proselytes, especially from the female sex, who were not subjected to the inconveniences of circumcision, were perpetually multiplied, and are often mentioned in the New Testament. See Acts 2: 11. 6: 5. 13: 43. 16: 14. 17: 4. 18: 7, 13. 19: 29. 13: 50. Josephus, Jewish War, II. 20, and Antiquities XVIII. 3, 5.

About the time of Christ, IZATES the king of Adiabene, having been instructed by some females, was circumcised, and introduced the Jewish religion into his kingdom. See the Antiquities of Josephus, XX. 2, 1—5. Providence thus prepared the way for the propagation of the Christian religion into all parts of the world: for the Apostles, wherever they travelled, found those, who had embraced the Jewish religion, and they not only had the liberty to preach in their synagogues, but, as we may learn from various passages, were very essentially aided by the Jewish proselytes, in announcing Jesus Christ to the heathen, Acts 2: 5—11. 11: 19. 13: 4—6, 13—52. 14: 1—28. 16: 1—40. 12: 1—17, etc.

§ 316. General State of Jewish Affairs.

The Jews, wherever they dwelt, lived in a measure separate from the rest of the community, but they were extremely harmonious among themselves. Indeed those, who lived in countries, that were separate and distant, still maintained a connexion, with each other, by means of the Temple at Jerusalem. For every individual was in the habit of sending to it yearly a half shekel in money ; those, who were able to, visited it in person, in order to attend the great festivals, and those, who were not in a condition to do this, transmitted gifts, either for the Temple, or to be employed in the sacrifices, by the hands of others.

The Jews of Egypt, who inhabited Leontopolis in the district of Heliopolis, from the year 149 before Christ to Anno Domini 73, had a temple of their own, though they still kept up a connexion with the Jews at Jerusalem. Nor was this general harmony in the least interrupted by the existence of the three prominent sects, which, influenced by their philosophical systems, differed so much in their interpretation of the Scriptures. When we speak of their interpretation, and, consequently, belief being influenced by their philosophy, the meaning is obvious ; for Josephus, (Antiq. XV. 10, 4.) informs us that the Pharisees approximated very near to the Stoics, the Sadducees to the Epicureans, and the Essenes to the Pythagoreans.

The Pharisees cultivated a very friendly intercourse with each other, and, as they were the favourites of the people, and generally secured to their party the influence of females of high rank, they were very powerful. As is too apt to be the case, where there is power, they became audacious, were inclined to make disturbances, and were in truth formidable to the high priests, and to the kings themselves, Josephus, Antiquities, XIII. 10, 5—6. XVII. 2, 4. XVIII. 1. 3. The minor divisions, which eventually introduced themselves into this sect, and ranked its members, as the followers, some of Shammai, some of Hillel, and others at length of Judas of Galilee, did not interrupt the exercise of general harmony and good feeling.

The sect of the Sadducees in general consisted of those only, who were wealthy, and honourable. When, however, it was

their fortune to sustain any public offices, they found themselves under the necessity of conforming to the sentiments of the Pharisees, for, otherwise, they would not have been tolerated by the people, Josephus, Antiquities, XIII. 10, 6. XVIII. 1, 3, 4.

The Essenes were a sect, who were very closely linked together, and constituted what may be termed an order of *monks*. The members of this sect not only lived in Egypt, and in other countries; but nearly four thousand of them resided in Palestine itself, particularly on the western shore of the *Dead Sea*. Consult Josephus' Antiquities of the Jews, XVIII. 1, 5, and Pliny's Natural History, Bk. V. ch. 17.

§ 317. On the Antiquity of these sects.

It is remarked by Josephus, (Antiquities XIII. 10, 5—6) that John Hyrcanus went over from the Pharisees to the Sadducees, and thereby created much trouble to his family. This happened, when he was young, i. e. about the year 150 before Christ; of course both of these sects were not only in existence, but, it may reasonably be inferred, had secured no little notoriety, as far back as that period.

Furthermore; Josephus expressly says, (Antiquities XIII. 5, 9.) that the Pharisees, Sadducees, and Essenes existed, as separate sects, at the time, when Jonathan was prince, i. e. between 159 and 144 before Christ; that they were flourishing at that period, and were even then, as he remarks, *ἐκ του παντ ἀρχαιου*. It is true, they are not mentioned in the book of Maccabees, but it is clear from the passage in Josephus just referred to, that they existed in the time of those princes. Some, however, suppose, that the Pharisees are meant to be designated by the word *ασιδαιοις*, חֲסִידִים, the *pious*, which occurs in 1 Macc. 2: 42. 7: 13. also in 2 Macc. 14: 6. and that this sect are there called the *pious*, from the circumstance of their being desirous to do more, than the Law required; while on the contrary, other persons, (among whom are to be reckoned the *Sadducees*,) who were willing to be satisfied with adhering to the *letter* of the Law, and with doing as much and *no more*, than it demanded, were denominated צַדִּיקִים *the just*. That these sects, the Sadducees and Pharisees, were nearly simultaneous in their origin, there is hardly room to doubt; but the

precise *time* of their origin is to be referred, at any rate, to a period, anteriour to the days of the Maccabees.

It is further to be added, that the *ασιδαιοι*, *Assideans*, mentioned in 1 Macc. 2: 42. are said to have been those, *ἑκουσιαζομενοι τῳ νομῳ* כֹּל מִתְנַדֵּב לַתּוֹרָה, *who voluntarily fought for their religion;* and, furthermore, the Jewish soldiers in general, in 2 Macc. 14: 6. are denominated *ασιδαιοι*. Josephus likewise (Antiquities, XII. 10, 3.) does not call the *ασιδαιοι* Pharisees, but *αγαθους και ὁσιους του εθνους*, *the good and pious of the people.*

The circumstance, which is stated in Pirke Aboth, viz. that Zaddok and Baithos, disciples of Antigonus Sochaeus, were the founders of the sect of the Sadducees, is not of so much weight, in as much as nothing of the kind is mentioned in Josephus. It seems to be the fact, nevertheless, that both Sadducees and Pharisees had their origin about the time of Antigonus Sochaeus, who was the disciple of Simon the Just, i. e. about the beginning or middle of the third century before Christ.

In respect to the Essenes, it appears, both from their mode of life, and from the great numbers, who resided in that country, that they had their origin in *Egypt.* Philo likewise, in his treatise (de vita contempl.) expresses himself in such a way, as to afford evidence, that this was the fact. He indeed makes a distinction between the Essenes or Esseans, אָסַיָא, and Therapeutae, *θεραπευται*, but it is only in some minute particulars of small consequence. Both names signify *physicians*, for the members of this sect professed not only the healing of the body, but of the mind.

§ 318. On the Doctrine of the Pharisees.

The Pharisees boasted, that they were peculiarly acceptable to God, on account of their accurate knowledge of the Jewish Law and religion, Josephus, Antiquities, XVII. 2, 4. Jewish War, II. 8, 14. Luke 11: 52. 18: 11.

We shall give a short account of their opinions, as far as they are mentioned or alluded to in the New Testament.

I. They agreed with the Stoics in teaching the doctrine of *fate*, or an immutable order of things, fixed by the decree of God. Perhaps it may be more agreeable to some, if we should denomi-

nate their opinions in this respect *the doctrine of divine Providence*, i. e. that oversight in the Supreme Being, which rules and co-operates with all events in such a manner, as to prevent at least their being left entirely dependent on the will of man: since the actions of man himself are dependent on the eternal purpose of God, JOSEPHUS, Antiquities, XIII. 5, 9. XVIII. 1, 3, Jewish War, II. 8, 14. Acts 5: 38, 39.

II. They taught, that the souls of men were immortal, and dwelt, after the present life, in some subterranean abode, (SHEOL.)—They further taught, that the spirits of the wicked were tormented with everlasting punishments, and that they at times made their reappearance upon the earth to vex men with epilepsy, mental derangement, madness, and melancholy; that the good, on the other hand, received rewards, and at length passed into other human bodies, Antiquities, XVIII. 1, 3. Jewish War, II. 8, 14. III. 8, 5. Matt. 14: 2. 16: 14. John 9: 2, 34.

It is no where remarked by Josephus, that they believed in the *resurrection of the dead*, but that they, nevertheless, held to such a belief, is clear from the New Testament. Consult Matt. 22: 24—34. Mark 12: 18—23. Luke 20: 27—36. John 11: 24. 2 Macc. 7: 9—11, 14, 23, 29, 36. 12: 40—45.

III. The Pharisees believed in, and taught the existence of *angels*, both good and bad. The angel, that held the highest rank among the latter class, they believed, to have been uncreated. The name of this angel, at least as it occurs in the more recent Jewish writings, is that of MITTATRON. The highest in rank among the former class, or the *prince* of bad angels, received various names, and was called the DEVIL, SAMAEL, ASHMEDAI or the *tempter*, a LIAR and HOMICIDE from the beginning, the OLD SERPENT, the PRINCE OF THIS WORLD, who accuses men before God and demands their destruction, Matt. 4: 3. Luke 4: 2. John 8: 44. 14: 30. Rev. 12: 9. 20: 2. Heb. 2: 14. They believed, that angels were the ministers or agents of the divine Being on the earth, and that some one of them was assigned, not only to every kingdom, but to every individual, and at times made his appearance, Matt. 18: 10. Luke 4: 10. Heb. 2: 5. Acts 12: 15. 23: 8, 9.

IV. They believed, furthermore, that God was under obligation, and bound in justice, to bestow favours upon the Jews, to render them partakers of the kingdom of the Messiah, to justify,

and to render them eternally happy; and that He could not condemn any of them. The ground of *justification* in the case of the Jews, they alleged to be the merits of Abraham, the knowledge of God which existed among them, circumcision, and the offering of sacrifices, Josephus, Antiquities, XVII. 2, 4. Jewish War, II. 8, 4. Justin's *Dialogue with Trypho, Pirke Aboth,* Rom. I—XI. Heb. 10: 1—18.

§ 319. Defects in the Moral Principles and Practice of the Pharisees.

The pharisees professed to aim at the strictest moral integrity in their conduct; but the principles, by which their conduct was guided in this respect, were in a great degree, both lax and erroneous. For instance,

I. They considered many things, which, in order to prevent greater evils, had been admitted to hold a place in the civil Laws of Moses, to be for that reason, *morally right;* for instance, the *law of retaliation,* (JUS TALIONIS,) and the *divorce of a wife,* for any cause whatever, Matt. 5: 31. et seq. 19: 3. et seq.

II. In some instances, they adhered too closely to the *letter* of the Mosaic Laws, and further perverted their spirit by accommodating them to their own philosophy. Thus, according to the construction, which they put upon the Law in respect to *loving one's neighbour,* they were bound to love their neighbour *merely,* and considered themselves at liberty to exercise hatred towards their enemies, Matt. 5: 43. Luke 10: 33. They maintained, that the oath, in which God was not expressly named, was not binding, or, at least, esteemed it but of little consequence, Matt. 5: 33. On the Sabbath, they forbade the gathering of a few ears of corn, healing the sick, &c. Matt. 12: 1. et seq. Luke 6: 6. et seq. 14: 1. et seq.

III. They attached but little importance to those natural Laws which Moses had not enforced by a *penalty,* and gave a decided preference to the *ceremonial* Laws, as if the latter were great and weighty commands, Matt. 5: 19. 22: 34. 15: 4.

They esteemed anger without any adequate cause, and likewise the exercise of impure affections, matters of but very little moment, Matt. 5: 21, 22, 27—30.

They were anxious to make proselytes, but they cared more about merely enrolling them in their number, than about making them better men, Matt. 23: 15. Avaricious and devoted to the pleasures of the world, they resorted to any measures, whether just or *unjust*, to procure riches, Matt. 5: 1—12. 23: 4. James 2: 1—8. Luke 16: 14. Josephus, Antiquities, XIII. 3: 4, 5. They were so desirous of vain glory, and so impressed with the idea of their own personal sanctity, that they uttered their prayers publicly, in the sight of all men, Matt. 6: 2, 5. Luke 18: 11. They took a pride in ornamenting the tombs of the prophets, Matt. 23: 29.

§ 320. On the Traditions of the Pharisees.

The Pharisees observed a multitude of TRADITIONS, i. e. unwritten ordinances, which originated with their ancestors, and some of them indeed, as they maintained, with Moses himself. They not only placed these traditions on an equality with the Laws, which were acknowledged to be divine, but even esteemed them of still higher importance, Matt. 15: 2, 3, 6. Mark 7: 3—13. TALMUD, *Rosh Hashchana*, p. 19, 1. *Zebachim*, p. 101, 1. Josephus, Antiquities, XIII. 10, 6.

The practices, which were founded on tradition, at length made their appearance in a collected form in the Talmud, and in truth with many additions. By the aid of what is there stated, we shall endeavour to illustrate some things, which occur in the New Testament.

The *washing of hands*, before meals, (a custom which originated from the practice of conveying food to the mouth in the fingers,) was eventually made a *religious duty;* on the ground, that, if any one, though unconscious of the circumstance at the time, had touched any thing, whatever it might be, which was *unclean*, and remained unwashed, when he ate, he thereby communicated the contamination to the food also. The Pharisees judged the omission of this ablution to be a crime of equal magnitude with fornication, and worthy of death. Consult the TALMUD of Babylon, *Aboda Zara* p. 11, 1. *Sota* p. 4, 2. *Berachoth* p. 46, 2. *Thaanith* p. 20, 2. compared with Matt. 15: 1. et seq.

They taught that, if a person had not departed from the

house, the hands, without the fingers being distended, should be wet with water poured over them; and then elevated, so that the water might flow down to the elbows; furthermore, the water was to be poured a second time over the arms, in order that, (the hands being held down,) it might flow over the fingers. This practice is alluded to in Mark 7: 3, *ἐὰν μὴ πυγμῇ νίψωνται,* and is denominated by the Rabbins נָטַל. See Buxtorf's Chaldaic, Talmudic, and Rabbinic Lexicon, col. 1335. On the contrary, those, who had departed from the house, washed in a bath, or at least, immersed their hands in water with the fingers distended. The ceremony in this case, (Mark 7: 4.) is denominated *ἐὰν μὴ βαπτίζονται,* and by the Rabbins טָבַל. See Buxtorf's Lexicon, col. 849. The water-pots, which are mentioned in John 2: 6, appear to have been used in ablutions of the kind, that have now been mentioned. From these ablutions, it is necessary to distinguish the symbolic washings, spoken of in Deut. 21: 6. Ps. 26: 6. and Matt. 27: 24. Indeed the Pharisees were so scrupulously cautious, that they deemed it necessary to strain the liquids they were to drink, from the fear, that they might inadvertently swallow some unclean animalcule, Matt. 23: 24.

They were so fearful of being contaminated, that they would not eat with Gentiles, nor indeed with those persons, to whom it fell to discharge the unpopular office of tax-gatherer, and, in the true spirit of the philosophers of their times, were disposed to consider, as *sinners,* and to spurn from their presence all, who were not of their own sect, Talmud, *Chagiga* 2, 7. Luke 7: 39. Matt. 9: 11.

They *fasted* twice a week, viz. on Thursday, when, as they supposed, Moses ascended mount Sinai, and on Monday, when he descended, *Taanith,* II. 9. p. *Shabb.* I. 24. compare Luke 18: 11.

They enlarged their phylacteries, and the borders of their garments, Matt. 23: 5. Of the border or *fringe* of the garment, *κρασπεδον,* ציצית, *Chald.* כְּרַסְפְּדוֹן, a slight mention has already been made in the hundred and twenty second section. The *phylacteries,* which had their origin from Exodus 13: 16. and Deut. 6: 8. 11: 18. were pieces of parchment, on which were inscribed four passages of scripture, *to wit,* Exod. 13: 1—10, 11—16. and Deut. 5: 4—9. 11: 13—21; and which were then rolled up in the form of the letters of the word שַׁדַּי, and placed in receptacles of

leather. They were confined upon the back part of the left hand by a leather thong, אוֹת עַל יָד, and likewise upon the forehead between the eyes, טֹטָפוֹת בֵּין עֵינַיִם.

Note. The Pharisees then, as appears from the statements, which have now been made, were in general a corrupt class of men. This assertion, nevertheless, will not apply to every individual of them; for there were not wanting persons even in that sect, who were distinguished for their moral integrity, Mark 15: 43. Luke 2: 25. 23: 51. John 19: 38. Acts 5: 34.

That such was in truth the case, may be inferred both from the Jerusalem Talmud, (*Berachoth* p. 13, 2. *Sota* p. 20, 3.) and from the Talmud of Babylon, (*Sota* p. 22. 2.) where it is stated, that there were seven classes of Pharisees, who were very much unlike.

Of two of these classes we shall briefly make mention, viz, (1) the Pharisees, who were called *Sichemites*, פָּרוּשׁ שִׁכְמִי, who entered into that sect merely for the purposes of temporal emolument, Matt. 23: 5, 14; and (2) those, who were anxious to place themselves under strict moral discipline, and were ready to perform every duty. It was in reference to the last mentioned persons, that the name of Pharisee was given, which means one, *who is desirous of knowing his duty, in order that he may do it*, פָּרוּשׁ אֵדַע מַה חוֹבָתִי וְאֶעֱשֶׂה, Luke 18: 18.

§ 321. Concerning Galileans and Zealots.

In the twelfth year of Christ, about the time, that Archelaus was sent away from his government, a secession was made from the sect of the Pharisees, and a new sect arose, called the Galileans. Not far from this time, Judea, which was a Roman province, was added for civil purposes to Syria, over which Quirinus was governor. It happened, when the tax was levied by Quirinus, that one Judas of Galilee, otherwise called Gaulonites, in company with Zaduk, a Sadducee, publicly taught, that such taxation was repugnant to the Law of Moses, according to which the Jews, they maintained, had no *king*, but God. The tumults, which this fellow excited, were suppressed, (Acts 5: 37,) but his disciples, who were called Galileans, continued to propagate this doc-

trine, and, furthermore, required of all proselytes, that they should be circumcised. Consult Josephus, Antiquities, XVIII. 1, 6. Jewish War, II. 17: 7—9. VII. 8: 1—6. 9, 1, 2.

It was in reference to this sect, that the captious question was proposed in Matt. 22: 17. et seq. viz. "Whether it was lawful to give tribute to Caesar?" The Galileans, whom Pilate slew in the Temple, (Luke 13: 1, 2.) appear to have been of this sect.

Simon, one of the Apostles of Jesus, is called *κανανιτης* or *ζηλοτης* ZELOTES, Luke 6: 15. and, in Acts 21: 20. 22: 3. we find, that there were certain Christians at Jerusalem, who are denominated ZEALOTS. But these merely insisted on the fulfilment of the Mosaic Law, and by no means, went so far as those persons, termed ZELOTAE or Zealots, whom we read of in the history of the Jewish War.

NOTE. CALMET RESPECTING SIMON THE ZEALOT.

["SIMON, the Canaanite, or Simon Zelotes, an apostle of Jesus Christ. It is doubtful whether the name Canaanite were derived to him from the city of Cana in Galilee; or whether it might not be written *Chananean*, from כנעני *Chenani*, *Chananean* or *Canaanite;* or whether it should not be taken according to its signification in Hebrew, from the root *Kana* קנא, from which comes קני or קנני *Kani* or *Kanani*, to be zealous. St. Luke gives him the surname of Zelotes, the zealot, Luke 6: 15. Acts 1: 13. which seems to be a translation of the surname Canaanite, given him by the other evangelists, Matt. 10: 4. Mark 3: 18. Some fathers say, he was of Cana, of the tribe of Zebulun, or of Naphtali. Theodoret, in Ps. 67: 18. Hieron. in Matt. x. The learned are divided about the signification of Zelotes; some take it only to denote his zeal in embracing the gospel of Jesus Christ; others think he was of a sect called Zealots, mentioned in Josephus, de Bello, lib. iv. cap. 2. item lib. vi. cap. 1."]

§ 322. RESPECTING THE SADDUCEES.

The opinions of the Sadducees were peculiar. They believed,

I. That besides God, there was no other spiritual being, whether good or bad. They believed, that the soul and the body

died together, and that there neither was, nor could be any resurrection, Matt. 22: 23. Acts 23: 8.

II. They rejected the doctrine of fate, or of an overruling Providence, and maintained on the contrary, that the events, which happened, depended on the free and unconstrained actions of men.

They held, that the *traditions*, which were received by the Pharisees, were not binding, Josephus, Antiquities, XIII. 5, 9. 10, 6. XVIII. 1, 4. Jewish War, II. 8, 14.

They held other sentiments, it is true, peculiar to them as a sect, but they neither disseminated them with much zeal, nor cultivated a close intercourse and union with each other. It cannot be inferred, as some suppose, from what is remarked by Josephus, (Antiquities, XIII. 10, 6.) that they merely received the Pentateuch, and rejected all the other Books of the Old Testament, for he does not, in the passage in question, oppose the *Law* to the other Books, but to those *unwritten traditions*, which it was one of their principles to reject. Accordingly we find in the disputes of the Talmud, that the Sadducees are not only attacked from the other Books of the Old Testament, beside the Pentateuch, but also draw arguments from them in their own defence, *Sanhedrin*, p. 90, 2. *Cholin*, p. 87, 1.

Note. The Sadducees, in progress of time, appear to have admitted the existence of angels, and also to have embraced the belief of the immortality of the soul, and in the eighth century, were distinguished, as a sect, merely by rejecting the authority of *traditions*. Whence they were at length called *Caraites*.

If any are disposed to doubt this statement, it is, nevertheless, *certain*, that the Caraites are comparatively of recent origin, since Josephus says not a word concerning them. Dr. Rosenmueller, however, contends, (*Analectae* III. *Stück* S. 163—176.) that the Scribe, mentioned in Mark 12: 28. et seq. was a Caraite.

§ 323. Essenes and Therapeutae.

The principal ground of difference between the *Essenes* or *Essaei*, and *Therapeutae*, consisted in *this;* the former were Jews, who spoke the Aramean, the latter were *Greek* Jews, as the names themselves intimate, viz. אָסַיָא and θεραπευταὶ. The Essenes lived chiefly in Palestine, the Therapeutae in Egypt. The Therapeutae were more rigid than the Essenes; since the latter, although they made it a practice to keep at a distance from large cities, lived, nevertheless, in towns and villages, and practised agriculture and the arts, with the exception of those arts, which were made more directly subservient to the purposes of war. The Therapeutae on the contrary, fled from all inhabited places, dwelt in fields and deserts and gardens, and gave themselves up to contemplation.

Both the Essenes, and the Therapeutae held their property in common, and those things, which they stood in need of for the support and the comforts of life, were distributed to them from the common stock. The candidates for admission among the Essenes gave their property to the society, but those, who were destined for a membership with the Therapeutae, left *theirs* to their friends; and both, after a number of years of probation, made a profession, which bound them to the exercise of the strictest uprightness.

The Essenes offered prayers before sunrise: after which each one was sent by the person, who was placed over them, to his respective trade, or to some agricultural employment. About eleven o'clock, they left their work, and assembled to partake of their bread and pottage. In the evening also their supper was in common. Before and after meals, the priest offered up prayers.

On the Sabbath, the Essenes listened to the reading of the Law in their Synagogues, which was attended with an allegorical explanation; they also read books by themselves in private on that day.

They pretended to possess the secret names of angels, which, it would have been an act of impiety, to have communicated to profane persons. They were upright, kept themselves free from crimes, and were particularly celebrated for their veracity. They

did not approve of oaths, and never took one, except when joining the order. They asserted, that slavery was repugnant to nature. Some of them made pretensions to possessing the gift of prophecy. The Essenes avoided matrimony, with the exception of a particular class of them, who married, but did not cohabit, after there was evidence of pregnancy. The rest lived in celibacy, not because they had any objection, in itself considered, to the marriage state, but because they supposed all women to be adulteresses. If any one of this sect was found to be guilty of any crime, he was excluded from their society.

In point of DOCTRINE, their sentiments were nearly the same with those of the Pharisees.

I. They believed, that God was the author of all good, but not of evil; or, in other words, cooperated in good actions, but not in evil.

II. They believed, that the soul was immortal, that the good after death received rewards beyond the islands of the sea, and that the wicked suffered punishments under the earth.

III. They objected to sacrifices from slain animals, and, accordingly, did not visit the Temple, Josephus, Antiquities, XV. 10, 5. XVII. 13, 3. XVIII. 1, 5. 10, 5. Jewish War, II. 8, 2—12.

The Therapeutae agreed, in most things, with the Essenes, but they *all* lived unmarried. They received females into their sect, but such remained virgins, and followed the same mode of life with the men. On the Sabbath only, both sexes sat at the same table, the men on the right, and the females on the left side of it; their meals consisted of bread and salt alone, sometimes with an addition of hyssop. The Therapeutae kept vigils on the night of the sabbath, and, in imitation of the Israelites after their passage through the Red Sea, sung hymns, and led sacred dances, Philo *de vita contemplativa.*

§ 324. CONCERNING THE HELLENISTS.

HELLENIST is the name, which is given to the Jews, who are mentioned in Acts 6: 1. 9: 29. 11: 20, and who, not only in Egypt, Asia Minor, and Greece, but in all places, spoke the Greek, as their vernacular tongue. They do not appear to be the same with those, who are mentioned in John 7: 35, James 1: 1, and first

Peter 1: 1, and are called *διασπορὰ τῶν ἑλλήνων the dispersed among the Gentiles;* for it appears, that the Hellenists were found at Jerusalem, Acts 6: 1; and there were likewise found, among the *διασπορὰ* or *dispersed,* Jews, who spoke the Aramean dialect, as, for instance, Paul himself, who was born at Tarsus, 2 Cor. 11: 22. Philipp. 3: 5. Indeed those, who spoke the Aramean dialect, were thought to possess the preeminence over those Jews who spoke the Greek merely, and they, therefore, strove, in various places, to transmit their vernacular tongue down to their posterity.

Onias, son of Onias III, as has already been mentioned, erected a Temple in Leontopolis in Egypt, for the accommodation of the Hellenists, who resided there, about the year 149 before Christ; in which priests of the house of Aaron, and Levites administered.

In this Temple, the internal arrangements were the same, as in that of Jerusalem, except that the golden candlestick, instead of being placed on a base, was *suspended* by means of a gold chain, Josephus, Antiquities, XIII. 3, 1—3. Onias, in engaging in this undertaking, was supported, as he supposed, by the expressions in Is. 19: 18, et seq. but the representations, which are there given are not to be so literally interpreted. This Temple, therefore, was erected without any sufficient authority from the Jewish Scriptures, and was not frequented by any other Jews, than the Egyptian and Cyrenian, who, notwithstanding its erection in the midst of them, frequently went to the Temple of Jerusalem, Acts 6: 9. Talmud of Jerusalem, *megilla,* page 73, 4. The Egyptian Temple was shut up, in the year 73 of the Christian era, by the command of the emperour Vespasian, on account of some tumults of the Jews, Josephus, Jewish War, VII. 10, 4. Antiquities, XX. 10, 1.

§ 325. Concerning Proselytes.

Proselytes, *προσήλυθοι,* i. e. *those who have come in,* (so called *ἀπό τοῦ προσληλυθέναι,*) are mentioned at a very ancient period, but scarcely any where, except in connexion with the journey through Arabia, and afterwards in the history of the reigns of Solomon and David. Persons of this description are de-

nominated by Moses גֵּרִים, if they are destitute of a house, and תּוֹשָׁבִים, if they have one.

In the time of Christ and his Apostles, they were found every where in great numbers; some *circumcised*, and some *uncircumcised.* The former were called גֵּרֵי הַצֶּדֶק *just* or *righteous proselytes;* the latter גֵּרֵי הַשַּׁעַר *proselytes of the gate.* In the New Testament we find a number of epithets applied to the latter class of proselytes, as follows, *εὐλαβεῖς, εὐσεβεῖς, σεβόμενοι τὸν θεὸν, φοβούμενοι τὸν θεὸν,* the *pious, the devout, the reverential,* etc. Acts 2: 5. 10: 2, 22. 13: 16. 18: 7. comp. 2 K. 5: 17—19.

The ancient Kenites, also the Rechabites, who were the posterity of Hobab, the father-in-law of Moses, are to be reckoned with this class of proselytes; for they worshipped *the one true God,* while at the same time, they altogether refused to observe the Laws of Moses, Num. 10: 29. Judg. 1: 16. 4: 11, 1 Sam. 15: 6. Jer. xxxv.

It is a saying among the Jews, that these proselytes observed those precepts, which are called the *precepts of Noah,* viz.

(1.) That men should abstain from idolatry.

(2.) That they should worship the true God alone.

(3.) That they should hold incest in abhorrence.

(4.) That they should not commit homicide.

(5.) That they should not steal nor rob.

(6.) That they should punish a murderer with death.

(7.) That they should not eat blood, nor any thing, in which blood is, consequently, nothing strangled.

They frequented the Synagogues in company with the Jews, and although they were at liberty to offer sacrifices to God in any place, where they chose, they preferred visiting the Temple of Jerusalem, and offered sacrifices through the priests.

The other class of PROSELYTES, called the *righteous,* גֵּרֵי הַצֶּדֶק, were united with the great body of the Jewish people, not only by circumcision, but, (after they were restored from the wound, that was inflicted in consequence of that rite,) by baptism also. Three witnesses, or sponsors were present at the ceremony of baptism. Their immersion was not only a symbol of their having been purified from the corruption of idolatry, but it signified likewise, that, as they had been burried in the water, they now arose

new men, or regenerated, as it were, *the new born sons of Abraham*, John 3: 3.

The Jews assert, that the baptism of proselytes, which has now been spoken of, is mentioned in Exod. 19: 10, 14. 24: 8. and Gen. 35: 2. They not only maintain, that it is a necessary ceremony, but assert, it is so efficacious, that it puts an entire end to the connexion of the proselyte with his kindred according to the flesh, so much so that he is at liberty, if he chooses, to marry his own mother. Comp. 1 Cor. 5: 1. et seq.

Christ speaks of this baptism in such a way, as to imply, that it was well known, John 3: 10; and the only point, which Nicodemus did not understand, was, that the Jews also, who were already the children of Abraham, were to be born again by baptism. The proselyte, after baptism, offered a sacrifice of two turtle doves, and two young pigeons.

The *female* proselytes, who received the Mosaic Law, were baptized likewise, and were expected to present a similar offering. See Selden DE JURE NAT. ET. GENT. II. 25. c. 4. p. 158. et seq.

§ 326. Concerning the Samaritans.

The people who were sent by Shalmaneser and Esarhaddon from Cuthah, Ava, Hamath, and Sepharvaim into the tract of country, which had formerly belonged to the tribes of Ephraim and Manasseh, (2 K. 17: 24. Ezra 4: 2—11.) united with one another, and with the Israelites, who were left there, and formed one people. They were called SAMARITANS from their principle city, Samaria.

At first these people worshipped the respective gods of their own nations. But being harassed by lions, which had increased in number on account of the country's having been desolated, they attributed their sufferings from this source to the circumstance of their having neglected to worship the *God of the country*. They, therefore, received back from the king of Assyria an exiled Hebrew priest, who took up his residence in Bethel, where the *golden calf* had formerly been.

This priest taught them in the worship of Jehovah from the Books of Moses; not, however, as we may well suppose, without mingling with it the idolatry of the calf, and representing that ani-

mal, as the embodied form of the Deity; so that the people were led in this way to worship idols and Jehovah at the same time, 2 K. 17: 26—34. comp. 2 Chron. 30: 1—10.

The Hebrews, after their return from exile, commenced building the Temple. The Samaritans obtruded themselves upon them, as companions in the undertaking. The Jews, who saw, that they merely sought a participation in the benefits conceded by Cyrus, that they would not leave their idols, and cared but little about the true religion, repelled their proposals for an union. This was the source of an implacable hatred in the minds of the Samaritans against the Jews. They impeded, as much as possible, the building of the Temple, and surreptitiously obtained from the false *Smerdis* a decree, counteracting that of Cyrus.

The Jews, on the other hand, were in turn greatly embittered, and somewhat intimidated, Ezra 4: 4—24. Hence, while they were pursuing their labours in the reign of Darius Hystaspes, they were often exhorted by the prophets Haggai and Zechariah, to be of good courage. While Nehemiah was engaged in restoring the walls of Jerusalem, the Samaritans tried every art to frighten him from his labours, but in vain, Neh. 6: 1—14. These things increased the hatred of the Jews. When Nehemiah, about the year 408 before Christ, took the resolution of removing from the people their foreign wives for fear of their being led astray by them, Manasses, the son of the high priest Joiada, was unwilling to part with *his*. This woman was the daughter of Sanballat, the ruler of the Samaritans, and, accordingly, Manasses, her husband, went over to them, Neh. 13: 28.

Sanballat obtained leave of Darius Nothus, and built a Temple on Mount Gerezim, and placed the Jew, his son-in-law, over the sacred observances. While he fulfilled the office of high priest among them, the Samaritans appear to have dismissed their idols.

After this, very many of the Jews, when they had transgressed the laws, fled to the Samaritans, that they might escape punishment, and thus the hatred was increased on both sides. In the year 167 before Christ, when Antiochus Epiphanes was king, the Samaritans consecrated their Temple to Jupiter, 1 Macc. 3: 10. Antiq. XII. 5, 5. but they returned afterwards to the religion of Moses.

In the year 129 before Christ, John Hyrcanus destroyed their

Temple, Josephus, Antiquities, XIII. 9. 1. On the other hand, the Samaritans, whenever they could, harassed and injured the Jews, Antiq. XII. 4, 1. XVIII. 2, 2. Whence the hatred, already strong, was mutually increased, and, in the time of Christ, there appears to have been no intercourse between them, Luke 17: 16. John 4: 9. et seq. So that the Jews in going from Galilee to Jerusalem could not with safety pass through Samaria, but crossed the Jordan, and went through Gilead. The Jews, under the influence of the hatred they bore to the Samaritans, changed the name of the city שְׁכֶם *Sichem,* into that of שְׁכַר *Sychar*, which means *drunken,* John 4: 5.

Other grounds of controversy and ill-feeling, between the Samaritans and Jews, were as follows.

I. The *Samaritans* did not receive, as of divine authority, all the Books of the Old Testament, but only the Pentateuch, which they had received from the Jewish priest, who had been sent to them from Assyria. They, nevertheless, expected the advent of a Messiah, John 4: 25. et seq. ; grounding their expectations on this point probably on Gen. 12: 3. 18: 18. 22:18. 26: 4. 28: 14.

II. The *Samaritans* contended, that the proper place of worship was not Jerusalem, but mount *Gerezim*, John 4: 20. Josephus, Antiquities, XIII. 3, 4.

For some remarks, respecting the errours, which Josephus has committed in his account of Manasses, mentioned in this section, etc. see the original German edition of this Work, P. II. vol. II. § 63. p. 278—280.

CHAPTER II.

OF SACRED PLACES.

§ 327. Of Sacred Places in general.

In the earliest ages, God was worshipped, without any distinction, at any time and at any place, whenever and wherever, the promptings of devotion moved in the hearts of his creatures; more especially, however, under the shade of imbowering trees, on hills, and mountains, and in places, where they had experienced some special manifestations of his favour.

The earliest altar, of which we have any account, is that of Noah, Gen. 8: 20.

Abraham, Isaac, and Jacob erected a number of altars in the land of Canaan, particularly in places, where they had been favoured with communications from God, Gen. 12: 7. 13: 4, 18. 26: 25. 33: 20. 35: 1, 3, 7.

Moses, and the author of the Book of Joshua both speak of idols, altars, and groves, but are silent respecting *Temples.* The *first* Temple of which we have any account, was the one at Shechem, which was dedicated to the *god, Baal-berith,* but, as it was furnished with a tower, &c. there had probably been others before it, Judg. 9: 4.

Moses, although he had been acquainted with temples in Egypt, was not in a condition to erect one, while marching through Arabia, and, constructed in its stead *the Tabernacle,* which could easily be transferred from place to place. *This,* as we may infer from Amos 5: 26, was not the *first* of its kind, and it is furthermore, worthy of notice, that the Carthaginians are said to have borne with them likewise, at least in their warlike expeditions, a *sacred tent.*

With respect to the Temple, which was subsequently erected

in Palestine, it may be observed, that Moses gave no command on the subject. The plan appears to have originated with David; although it was left to be executed by his successor.

§ 328. Of the Tabernacle.

The place, where public worship was held from the time of Moses, till Solomon, viz. the Tabernacle, is mentioned in the Old Testament by various names, *to wit*, אֹהֶל *a tent*, מִשְׁכָּן *a habitation*, מִקְדָּשׁ *a sanctuary*, הַבַּיִת *a house*, מִשְׁכַּן כְּבוֹד יְהוָה *the dwelling place of Jehovah's glory*, אֹהֶל יְהוָה *Jehovah's tent*, אֹהֶל מוֹעֵד and אֹהֶל הָעֵדוּת *the tent of the congregation*, and sometimes הֵיכָל *the palace*. It was divided into three parts.

The *first* part was the AREA or *court of the Tabernacle*, an hundred cubits, [about an hundred and fifty feet,] long, and fifty cubits, [about seventy five feet,] broad.

It was surrounded on all sides, to the height of five cubits, with *curtains* קְלָעִים made of linen. They were suspended from rods of silver, which reached from one column to another, and rested on them. The *columns*, עַמּוּדִים, on the East and West, were ten, on the North and South, twenty in number, and were, without doubt, made of the ACACIA, *(shittim wood.)* The columns, in order to prevent their being injured by the moisture of the earth, were supported on *bases of brass* אֲדָנִים. Near the top of the columns, were *silver hooks* וָוִים, in which the rods that sustained the curtains, were inserted.

That part of the court of the Tabernacle, which formed the *entrance*, was twenty cubits in extent, and was on the East side of it. The entrance was closed by letting fall a sort of tapestry, which hung from rods or poles, resting on four columns, and which was adorned with figures in blue, purple, and scarlet. When the entrance was opened, the tapestry was drawn up. The curtains of the entrance were called מָסָךְ [in distinction from the curtains, that were suspended around other parts of the court of the Tabernacle,] Exod. 27: 9—19. 39: 9—20.

The TABERNACLE, (strictly so called,) was situated in the middle of the western side of the *court*. It was covered on every part, and, in point of form, was an oblong square, being thirty cubits long from West to East, and ten broad from North to South.

The walls were composed of forty eight boards or planks, viz. twenty on the North side, twenty on the South side, and six on the West. The two at the angles were doubled, making the forty eight, Exod. 26: 15—30. The Eastern side was not boarded. The *boards*, קְרָשִׁים, were of *acacia* or shittim wood, ten cubits long, one and a half broad, and overlaid with plates of gold. They rested on bases of silver, and were united together by bars or poles also of gold.

The tabernacle, thus constructed, was shielded by four coverings. The first, or rather interiour or lower covering, called מִשְׁכָּן, was made of "*fine twined linen*," extended down within a cubit of the earth, and displayed pictures of Cherubim, wrought into it with various colours, viz. blue, purple, and scarlet. The second, properly called אֹהֶל, was a fabric, woven of goats' hair, and extended very nearly to the ground, Exod. 26: 7—13. The third was of rams' skins dyed red, the fourth, of the skins of the תַּחַשׁ, a difficult word, meaning, according to some, a sky-blue colour, according to others, a sea-animal; both of the last were called מִכְסֶה.

The *eastern* side or ENTRANCE was closed by means of a curtain made of cotton, which was suspended from silver rods, that were sustained by five columns, covered with gold.

The interiour of the Tabernacle was divided into two parts; the first, twenty cubits long, and ten broad and high, was separated from the second or inner apartment, by a curtain or veil, which hung down from four columns overlaid with gold, and was denominated *δεύτερον καταπέτασμα*, or *the inner veil*, Exod. 26: 36, 37. The first apartment was called קֹדֶשׁ, or *the Holy*, and in Hebrews 9: 2. *σκηνὴ πρώτη;* the inner apartment was called, קֹדֶשׁ קָדָשִׁים, *ἅγια ἁγίων* or *the most Holy*, and sometimes *σκηνὴ δευτέρα*, or the *inner Tabernacle.*

§ 329. THE ALTAR AND BRAZEN LAVER.

Nearly in the centre of the outer court was the altar, מִזְבֵּחַ, מִזְבַּח הָעֹלָה, Exod. 40: 29. It was a kind of coffer, three cubits high, five long and broad, made of shittim wood. The lower part rested on four short columns or feet, the sides of which were grates of brass, through which the blood of the victim flowed out.

The sides of the upper part of the altar were wood covered with brass, and the interiour space was filled with earth, upon which the fire was kindled. The four corners of the altar projected upwards, so as to resemble horns. At the four corners were rings, טַבָּעוֹת, through which poles, בַּדִּים, were placed, for the purpose of transporting it from place to place. On the South side there was an ascent on to it, made of earth heaped up, Exod. 20: 24. 24: 4. 27: 1—8. 38: 1—7. Lev. 9: 22.

The appurtenances of the altar were the סִירוֹת לְדַשְּׁנוֹ, or *urns* for carrying away the ashes; the יָעִים or *shovels*, for collecting them together; the מִזְרָקוֹת, or *skins* for receiving and sprinkling the blood of the victims; the מִזְלָגוֹת, *a sort of tongs* for turning the parts of the victim in the fire; the מַחְתּוֹת, or *censers* for burning incense, and *other instruments of brass*, Exod. 27: 3. 38: 3.

Between the altar and the Tabernacle, a little to the South, stood a circular LAVER, כִּיּוֹר, which, together with its base, כֵּן כִּיּוֹר, was made of the brazen ornaments, which the women had presented for the use of the Tabernacle, and was thence called, כִּיּוֹר נְחֹשֶׁת, Exod. 30: 18. 40: 7. The priests, when about to perform their duties, washed their hands in this laver.

§ 330. The Golden Candlestick.

THE GOLDEN CANDLESTICK, מְנוֹרָה, was placed in the first apartment of the Tabernacle, on the South side. It stood on a *base* יָרֵךְ, from which the principal *stem* קָנֶה, arose perpendicularly. On both sides of it, there projected upwards, in such a way as to describe a curved line, three *branches*, קָנִים. They arose from the main stem, at equal distances from each other, and to the same height with it. The height in the whole, according to the Jewish Rabbins, was *five* feet, and the breadth, or the distance between the exteriour branches, *three and a half*. The main stem together with the branches were adorned with knops, flowers, and other ornaments of gold.

The seven extremeties of the main stem and branches were employed, as so many separate lamps, all of which were kept burning in the night, but three only in the day, Exod. 30: 8. Lev. 24: 4. Antiq. III. 8, 3.

The priest, in the morning, put the lamps in order with his

golden *snuffers*, מַלְקָחַיִם, and carried away the filth, that might have gathered upon them, in golden vessels made for that purpose, מַחְתּוֹת. The weight of the whole candlestick was a talent or one hundred and twenty five pounds, Exod. 25: 31—40. 27: 20. 37: 17—24. Lev. 24: 1—4. Num. 4: 9.

§ 331. Of the Table of Shew-Bread.

In the *first* apartment of the Tabernacle also, on the North side, was a *Table*, שֻׁלְחָן, made of acacia wood; two cubits long, one broad, and one and a half high, and covered over with laminae of gold. The top of the leaf of this table was encircled with a border, or rim of gold. The frame of the table, immediately below the leaf, was encircled with a *piece of wood*, מִסְגֶּרֶת, of about four inches in breadth, around the edge of which there was a rim or *border*, זֵר, the same, as around the leaf. A little lower down, but at equal distances from the top of the Table, there were four rings of gold, fastened to the legs of it, through which staves covered with gold, were placed, for the purpose of carrying it, Exod. 25: 23—28. 37: 10—16.

The *rings* here mentioned, טַבְּעֹות זָהָב, were not found in the table of shew-bread, which was afterwards made for the Temple, nor indeed in any of the sacred furniture, where they had previously been, except in the *Ark of the covenant.*

Twelve unleavened loaves were placed upon this table, which were sprinkled over with frankincense, and, it is stated in the Alexandrine version, (Lev. 24: 7.) with salt likewise. They were placed in two piles, one above another, were changed every sabbath day by the priests, and were called לֶחֶם פָּנִים *the bread of the face,* because it was exhibited before the face or throne of Jehovah, לֶחֶם הַמַּעֲרָכָה *the bread arranged in order,* and לֶחֶם תָּמִיד *the perpetual bread,* Lev. 24: 6, 7. 1 Chron. 23: 29.

Wine was placed upon the table in bowls, some *larger,* קְעָרוֹת, and some *smaller,* כַּפּוֹת, also in a sort of vessels, that were covered, קְשׂוֹת, and in *cups,* מְנַקִּיּוֹת, which were employed in pouring in and taking out the wine from the other vessels, Exod. 25: 29, 30. 37: 10—16. 40: 4, 24. Lev. 24: 5—9. Num. 4: 7.

§ 332. The Altar of Incense.

The altar of incense, מִזְבַּח מִקְטַר קְטֹרֶת, was situated between the Table of shew-bread and the golden candlestick, towards the veil, which enclosed the interiour apartment of the Tabernacle, or the *Holy of holies.* It was constructed of shittim or acacia wood, a cubit long and broad, and two high. It was ornamented at the four corners, and overlaid throughout with laminae of gold. Hence it was called the *golden altar*, מִזְבַּח זָהָב, *also the interiour altar*, מִזְבַּח הַפְּנִימִי, in contradistinction from the altar for the victims, which was in the large court.

The upper surface of this altar, גַּג, was encircled by a *border*, זֵר, and on each of the two sides, were fastened at equal distances, two rings for the admission of the rods of gold, by which it was carried. Incense was offered on this altar daily, morning and evening, a description of which is given in Exod. 30: 34—37. comp. Exod. 30: 1—10. 37: 25—29. 40: 5, 26. Josephus, Antiquities, III. 6, 8. Jewish War, V. 3: 5.

§ 333. Ark of the Covenant in the Holy of Holies.

The Ark of the Covenant, אֲרוֹן הַבְּרִית, אֲרוֹן הָעֵדוּת, *ἡ κιβωτὸς τῆς διαθήκης*, was deposited in that part of the Tabernacle, called the *Holy of holies*, a place so secluded, that the light of day never found an entrance within it. It was a box of an oblong shape, made of shittim wood, a cubit and a half broad and high, and two cubits long, and covered on all sides with the purest gold. It was ornamented on its upper surface with a border or rim of gold, and on each of the two sides, at equal distances from the top, were two gold rings, in which were placed, (to remain their perpetually,) the staves of gold, by which the Ark was carried, and which continued with it, after it was deposited in the Temple. It was so situated in the *Holy of holies*, that the ends of the rods touched the *veil*, which separated the two apartments of the Tabernacle, Exod. 25: 10—15. 37: 1—9. 1 K. 8: 8.

The *lid* or *cover* of the Ark, כַּפֹּרֶת, *ἱλαστήριον, επίθημα*, was of the same length, and breadth, and made of the purest gold.

Over it, at the two extremeties, were two Cherubim, with

their faces turned towards each other, and inclined a little to the lid, [otherwise called the *mercy-seat.*] Their wings, which were spread out over the top of the ark, formed the throne of God, the king, while the ark itself was his footstool.

There was nothing within the ark, excepting the two Tables of stone, on which were inscribed the TEN FUNDAMENTAL LAWS of the Jewish religion and commonwealth.

A quantity of MANNA was laid up beside the ark, in a *a vase of gold,* צִנְצֶנֶת, Exod. 17: 32, 36; also the rod of Aaron, Num. 17: 10. and a copy of the Books of Moses, Deut. 31: 26.

NOTE. It is stated, in the Epistle to the Hebrews, that the *altar of incense* was placed in the interiour apartment of the Tabernacle or *Holiest of all,* and that the *rod of Aaron,* and the vase of MANNA were deposited *within* the ark of the covenant. The writer of this Epistle, (even supposing Paul was not the author of it,) gives far too decided indications of his erudition, to permit us to suppose, that he was ignorant of the statements in Exod. 16: 33, 34. Num. 17: 10. and 1 K. 8: 9. The assertions, therefore, to which we have referred, are to be considered the errours of the person, who translated the Epistle from the Hebrew into the Greek.

§ 334. Respecting the Holy Land.

THE CAMPS of the Hebrews participated, in some degree, in that sacredness, which attached itself to the tabernacle, Deut. 23: 13—15. Lev. 13: 46. This idea of consecration and holiness became connected afterwards with the *country* of the Hebrews itself, which had formerly been consecrated to the true God by the *patriarchs* in the erection of altars, and was now the residence of the only true religion, Exod. 15: 16. 2 Macc. 1: 7.

The more recent Jews assigned different degrees of holiness, etc. to different regions, the highest to the countries occupied by Moses and Joshua, and the least to the regions, subdued by David. As to all other lands and districts, they considered them *profane,* the very dust of which would contaminate a Jew, Matt. 10: 14. Acts 13: 51. 18: 6. That place or town was considered peculiarly *holy,* the most so of any other, in which the *Tabernacle* was fix-

ed and the Ark of the covenant. For instance, *Gilgal*, and afterwards *Shiloh*, a city situated on a pleasant mountain, twenty three miles north of Jerusalem, in the tribe of Ephraim, Josh. 18: 1, 8, 9. Judg. 20: 1. 1 Sam. 1: 3—24. 2: 14. 3: 3—21. 4: 3, 4, 13—18. 7: 5. 10: 17.

The tabernacle, during the reign of Saul, was removed to Nob, between Arimathaea and Joppa, six and a quarter miles north of Jerusalem, and was afterwards conveyed to Gibeon, 1 Chron. 16: 39—43. 2 Chron. 1: 2—6, 13. 1 K. 3: 5—9. The ark of the covenant was taken, in the time of Eli, from the tabernacle, and carried into the army, was captured by the Philistines, and afterwards sent back to the city of Kirjathjearim, situated on the boundary between Judah and Benjamin, and nine miles west of Jerusalem, 1 Sam. 6: 20. 7: 2. It remained there, till it was carried back nearly seventy years after, to mount Zion by David, 2 Sam. 6: 1—20. 1 Chron. 13: 1—4. 15: 1—16. It was at last removed by Solomon into the temple, 1 K. 8: 1—9. 2 Chron. 5: 2—20.

§ 335. OF JERUSALEM, THE HOLY CITY.

After this time, viz. the erection of the temple, and the removal of the ark into it, Jerusalem was called the CITY OF GOD, עִיר הָאֱלֹהִים; THE HOLIEST DWELLING-PLACE OF THE MOST HIGH, קְדוֹשׁ מִשְׁכְּנֵי עֶלְיוֹן; and the HOLY CITY, עִיר קֹדֶשׁ, Ps. 46: 3. Is. 48: 2 Dan. 9: 24.; by which last title, it is mentioned on the coins of the Maccabean age; and it is thus called throughout the East, at the present day, by the Mohamedans.

It was situated on the southern boundary of the tribe of Benjamin, in latitude 31° 50′, Josh. 15: 8. 18: 26—28. Judg. 1: 21. It is thirty seven miles distant from the Mediterranean, and twenty three from the Jordan. See Reland's Palestine, P. I. B. II. p. 423.

THE HOLY CITY was situated on three hills, and was bounded on three sides, by valleys, viz. on the East, West, and South, but on the North, there was merely a steep declivity. The most lofty of these hills was *Zion*, otherwise called the CITY OF DAVID.

The hill of Moria was situated to the East of Zion, and was separated from it by a deep valley intervening. Upon this hill, the Temple was built.

There was a *third* hill of less elevation, than either of those,

which have been mentioned, situated to the North and separated from Moria and Zion by a valley. It has been named in modern times Acra.

In the time of Christ, there was a suburb to the North of the city, called *βεζεθα,* בֵּית חֲדְתָא, *καινόπολις,* which was at length enclosed with walls by king Agrippa.

Both Zion and Acra had walls of their own, distinct from the great city wall, and the hill of Moria was encircled likewise by the wall of the temple. The circumference of the city, in the time of Josephus, was about four miles and an eighth, Jewish War, V. 4, 3.

At the bottom of Mount Moria, to the South east, flowed the fountain *Siloam* or *Siloe,* שִׁלֹחַ Is. 8: 6. Neh. 3: 15. John 9: 7, 11. Luke 13: 4; the only fountain, whose waters gladdened the city.

On the borders of this stream were the *gardens of the Kings,* and, so late as the time of Jerome, the valley through which it passed, was rendered delightful by shady groves. See his Commentary on Matt. x. This commentator observes further, in his remarks on Jeremiah xiv. and Isaiah 8: 6, that Siloe does not flow regularly, but only on certain days and hours, when it bursts forth through the crevices of the earth, and from rocky caves, with much violence and with surprising noise. The hill Ophel appears to have been not far from this stream, Josephus, Jewish War, V. 4, 1.

Both the valley, which separates the city on the East from the much more lofty mount of Olives, and the winter-torrent, which flows through it, were called by the common name of Cedron, קִדְרוֹן *Κεδρών,* Josephus, Jewish War, V. 6, 1.

To the South of the city is the *valley of the son of Hinnom,* גֵּי בֶן הִנֹּם, in which was the place called Tophet, תֹּפֶת, rendered famous on account of the immolation of children, which was witnessed there. To the West, is the valley of Gihon, גִּיחוֹן, which is less deep, however, than that of Hinnom, 1 K. 1: 33, 38. 2 Chron. 33: 14. 32: 30.

The approach of an army to the city, from either of these three vallies, was difficult. It was, therefore, commonly attacked on the North.

Golgotha or Calvary, in Syriac גָּלְגּוּלְתָּא, in Chaldaic

גָּלְגָּלְתָּא and גֻּלְגֹּלֶת, was situated out of the city, Matt. 27: 33. Mark 15: 22. John 19: 17. According to Eusebius and Jerome, it was to the North of Zion. Hence the hill, which is now situated in the middle of the city of Jerusalem, and on which is shown to the pilgrim the pretended tomb of the Saviour, cannot be the place, where he was buried. What is said in opposition to this conclusion, viz. that the city as it *now* exists, is built in a different place from what it was formerly, can be admitted only so far as this, that the hill of Zion and Bezetha are excluded from it, but it does not prove that the city has extended North and West, more than it did originally, and thereby taken in the hill of Calvary, which could not be well done, on account of the vallies. This statement in respect to Calvary solves some difficulties in the account of the resurrection of Christ.

Many of the *gates* of the city are indeed mentioned, but the situation of almost all of them is difficult to be precisely ascertained.

§ 336. Mount Moriah.

Mount Moriah, on which, agreeably to the last wishes of king David, the Temple was erected, about the year 592 after the departure of the Hebrews from Egypt, was an abrupt ascent, the summit of which was so small, that it did not extend base sufficient for the courts and appendages of the sacred edifice, Josephus, Jewish War, V. 5, 1. It was with the view to remedy the evil, which was thus occasioned, by giving a greater extent to this eminence, that *Solomon* raised a wall of square stones, along the vallies, which encircled it, and filled up the intervening space between the wall and the acclivity of the hill with earth, Josephus Antiquities, XV. 11, 2.

After the Captivity, the Hebrews continued gradually to increase the extent of this hill for many ages; they moved back the wall on the North, and on the South and West also erected walls of immense square stones from the lowest parts of the vallies, so as at last to render the top of the hill a furlong square. The smallest altitude of the walls was four hundred and fifty feet, the greatest, viz. in the southern direction, six hundred.

Josephus, who makes these statements, is not always consistent

with himself; but, on this point, we do not wish at present to enter into a discussion. Compare the history of the Jewish War, V. 5, 1. with the same Work I. 21, 1. V. 5, 6. and Jewish Antiquities, VIII. 3, 9. XV. 11, 3. XX. 9, 7.

§ 337. Of the Temple of Solomon.

The summit of Moriah, the extent of which had been increased, as has already been seen, by a wall built around, and which was encircled on the *Eastern*, and probably on *all* sides with a gallery or portico, was divided into the *great* or *exteriour court*, הֶחָצֵר הַחִיצוֹנָה, and the *interiour court*, הֶחָצֵר הַפְּנִימִית otherwise called the *court before the temple* הֶחָצֵר אֲשֶׁר לִפְנֵי הַבַּיִת, called also the *court of the priests*, חֲצַר הַכֹּהֲנִים, 1 K. 6: 36. 7: 12. 2 K. 23: 12. 2 Chron. 4: 9. 20: 5. Ezek. 40: 28.

Whether these two courts were separated from each other by a wall, or merely by a sort of latticed fence or *trellis*, does not clearly appear, for the description of the temple, as it is given in 1 K. 6: 1—38. 7: 13—51. and 2 Chron. 3: 1—4, 22. is a very concise one. This, however, is evident in respect to this subject, that the *new court*, so called, הֶחָצֵר הַחֲדָשָׁה, mentioned in 2 Chron. 20: 5. was not a *third* court, but the *second* or interiour one, newly repaired.

There were various buildings, and *apartments*, לְשָׁכוֹת, in which provisions were kept, also the vases and other utensils, which belonged to the temple; and some of which, were occupied likewise by the priests and Levites, while they were employed there, in the fulfilment of their sacred duties, 1 Chron. 9: 26, 33. 23: 28. 28: 12. 2 Chron. 31: 12. Jer. 35: 2, 4. 36: 10.

The altar in the interiour court or the *court of the priests* was built of unhewn stones, for Moses expressly forbade any others to be used; it was covered, like that in the tabernacle, with brass, although it was not built with the same dimensions, it being twenty cubits long and broad, and ten high, 2 Chron. 4: 1, 10.

The vases, and other utensils, belonging to this altar, were much more numerous, than in the tabernacle, 1 K. 7: 40—47. The very large brazen laver, called the *molten sea* יָם מוּצָק, was an hemisphere, ten cubits in diameter, five deep, and thirty in circumference. It could contain three thousand baths, and was

adorned in its upper edge with figures, that resembled lilies in bloom. But, although it held the large number of baths, which have been mentioned, it was commonly supplied with only two thousand, 2 Chron. 4: 3—5. 1 K. 7: 26.

It was enriched with various ornamental figures, and rested on the back of twelve oxen, three facing to the North, and three to the East, and the others in the opposite directions.

There were, in addition to the brazen sea, ten *smaller brazen lavers* כִּיֹּרוֹת נְחֹשֶׁת, which were also set off with various ornaments, five on the North, and five on the South side of the COURT. They rested on bases and wheels of brass, were each four cubits in circumference, and held forty baths. The flesh of the victims, that were sacrificed, was washed in these lavers, 1 K. 7: 27—39. 2 Chron. 4: 6.

§ 338. THE SANCTUARY OF SOLOMON'S TEMPLE.

THE SANCTUARY, הֵיכַל בַּיִת , הֵיכָל , בַּיִת, *ὁ ναός*; was sixty cubits long, twenty broad, and thirty high, with the exception of the part called the SANCTISSIMUM or *Most Holy*, the height of which was only twenty cubits; so that there remained a room above it of ten cubits in height.

The *windows*, חַלּוֹנֵי שְׁקֻפִים אֲטֻמִים appear to have been latticed, 1 K. 6: 2—4.

In front of the sanctuary, was the *porch* *προναός*, אוּלָם, an hundred and twenty cubits high, twenty broad from North to South, and ten long from East to West, 1 K. 6: 3. 2 Chron. 3: 4.

Two columns of brass were erected near the entrance of this Porch; each twelve cubits in circumference. The one to the North was called יָכִין JACHIN; the other, which was to the South, was called בֹּעַז BOAZ. The height of the *shafts* of these columns was eighteen cubits; of the *capitals*, כֹּתָרוֹת, five cubits; and of the *base*, thirteen cubits, making the whole altitude thirty six.

If in 1 K. 25: 17. the capitals are said to be only three cubits in height, the reason of it probably was, that their altitude had been diminished, in the repairing, at some time, of the Temple. These pillars were profusely ornamented with carved representations of leaves, pomegranates, etc. were hollow within, and

the brass of which they were made, was a hand's breadth in thickness, 1 K. 7: 15—20. 2 Chron. 3: 15—17.

A GALLERY extended along the sides of the sanctuary, with the exception of the *Eastern*, which was three stories high, was constructed of beams and planks, and to which there was an ascent on the South side, by a flight of *winding stairs*, לוּלִים, 1 K. 6: 5, 6, 8. The sanctuary itself was constructed of *square stones*, but was covered with boards of cedar, within and without, in which a variety of ornamental figures were carved out, and which was over-laid with laminae of gold. The passage into the *Porch*, *προναός*, was very lofty and broad, but it was merely an open entrance, without any door. The entrance into the *sanctuary*, on the contrary, was closed by a valve or folding door, made of the OLEASTER or *wild olive*, which was ornamented with specimens of carved work in the shape of cherubim, palms, and flowers, was covered with gold, and turned on golden hinges, 1 K. 6: 33—35.

The door, that opened into the SANCTISSIMUM or *Holy of Holies*, which was a pentagon in point of form, was adorned and enriched, in the same way, with that of the sanctuary, 1 K. 6: 31, 32. Both doors were covered with a veil of linen, wrought with embroidery, 2 Chron. 3: 14.

Within the sanctuary was the altar of incense, overlaid with gold, ten tables, also overlaid with gold, and ten golden candlesticks, five of each on the North, and five on the South side. On these tables were placed not only twelve loaves, but also an hundred golden cups. The other vessels of the sanctuary likewise were more numerous, than in the tabernacle, 1 K. 7: 48—50. 2 Chron. 4: 19—22.

The ark of the covenant was deposited in the Holy of holies. Its position was such, that the staves, by which it was carried, and which were somewhat long, touched the veil; from which circumstance it may be inferred, that the door of this apartment stood open, 1 K. 8: 8. 2 Chron. 5: 9.

Near the ark, were two *cherubim*, made of the wood of the wild-olive, and covered with gold. Each of which was ten cubits high, and each extended one of its wings over the ark, to the middle of it, and the other to the wall, 1 K. 6: 23—28. 2 Chron. 3: 10—13.

NOTE I. The description of the Temple of Solomon, which is given in the Books of Kings and Chronicles, is silent on many points, which, in the age, in which those books were written, could be learnt without difficulty from other sources. In various places also, the account appears to have suffered from the carelessness of transcribers. Hence the statements, in 1 K. VI—VII. and 2 Chron. III—IV. do not every where agree. It will, therefore, be readily seen, that, it is not possible to give, in every respect, a perfect idea of this edifice. When viewed, as the work of very early times, and in reference to the notions, which then prevailed, Solomon's temple may be considered *magnificent*, but it ought not to be compared with more recent specimens of architecture.

NOTE II. CHERUBIM, כְּרוּבִים, were figures of a wonderful form, which sustained the chariot of thunders or throne of God. They had four faces, and as many wings and hands; and their feet, which projected down straight, had hoofs, like an ox, Ezek. I. Cherubim of such a form could not be fully represented on embroidered work, and it would seem, from the account, which is given of them, that the golden cherubim, which spread their wings over the ark of the covenant, were different in shape from those, which have now been described. Perhaps, therefore, this class of beings existed in different forms. The meaning of these symbolic representations, I have explained in my treatise on Hermeneutics, § 20. p. 59, 60.

§ 339. OF THE TEMPLE OF ZERUBBABEL.

THIS TEMPLE was commenced under the direction of Zerubbabel, after the return of the Jews from the Babylonish Captivity, in the year 535 before Christ. The work had no sooner been begun, than it experienced an interruption of fifteen years, but was resumed again in the year 520 before Christ, and completed in the year 515, Ezek. 3: 8, 9. 4: 4—24. 5: 1—6, 21.

According to the DECREE, which was given by Cyrus, (Ezra 6: 3, 4.) its height and breadth were sixty cubits each; and we may, therefore, suppose the length, which was either never mentioned, or has fallen out from the text, to have been, (in order to maintain the proportion,) 120 or 180 cubits. But the old men,

who had lived to see the foundations laid, predicted, that it would be inferiour to the Temple of Solomon, Ezra 3: 12. Hag. 2: 1—9. To how great an extent, their anticipations turned out to be true, there is nothing stated, which will enable us precisely to determine.

This, however, is clear, that its treasures, which arose from the annual contribution of a half-shekel by every Jew, wherever he might be, and from the presents of proselytes and the heathen, became immense, Antiq. XIV. 12, 1. XX. 9. 7. Jewish War, I. 6, 8. It was by the aid of these treasures, that the immense walls, which have been mentioned, around the bottom of mount Moriah, were erected, Jewish War, V. 5, 1.

But in this Temple, there was only one candlestick, and one golden table. The Ark of the covenant, the sacred oil, the Urim and Thummim, and the sacred fire were gone ; also that singular cloud the *Shekinah*, שְׁכִינָה, which anciently was seen over the Tabernacle and had afterwards filled the Temple, 2 Chron. 7, 1—3. 1 K. 8, 10—12. 2 Chron. 5: 13—14. 6: 1.

The Maccabean princes built a tower, which they called BARIS, on the North side of this edifice. Herod rebuilt, enlarged, and adorned it, and named it ANTONIA, in honour of Mark Antony, Antiq. XV. 11, 4. Alexander Jannaeus separated the COURT of the Priests by a wooden trellis from the court of the Israelites, Antiq. XIII. 13, 5.

§ 340. OF THE TEMPLE OF HEROD.

HEROD, by successively renewing the parts of the Temple, rendered it extremely magnificent. He began the work in the 16th year before Christ, and finished it, in a great measure, in the eighth year ; but additions continued to be made to the Temple, till the year 64 ANNO DOMINI, John 2: 20. Josephus, Antiquities, XV. 11, 1. 5. 6. XX. 9, 7. Jewish War, I. 21, 1.

The Temple, as it appeared after having been subjected to the labours of Herod, had three COURTS or open AREAS, each one of which was situated above the other.

The first COURT was enclosed by that outer wall, which has been described, and which was raised from the base of the mount. In the middle of this court was an ascent of four steps, which led

to an enclosure of stone. On the gates, that opened through this enclosure, and on the columns contiguous, were inscriptions in Hebrew, Latin, and Greek, which interdicted, under penalty of death, any further entrance, to the unclean and the Gentiles. Immediately back of this wall, succeeded an ascent of fourteen steps into a level space ten cubits broad, which was succeeded by another ascent of five steps to the gates of the second wall, which was forty cubits high outside, and twenty five within. This wall enclosed the COURT OF THE ISRAELITES, while the first court in reference to the inscriptions, which have been mentioned, was called the COURT OF THE GENTILES.

Between the court of the Israelites, and that of the Gentiles, on the East side, was the *court of the Hebrew women,* which was separated from the court of the Israelites by a wall so low, as to permit its occupants to see the men, while they themselves remained unseen. The entrance into the court of the women was through two gates, the one on the North, the other on the South side.

The quadrangular AREA, immediately around the altar and the Sanctuary, was called THE COURT OF THE PRIESTS ; it was surrounded by a low, but elegant enclosure, so that the people had an opportunity of looking into it, while, at the same time, they were not permitted to enter, Josephus, Antiquities, XV. 11. 5. Jewish War, V. 5, 2—6.

§ 341. OF THE GATES OF HEROD'S TEMPLE.

THE LARGEST GATE was situated in the outer wall, on the Eastern side. It was called the *Beautiful, θύρα ὡραία*, (Acts 3: 2,) and was splendidly ornamented with Corinthian brass, which was reckoned preferable either to silver or gold, Pliny, N. H. XXXIV. 1, 3, 7.

It equalled the Sanctuary in height, which in the highest place, was more than an hundred cubits. The folds of this gate were fifty cubits high and forty broad, and were covered with plates of gold and silver. The ascent to it was from the valley of Cedron over many steps, Josephus, Jewish War, V. 5, 3.

To the *South* of the Temple, there was a valley four hundred cubits deep. There was a gate, nevertheless, in that direction,

leading from the wall into the lower part of the city, which stretched along through the valley towards the East, in such a way, that the wall of the city joined itself to the eastern wall of the temple, Antiquities, XV. 11. 5.

On the *West* side, two Gates led, by numerous steps, into the valley below, which ran in a Southern direction, and was filled with houses. There were two other Gates on the Western side of the temple beside these ; one of which connected the temple, by means of a bridge over the valley, with mount Zion, and the other conducted into the lower part of the city, Josephus, Antiquities, XV. 11, 5. Jewish War, V. 5, 3.

On the *North,* there was no Gate, but the tower ANTONIA was connected with the temple by means of a covered passage. This tower was so situated, as to command it, and was accordingly made the station for a cohort of Roman soldiers. Compare Acts 21: 31—34. Josephus, Antiquities, XV. 11, 4. Jewish War, V. 5, 3.

On the North and South sides of the *inner wall,* there were six Gates, three on each side, which faced each other. On the Eastern side, there was a Gate, which corresponded to the one called the *Beautiful* in the first wall, and two Gates, already mentioned, led into the COURT of the women. The Western side of the inner wall, which was contiguous to the sanctuary, had no Gate, Josephus, Antiquities, XV. 11, 5. Jewish War, V. 5, 3.

All these Gates had folds, were thirty cubits high, and fifteen broad ; the thresholds and the posts, as well as the Gates, were covered with silver and gold. They were all surmounted with a sort of turret, which increased the height to forty cubits. There was a vacant space left around the Gates of thirty cubits in extent, where the people were in the habit of assembling, Jewish War, V. 5, 3.

§ 342. Porches in the Temple of Herod.

A TRIPLE PORCH extended around the Southern wall of the COURT of the Gentiles, but the Porches in the other directions, that is to say, which were contiguous to the Northern, Eastern, and Western sides or walls of this court, were merely *double.* The Porches, in the court of the Israelites, were double likewise.

Each double porch rested on a *triple*, and each triple porch on a *quadruple* row of columns, the last row being contiguous to the wall.

The columns, (which were Corinthian in respect to architecture,) were hewn out of white marble, and were twenty five cubits in height, but the whole altitude, including pedestals, capitals, cornice, and roof, did not fall short of fifty cubits.

The columns were so large, that three men could scarcely extend their arms around them. The roof, which was flat, was constructed of cedar wood.

Each of these porches was thirty cubits broad, and fifty high; with this exception, viz. that the middle one on the South side was forty five broad and an hundred high, from the roof of which, one could hardly look down into the valley below, five hundred cubits deep, without experiencing dizziness. It is this porch, without doubt, which is called, in Matt. 4: 5. *πτερύγιον τοῦ ἱεροῦ, the pinnacle of the temple.* Compare Matt. 4: 5. with Strabo p. 805, Antiquities, XV. 11, 5. Jewish War, V. 5, 2.

The *eastern* porch in the court of the Gentiles was called *Solomon's*, John 10: 23. Acts 5: 12. Jewish War, V. 5, 1.

All the porches were paved with marble of various colours, Josephus, Jewish War, V. 5, 2. The porches in the court of the Gentiles were resorted to by money changers, and those, who sold animals, that were destined for the altar, Matt. 21: 12—16. John 2: 12—22. Jerusalem Talmud, Gemara, *Jom tob.* p. 61. and *Chagiga* p. 78, 1. In this court, (that of the Gentiles,) appear to have been *repositories*, of which we are informed by Josephus, (Jewish War, VI. 5, 2.) in which the treasures, utensils, and supplies, etc. of the temple were kept. But these repositories are to be distinguished from the treasury, mentioned in Mark 12: 41. into which the gifts of the temple were cast.

The Talmudists state, that there were thirteen such treasuries, different ones being allotted for the reception of different articles. They further state, that they were situated in *the court of the women*, and that they were coffers or boxes, which, in point of shape resembled a horn, the gifts of the temple being thrown into them.

It may be inferred from the nature of the case, no less than from the fact of Josephus' incidentally mentioning subterranean

chambers, that there were probably other apartments in these COURTS, of which the knowledge has not come to us.

THE ALTAR for victims was constructed of unhewn stones, fifteen cubits high, and fifty in length and breadth, and the corners of it projected upwards, like horns. The ascent to it was on the South side, Josephus, Jewish War, V. 5, 6.

§ 343. OF THE SANCTUARY.

THE SANCTUARY or *Temple* strictly so called, ὁ ναὸς, was constructed of white marble, was higher than the COURT of the priests, and was approached by an ascent of twelve steps. The porch of the Sanctuary or PRONAOS was an hundred cubits high, and as many broad. The open space, which served as an entrance into it, and which was destitute of folds or door of any sort, because, as Josephus informs us, it was a symbol of the visible heaven, was seventy cubits high and twenty five broad.

The *interiour* of the Porch was ninety cubits high, fifty from North to South, and twenty from East to West; so that on the North and South, there was room for recesses or chambers of almost twenty cubits in extent.

The entrance, which opened into the Sanctuary, was fifty-five cubits high and sixteen broad. Over it was the figure of a VINE in gold of the size of a man, and loaded with golden clusters. This entrance was closed by an embroidered veil, Josephus, Jewish War, V. 5, 4. Antiquities. XV. 11, 3. It was in the Porch of the Temple, that Judas cast down his thirty pieces of silver, Matt. 27: 5.

THE SANCTUARY itself was twenty cubits broad, sixty long, and sixty high. It was surrounded on three sides, with a structure, three stories high, making an altitude of forty cubits. It equalled the Porch or πρόναος PRONAOS, in breadth, into the two chambers of which, there was an entrance from it. On the flat roof of the Sanctuary were erected long, sharp rods of iron, covered with gold, Josephus, Jewish War, V. 5, 5—6.

From the Sanctuary, which, as has been remarked, was sixty cubits high, although only twenty broad, we enter the SANCTISSIMUM or *Holy of holies*, which was twenty cubits in length, twenty broad, and twenty high, so that there were two stories

above, each of twenty cubits. In the Sanctuary, was the golden candlestick, the golden table, and the altar of incense, but in the most Holy place, there was nothing deposited. The walls within and without, we are under the necessity of supposing, were covered with gold ; and it was separated from the Sanctuary by an embroidered veil, Josephus, Jewish War, V. 5, 5.

§ 344. Origin of Synagogues.

Although the sacrifices could not be offered, except in the Tabernacle or the Temple, all the other exercises of religion were restricted to no particular place. Accordingly we find, that the praises of God were sung, at a very ancient period, in the Schools of the prophets, and those, who felt any particular interest in religion, were assembled by the Seers, on the Sabbath, and the New-moons, for prayers and religious instruction, 1 Sam. 10: 5—11. 19: 18—24. 2 K. 4: 23.

During the Babylonish Captivity, the Jews, who were then deprived of their customary religious privileges, were wont to collect around some prophet or other pious man, who taught them and their children in religion, exhorted to good conduct, and read out of the sacred Books, Ezek. 14: 1. 20: 1. Dan. 6: 11. compare Neh. 8: 18. These assemblies or meetings became, in progress of time, fixed to certain places, and a regular order was observed in them. Such was the origin of Synagogues.

§ 345. Of the Structure, etc. of Synagogues.

In speaking of Synagogues, it is worthy to be noticed, that there is nothing said in respect to the existence of such buildings *in Palestine*, during the reign of Antiochus Epiphanes. They were, therefore, first erected under the Maccabean princes, and not long after were much multiplied; but in *foreign* countries, they were much more ancient, Josephus, Jewish War, VII. 3, 3.

Whether this statement be true beyond a question, or whether some be inclined to make an objection to it, it is, nevertheless, certain, that, in the time of the *Apostles*, there were Synagogues, wherever there were Jews. They were built in imitation of the Temple of Jerusalem with a COURT and Porches, as is the case

with the Synagogues in the East at the present day. In the centre of the COURT, is a chapel, supported by four columns, in which, on an elevation prepared for it, is placed the Book of the law, rolled up. This, on the appointed days, is publicly read.

In addition to the Chapel, there is erected within the COURT, a large, covered hall or vestry, into which the people retire, when the weather happens to be cold and stormy, and each family has its particular seat, Della Valle's Travels, P. IV. Epistle 5. p. 195. comp. Talmud, *succoth* 51, 2.

The uppermost seats in the Synagogue, i. e. those, which were nearest the Chapel, where the sacred Books were kept, were esteemed peculiarly honourable, Matt. 23: 6. James 2: 3.

The PROSEUCHAE, *προσευχαί*, are understood by some to be *smaller* Synagogues, but by others are supposed to be particular places under the open sky, where the Jews assembled for religious exercises. But Josephus, in his account of his own Life, § 54, calls the PROSEUCHA of Tiberius, a large house, which held very many persons.

We infer, *therefore*, that *προσευχή* is the same with *τόπος* or *οἶκος τῆς προσευχῆς*, viz. *any place of worship*, answering to the Aramean phrase, בֵּית תְּפִלִּין, which is used for Synagogue. They were distinguished from Synagogues on the ground merely, that they were not buildings especially set apart for divine worship, Acts 16, 13, 16. Philo de Legat. ad Caium. p. 1011. Juvenal, Satire, III. 14.

The apostles preached the Gospel in Synagogues and PROSEUCHAE, and with their adherents performed in them all the religious services. When excluded, they imitated the Jews in those places, where they were too poor to erect these buildings, and held their religious meetings in the houses of individuals. Hence we not only hear of Synagogues in *houses* in the Talmud, but of *Churches* in houses in the New Testament, Rom. 16: 5. 1 Cor. 16: 19. Col. 4: 15. Phil. 2. Acts 2: 46. 5: 42.

The apostles sometimes hired a house, in which they performed religious services and taught daily, Acts 19: 9. 20: 9.

NOTE. *Συναγωγή* means *literally* a convention or assembly, but by metonymy, was eventually used for the *place* of assembling; in the same way, that *εκκλησία*, which means literally a calling to-

gether, or convocation, signifies also at the present time the *place* of convocation. Synagogues were sometimes called by the Jews *Schools*, but they were careful to make an accurate distinction between such, and the *Schools*, properly so called, the מִדְרָשִׁים, or *sublimer Schools*, in which the TALMUD was read, while the *Law* merely was read in the Synagogues, which they placed far behind the Talmud.

CHAPTER III.

OF SACRED SEASONS.

§ 346. ON THE ANTIQUITY OF THE SABBATH.

In speaking of *sacred seasons*, it will readily occur, that, of the periods of time which may thus be denominated, the SABBATH, שַׁבָּת, שַׁבָּתוֹן σάββατον, σάββατα, is especially worthy of attention. It may be remarked, that the Greek and Hebrew words, here mentioned, are applied in some instances, to other periods of time, set apart for the purposes of religion or recreation, but are generally, and, more especially, used in reference to *the seventh day of the week.*

Whether the practice of consecrating the Sabbath originated from what is stated in Gen. 2: 1—3. is a question, which, while it has been defended by some, has been disputed by others, on the ground, that there is no express mention of it, previous to the time of Moses. But in regard to this point, viz. the origin and antiquity of the Sabbath, I proceed to state,

I. As we find, by an examination of the Mosaic Laws, that the greatest part of the ordinances, which are sanctioned by that Le-

gislator, existed in previous times, we have a right to say, *the probability is*, that this was the case in respect to the *Sabbath* also.

II. What we should, therefore, *naturally expect* in this case, is rendered more probable by the expressions, used in Exod. 20: 8—11, where the command runs thus; *Remember* the Sabbath day, to keep it holy. [For these expressions are of such a nature as evidently to imply, that the consecration of the seventh day, although it might have been omitted for a time during their residence in Egypt, was not a *new* thing to the Israelites, and that they understood, how the day should be kept or *sanctified*, and were able to do it, if they had a disposition to.]

III. This view in respect to the Sabbath is further confirmed by the circumstances, that we are no where told, what things are to be done and what are to be omitted on that day; which implies, that the duties connected with it were known from *custom*.

IV. There is mention made of the sanctification of the Sabbath, before the formal promulgation of the Law concerning it from Mount Sinai, Exod. 16: 22—30.

V. A WEEK occurs under its appropriate name שָׁבוּעַ, as far back as Gen. 29: 27, and we further find that a definite period of *seven days* occurs in Gen. 7: 4, 10. 8: 10, 12; which implies, that *one* day of the seven was marked by some distinction.

VI. As the very nature of the case compels us to believe, that the doctrines of the Creator and the creation could not have existed at so early a period, as they did, without a revelation; so there is far from being any improbability or inconsistency in considering Gen. 1: 1. 2: 2, 3, as a simultaneous revelation in regard to the Sabbath.

VII. Finally, that this was the case, is hinted in Exod. 20: 8—11; and furthermore, it is on this ground only, viz. that the Sabbath was consecrated previous to the time of Moses, or, in other words, existed from creation, that we are able to account for the fact, that very many nations, who, it is certain, did not take the practice from the Mosaic Laws, have, in some way or other, distinguished that day, Josephus against Apion, II. 39.

§ 347. On the Design of the Sabbath.

The design of the Sabbath, as mentioned in Exod. 20: 8—11 and in 31: 12—17, where there is a repetition of the statement, made in Gen. 2: 1—3, was to exhibit a symbolic acknowledgment, that God was the Creator of the universe, and that He alone is worthy to be and ought to be, worshipped. Hence the same punishment was attached to a violation of this Institution, that there was to an open defection from the true God, viz. *death*, Exod. 35: 2. Num. 15: 32—36.

In addition to this general object, there was another of a subordinate kind, viz. that men, especially slaves, might rest, and be refreshed, and might be led to rejoice in the goodness of God, who gave them this season of suspension from their toils, Exod. 23: 12.

That the Sabbath, as some maintain, was consecrated in commemoration of the deliverance from Egyptian servitude, is no where asserted; and the most, that can be contended for on this point, is, that the Jews are exhorted to remember the sufferings, they endured in that land, in order that, prompted by reminiscences of this kind, they might the more willingly allow the rest of the Sabbath to their servants and to their cattle, Deut. 5: 14, 15.

The statement, which is made in Exod. 31: 13—17, and Ezek. 20: 20, 21, viz. that the Sabbath is the sign of a COVENANT between God and the Israelites, means merely this, that God, as *creator*, had a claim on the worship of the Jews, that he was disposed to exact such worship, and that they had promised to render it.

NOTE. The more recent Jews distinguished certain Sabbaths by particular names. The Sabbath, for instance, immediately preceding the Passover, was denominated the *great Sabbath*, (John 19: 31. comp. Orach. chajjim p. 430, and Schulchan Aruch p. 33, 2 ;) because the Israelites, while in Egypt, had witnessed on that day a great miracle. Indeed any Sabbath, which was immediately followed by one of the principal festivals, was denominated *great*.

Another kind of Sabbath is called the *second first*, *σάββατον δευτερόπρωτον*. It is worthy of remark, that the Sabbath, which is thus named in Luke 6: 1, the *second first*, is called in Matthew

12: 1. and in Mark 2: 23, simply the *Sabbath*. What this *second-first* Sabbath is, is somewhat difficult to be explained.

The majority of critics suppose, it was that, which immediately succeeded the second day of the Passover. For, since the Jews numbered their days from the Passover to the Pentecost, (Deut. 16: 9.) the first Sabbath after the second day from the Passover, seems to have been properly enough termed SECUNDO-PRIMUM, the *second-first*. The word *σάββατον*, in the phrase *μεταξὺ σάββατον*, (Acts 13: 42.) is nothing else than the *week* itself, which, as has been elsewhere observed, is sometimes designated by the customary Greek word for Sabbath.

§ 348. CONCERNING THOSE THINGS WHICH WERE TO BE OMITTED ON THE SABBATH.

The name of the Sabbath itself, שַׁבָּת, which signifies *rest*, is an intimation, that the labours, in which men ordinarily engaged, shall be intermitted on that day; and we very frequently meet with express commands to that effect, Exod. 20: 10. 31: 14—17. 35: 1—3. Deut. 5: 12—14. A particular specification, however, or enumeration of what *might*, and what might *not* be done, is no where found, and we can only say, that, before the promulgation of the law on mount Sinai, the gathering of Manna was one of those things, upon which, we are assured, labour could not be expended, and that, subsequently to its promulgation, the making of a fire, was another, Exod. 16: 22—30. 35: 3. Num. 15: 32, 36. What other things there were, which were expressly prohibited, we have no means of ascertaining.

We are at liberty to say, nevertheless, on the other hand,

I. That the use of arms was not interdicted, as the more recent Jews supposed, 1 Macc. 2: 31, et seq.

II. The healing of the sick also was not forbidden, nor the taking of medicines, as was dreamt by some of the Jewish teachers in the time of Christ, and by some of the writers in the Talmud, nor, in truth, a journey or walk of more than a thousand geometrical paces, nor the plucking of a few ears of corn to appease one's hunger, nor the performance of any acts of necessity, as feeding cattle, or plucking them from the ditch, if they had fallen into one,

Matt. 12: 1—15. Luke 6: 1—5. 13: 10—17. Mark 3: 2. John 5: 2—18. 9: 1—34.

The Talmudists, (*Shabbath* VII. 2.) reckoned up thirty six different instances of labour, which were interdicted on the Sabbath, and among others, that of making or kneading dough. This accounts for the circumstance of the Jews considering it a crime in the Saviour, that he mingled his spittle with the dust, and anointed the eyes of the blind man, John 9: 1—34.

III. Furthermore, certain duties of a religious nature were not prohibited, such as circumcision on the eighth day, the slaughtering and burning of victims, and the labours in general, which were connected with the observances, practised in the tabernacle and temple, Lev. 6: 8, et seq. Num. 28: 3, et seq. Matt. 12: 2. John 7: 23.

In consequence of the circumstance, that the kindling of a fire was interdicted on the Sabbath, whatever cooking was necessary in making preparation for the supper of Friday evening, was to be attended to before sunset. Hence the afternoon of that day (Friday) was denominated ἡ παρασκευή, *the preparation*, and, in the Aramean, (*κατ᾽ ἐξοχὴν, by way of distinction or emphasis,*) עֲרוּבְתָא *the evening.*

On the noon of the Sabbath, the Jews took a slight dinner, as at other times, but they deferred, till after sunset, the preparations for supper.

IV. There was no law in respect to the Sabbath, which commanded the observance of what may be termed an *Ante-Sabbath;* which the Jews after the Captivity were in the habit of commencing a number of hours before the setting of the sun. As, however, the provisions for the Sabbath were to be prepared at this time, the PRO-SABBATHUM or *Ante-Sabbath* may be considered, as a necessary result of the law, which rendered it necessary to make such preparation, but it was too scrupulously defined and insisted on by the more recent Jews, Mark 15: 42.

§ 349. Concerning those things, which were permitted to be done on the Sabbath.

The duties, that were appropriate to the Sabbath, appear to have been learnt from custom. Hence there were no precepts on the subject, with the exception, that the priests, beside the daily victims, were to offer up on that day two other lambs of a year old, together with two tenth deals of flour mingled with oil, and a drink-offering, and were also to change the shew-bread, Lev. 24: 8. Num. 28: 9, 10.

From the general design of the Sabbath, and from Gen. 2: 3, where God is represented as *blessing* the seventh day, i. e. pronouncing it *joyful* and *propitious*, it is evident, that the day was to be considered a cheerful one, that the people were to contemplate, with emotions of a glad and grateful kind, on God AS THE CREATOR AND GOVERNOUR OF THE UNIVERSE, which is intimated also in Is. 58: 13. Acordingly sorrow on the Sabbath day was an indication of some great calamity, Hos. 2: 11. Lam. 2: 6. 1 Macc. 1: 41.

The Hebrews, therefore, spent the Sabbath in rest and in a decent cheerfulness, and did not deem it inconsistent with its sacredness, to dance, sing songs, and play on instruments of music, Exod. 15: 20, 21. 32: 6, 7. 2 Sam. 6: 14. Ps. 68: 25—27. 149: 3. 150: 4. [By consulting these passages, it will appear, that the songs, music, and dances here mentioned, were of a religious nature, or were expressive of religious emotions.] In a word, they spent the Sabbath, as far as the external acts were concerned, nearly in the same way, that other nations spend their festival days.

It was peculiar, however, to the Hebrews, to gather on this day around their prophets, and to receive instructions from them, 2 K. 4: 23. Religious parents were in the habit of instructing their children, on this day in particular, in the docrine of God, as the creator and governour of all things; and in the wonderful providences both of mercy and punishment, which he had shown; and those, who were not far distant, visited the Tabernacle or Temple.

§ 350. Concerning the Sabbatic Year.

As a period of seven days was completed by the Sabbath, so was a period of seven years by the *Sabbatic year*, שְׁנַת שַׁבָּתוֹן, שְׁנַת שְׁמִטָּה. It seems to have been the design of the Sabbatic year to afford a longer opportunity, than would otherwise be enjoyed, for impressing on the memory the great truth, that God the creator is alone to be worshipped.

The commencement of this year was on the first day of the seventh month or Tishri *(October.)* It is proper to remind the reader, that we have already, in a former section, (79,) remarked on the subject of the ground being left fallow during this year. See Exod. 23: 10, 11. Lev. 25: 1—7. 26: 33—35.

During the continuance of the Feast of Tabernacles this year, the Law was to be publicly read for eight days together, either in the Tabernacle or Temple, Deut. 31: 10—13. Debts, on account of there being no income from the soil, were not collected, Deut. 15: 1, 2. They were not, however, *cancelled*, as was imagined by the Talmudists; for we find in Deut. 15: 9, that the Hebrews are admonished not to deny money to the poor on account of the approach of the Sabbatical year, during which it could not be exacted, but nothing further than this can be educed from that passage. Nor were servants manumitted on this year, but on the seventh year of their service, Exod. 21: 2. Deut. 15: 12. Jer. 34: 14.

§ 351. Of the Year of Jubilee.

The Jubilee, יוֹבֵל, followed seven Sabbatic years, i. e. was on the 50th year, Lev. 25: 8—11, Josephus, Antiquities III. 12, 3. Philo de caritate p. 404. de septenario p. 1178, 1188.

To this statement the Jews generally, their Rabbins, and the Caraites agree, and say further, that the argument of those, who maintain, that it was on the 49th, for the reason, that the omission to till the ground for two years in succession, viz. the 49th and 50th, would produce a famine, is not to be attended to. It is not to be attended to, simply because these years of rest, being known long beforehand, the people would of course lay up pro-

vision for them. It may be remarked further in reference to this point, that certain trees produced their fruits *spontaneously*, particularly the fig and sycamore, which yield half the year round, and that those fruits could be preserved for some months; which explains at once, how a considerable number of the people might have obtained no inconsiderable portion of their support. We have already remarked, in a preceding section, that the observance of the Sabbatic year, so far as the cultivation of the soil was concerned, was not always practised.

The return of the year of Jubilee was announced on the tenth day of the seventh month or TISHRI *(October,)* being the day of propitiation or atonement, by the *sound of trumpet,* שׁוֹפָרוֹת, קֶרֶן יוֹבֵל, Lev. 25: 8—13. 27: 24. Num. 36: 4. Is. 61: 1, 2. Beside the regulations, which obtained on the Sabbatic year, there were others, which concerned the year of Jubilee exclusively.

I. All the servants of Hebrew origin, on the year of Jubilee, obtained their freedom, Lev. 25: 39—46. comp. Jer. 34: 7, et seq.

II. All the fields throughout the country, and the houses in the cities and villages of the Levites and priests, which had been sold on the preceding years, were returned on the year of Jubilee to the sellers, with the exception of those, which had been consecrated to God, and had not been redeemed before the return of said year, Lev. 25: 10, 13—17, 24—28. 27: 16—21.

III. Debtors, for the most part, pledged or mortgaged their land to the creditor, and left it to his use, till the time of payment, so that it was in effect *sold* to the creditor, and was, accordingly, restored to the debtor on the year of Jubilee. In other words, the debts for which land was pledged, were *cancelled;* the same, as those of persons, who had recovered their freedom, after having been sold into slavery, on account of not being able to pay. Hence it usually happened in the later periods of Jewish history, as we learn from Josephus, that, at the return of Jubilee, there was a general cancelling of debts, Antiquities III. 12, 3.

§ 352. New Moons and Feast of the New Year.

In order to exclude any opportunity for the exercise of the superstitions of the Gentiles, who sacrificed to the *Moon*, it is commanded in Num. 10: 10. and 28: 11—14. that, on the New Moons, (רָאשֵׁי חֳדָשִׁים,) in addition to the daily sacrifices, two bullocks should be offered to God, a ram, and seven sheep of a year old, together with a meal-offering, and a libation. These were to constitute the burnt offering, and a goat, the sin offering.

The return of the New-moons was announced by the sounding of the silver *trumpets*, חֲצֹצְרוֹת, Num. 10: 10. 28: 11—14; and in this way provision was made for keeping up a knowledge of the end and commencement of each month. The kings, it appears, after the introduction of the monarchical form of government, were in the habit of offering up sacrifices at the return of the New-moons, 1 Sam. 20: 5, 24—27. and those persons, whose piety led them to seek for religious instruction, visited, on those occasions, the prophets, 2 K. 4: 23. Labour was not interdicted on the day of the New-moon. As the New-moon, however, of the seventh month or Tishri *(October)* was the commencement of the civil year, it was observed, as a festival, and was announced by the sound of trumpets. Hence it is called the day of "*trumpet blowing*," יוֹם תְּרוּעָה, and also "*the memorial of blowing of trumpets*," Lev. 23: 24. Num. 29: 1—6.

Beside the sacrifices, common to other *New-moons*, a bullock was then offered, a ram, seven lambs of a year old, a meal-offering of flower and oil, and a libation of wine for the burnt offering, Num. 29: 2—9.

Note. The days of the New-moon were not ascertained by astronomical calculation, as the Rabbins assert, but were the days, on which the New-moon first made its appearance, as is maintained by the Caraites. This is evident from the fact, that Moses did not regulate his chronology on astronomical principles, but by the aspect of the earth, the return of the seasons, &c.

Further; the Talmudists speak of the *signs* of the appearance of the New-moon, and it is clear, that neither Philo nor Josephus knew any thing of the distinction between the astronomical and

the *apparent* new-moon. Still the author of the Book of Kings appears to have made use of the astronomical calculation, who speaks of the 27th day of the twelfth month in Babylon, while Jeremiah, who was in Palestine, calls the same day, the 25th, 2 K. 25: 27. Jer. 52: 31. The modern Jews, in reference to what is stated in 1 Sam. 20: 27, observe the return of the New-moon for two days in succession.

§ 353. Of the great Festivals in General.

The Passover, the Pentecost, and the feast of Tabernacles, were festivals, instituted for the purpose of commemorating the wonderful kindness of God. The Pentecost continued only for one day, the Passover *seven,* and the feast of the Tabernacles *eight,* but the first and the last only, in both cases, were properly considered festival days, in which no employment further than was necessary to prepare food, was permitted, Exod. 12: 16. Lev. 23: 7.

At the return of the three great festivals, all the adult Jews made their appearance, either at the tabernacle or temple, with presents, which were taken from the second tythes, the firstlings of the second product of the flocks, and the second first-fruits. They offered sacrifices, feasted ; and with songs, music, and dances, rejoiced in God, as a being, wonderful for his mercies.

The word itself, which is usually employed to designate festivals, viz. חַג, if its original signification be consulted, is an intimation, that dancing was practised on such occasions, Exod. 23: 17. Lev. 23: 38. Num. 29: 39. Deut. 12: 18. 14: 26. 16: 11—17. 26: 11.

§ 354. Concerning the Passover.

The festival of the Passover was instituted, for the purpose of preserving among the Hebrews the memory of their liberation from Egyptian servitude, and of the safety of their first-born on that night, when the first born of the Egyptians perished, Exod. 12 : It was celebrated for seven days, viz. from the 15th to the 21st of the month Abib or Nisan *(April,)* Exod. 12: 1—28. 23: 15. Lev. 23: 4—8. Num. 28: 16—25. Deut. 16: 1—8.

During the whole of this period, the people ate unleavened

bread. It was for this reason, that the festival is sometimes called the *feast of unleavened bread*, חַג הַמַּצּוֹת, *ἑορτὴ τῶν ἀζύμων*, Exod. 12: 18. 13: 6, 7. 23: 15. Lev. 23: 6. Num. 28: 17. If in Deut. 16: 8. only *six* days of unleavened bread are mentioned, the reason is, that the first day, being considered a separate festival, is not included. On the eve of the 14th day, the leaven was removed, so that nothing might be seen of it during the week, a circumstance, in respect to which the Jews are very scrupulous, even at the present time, 1 Cor. 5: 7.

Hence not only the 15th, but the 14th also of the month Abib may with propriety, as it is in some instances, in the Bible, be termed the first day of unleavened bread, since the leaven was removed on the 14th before evening. Josephus has accordingly assigned *eight* days, Antiq. II. 15, 1. and *seven*, Antiq. III. 10, 5. IX. 13, 3. to the feast of the Passover, when in reality there were but *seven*. On the 10th day of the month Abib, the master of a family separated a ram or a goat of a year old, (Exod. 12, 1—6,) which he slew on the 14th day between the *two evenings*, בֵּין הָעַרְבַּיִם, before the altar, Deut. 16: 2, 5, 6. The priest sprinkled the blood upon the bottom of the altar; but in Egypt, when the event occurred, which was the origin of the Passover, the blood was sprinkled on the post of the door, Exod. 12: 7.

The ram or the kid, which was properly called פֶּסַח, פַּסְחָא, *πάσχα, or protection*, was roasted whole, with two spits thrust through it, the one length-wise, the other transversely, crossing the longitudinal one near the fore legs; so that the animal was, in a manner *crucified*. The *oven*, in which it was roasted, is the one described § 140. no. II. Pesachim. c. 3. John 19: 36. comp. § 142.

Thus roasted, it was served up with a salad of wild, and bitter herbs, מְרֹרִים, and with the flesh of other sacrifices, which occur in Deut. 16: 2—6. under the word פֶּסַח. Not fewer than ten, nor more than twenty persons, were admitted to these sacred feasts, which were at first eaten in Egypt, with loins girt about, with shoes upon the feet, and with all the preparations for an immediate journey; but this was not the case at any subsequent period. The command, however, not to break a bone of the offering, which was given in consequence of the people going in

such haste (as they might otherwise have been delayed,) was ever afterwards observed among the Jews, John 19: 36.

The ceremonies, practised at the eating of the Paschal supper, appear to have been nearly the same with those, which are practised among the Jews at the present day, and which are related in the Jewish Book, entitled סֵפֶר הַגָּדָה עַל פֶּסַח. Compare 1 Cor. 11: 26. These ceremonies were exemplified in part in the last supper of the Saviour, where mention is made of the *blessing* on the bread and wine, which is prescribed in the Book just referred to, Matt. 26: 26.

The master of the family, after the Paschal supper is prepared, breaks the bread, having first blessed it, and divides it to all, who are seated round him, so that each one may receive a part, who has liberty, if he chooses, to dip it before eating into a vessel of sauce.

The *third* cup of wine, which is drunk on this occasion, is properly termed the *cup of benediction*, כּוֹס הַבְּרָכָה, Matt. 26: 27. 1 Cor. 10: 16. After this, songs of praise are sung, viz. Psalms 115—118; after which another cup is drunk, Mark 14: 26, and, if the guests have a disposition to repeat Psalms 120—137, another also. The wine is mingled with water.

On the second day of the Passover, i. e. on the 16th day of the month Abib, a sheaf of barley was offered up, also a lamb of a year old for a burnt offering, also a meal-offering and a libation.

This ceremony was the introduction, prescribed by Law, to the *harvest*, Lev. 23: 1—14. On every day of the Paschal week, there were offerings more than usual, and victims were immolated for sin, Num. 28: 16—25.

Note. In the Latin Church, the general opinion is, that the Saviour, in his last supper, ate the Passover supper; though some suppose, that he anticipated the usual time by a day, i. e. they suppose, that he followed in this instance, the practice of the Sadducees, who calculated the return of the New-moon astronomically, which would bring this festival a day earlier, than it would otherwise happen; an opinion, which we have already shown to be inadmissible. We would now merely add in reference to this opinion, that all the arrangements of a religious nature, which had any reference to the Temple, were made in

accordance with the opinions, that prevailed among the ***Pharisees;*** and, furthermore, that the discourse in Matt. 26: 1—19. Mark 14: 12—18. Luke 22: 7—14, is concerning the customary day of the Passover.

The Greek Church, on the contrary, contend, that the last supper of the Saviour was not the Paschal supper, and that in instituting the Eucharist, he made use of *leavened* bread. Some individuals in the Latin Church agree in this opinion, excepting that they suppose *unleavened bread* to have been used on the evening of the 13th day of the month Abib, and that consequently the Saviour, in instituting the Eucharist on that evening, made use of bread of that kind.

§ 355. Concerning the Pentecost.

An enumeration of forty nine days from the 16th of Abib or the 2d day of the Passover, introduced us to the *Pentecost, πεντηκοστή*, i. e. the fiftieth. It is also called the *feast of Weeks*, חַג הַשָּׁבוּעוֹת, from the circumstance, that it followed a succession of seven weeks, Exod. 34: 22. Lev. 23: 15, 16. Num. 28: 26. Deut. 16: 10. Acts 2: 1.

It was a festival of thanks for the harvest, and is, accordingly called חַג קָצִיר, *the feast of the harvest.* And it was for the same reason, that two loaves made of new meal, and the tenth part of an epha of grain were offered, as the first fruits, Lev. 23: 17. Num. 28: 26. Hence the Pentecost is sometimes called *the day of the first fruits*, הַבִּכּוּרִים, Num. 28: 26. There were likewise, on the return of this festival, many holocausts, besides an offering for sin, Lev. 23: 18—20. Num. 28: 27—31.

In the days of the Apostles, as we are expressly informed by Josephus himself, many Jews from foreign countries came to Jerusalem on this joyful occasion, Jewish War, II. 3, 1. comp. Acts 2: 5—13.

§ 356. Of the Feast of Tabernacles.

The feast of Tabernacles, חַג הַסֻּכּוֹת *ἑορτὴ σκηνῶν, σκηνοπηγία*, was celebrated from the 15th to the 23d of the seventh month, viz. Tishri *(October.)* The 23d or *eighth* day was the one, which

was most particularly distinguished, as a festival, Lev. 23: 34—42. Num. 29: 12, 35. Deut. 16: 12—15. Neh. 8: 18. 2 Macc. 10: 6. John 7: 2, 37.

It was instituted in memory of the journey through the Arabian wilderness. The Jews, therefore, during its continuance, dwelt in booths, as they did in their journey from Egypt, Lev. 23: 42, 43. It was also a festival of thanks in honour of the vintage and the gathering in of the fruits, and was, therefore, called the *feast of the gathering* חַג הָאָסִף, Exod. 23: 16. 34: 22.

The Hebrews during this feast carried about the fruits of the choicest trees, or as the later Jews interpret the words פְּרִי עֵץ הָדָר, *citrons*, also the branches of palms, willows, and other trees, that bore a thick foliage. The Caraites suppose, it was of such branches that they were in the habit of constructing their booths, Lev. 23: 40. with which, however, it appears, that they mingled the branches of olives, myrtles, wild-olives, etc. Neh. 8: 15. 2 Macc. 10: 7. Josephus, Antiquities, XIV. 13, 5.

The Feast of tabernacles was a season, which witnessed the most marked and decided indications of joy. Hence it is denominated by Josephus (Antiq. VIII. 4, 1. XI. 5, 5.) and by Philo DE SEPTENARIO p. 1195, *the greatest μέγιστη*, and by the Talmudists, by way of distinction הֶחָג, *the feast*. It was not unknown to Plutarch, *Sympos.* L. IV. c. 5.

More public sacrifices were directed to be offered on this festival, than on the others, as will be seen by consulting Num. 29: 12—39. comp. Deut. 16: 14, 15. Lev. 23: 38—40. Num. 29: 39.

To these ceremonies, the more recent Jews have added a number of others.

I. They undertake to assert, (founding their opinion in this case on Isaiah 12. 3.) the existence of the following practice. The priests went every morning during the eight days of the feast, and drew three LOGS of water in a golden vessel from the fountain of Siloe. They then carried the water with great and joyful solemnity through the water-gate to the temple, and poured it out to the South West of the altar, the Levites, in the mean-while, playing on instruments of music, and singing the Psalms 113—118. Some of the Talmudists assert, that this ceremony was a symbol of rain, others of joy, others of the effusion of the Holy Spirit.

Compare John 7: 37, also Wetstein's New Testament, Vol. I. 888, 889.

II. Another ceremony, if we may believe the Jews, to whom we have referred, was this. In the court of the women, lights were burnt during every evening of the feast, in four candlesticks of gold, said to be fifty cubits high ; while the priests and Levites, standing on the fifteen steps of the *inner* court, sung the *songs of degrees*, viz. Psalms 120—134. They accompanied these songs with instruments, and the chief men of the nation were, at the same time, dancing in the WOMEN'S COURT, with burning torches in their hands, while the women looked on from a retired apartment, that was surrounded by a sort of latticed enclosure.

Furthermore, the Jews, during every day of the feast, holding in the left hand a citron, in the *right, a bundle,* לוּלָב, of branches, viz. one branch of the palm-tree, and two branches of willow and myrtle, passed around the altar and shouted aloud with a solemn voice, הוֹשִׁיעָה־נָּא, HOSANNA, HOSANNA. On the seventh day, this ceremony was repeated seven times in memory of the conquest of Jericho. Hence it happens, that this feast is called the GREAT HOSANNA. Compare 2 Macc. 10: 17.

§ 357. OF THE DAY OF PROPITIATION.

The fifth day before the Feast of tabernacles, viz. the 10th day of the 7th month or TISHRI *(October)* was the day of atonement or propitiation, יוֹם הַכִּפּוּרִים, Lev. 16: 1—34. Exod. 23: 26—30. Num. 29: 1—11. It was a day of fasting, and the only one during the whole year, on which food was interdicted from evening to evening, Lev. 23: 27—29. 25: 9.

The high priest himself conducted the sacred services of this day, and the ceremonies now to be mentioned, which differed from those on other occasions, were performed by him alone. When he had washed himself in water, put on his white linen hose and coat, and adjusted his girdle, he conducted to the altar, with the sacerdotal mitre on his head, a bullock, destined to be slain for the sins of himself and his family ; also two goats for the sins of the people, the one of which was selected by lot to be sacrificed to *God,* לַיהוָה ; the other was permitted to make an un-

molested escape, לַעֲזָאזֵל, Lev. 16: 6—10. Compare the Arabic word عَزَازِل.

Presently he slew the bullock for his own sins, and the goat, which had been selected by lot for that purpose, for the sins of the people. He then filled a censer with burning coals from the altar, and putting two handfuls of incense into a vase, he bore them into the SANCTISSIMUM or *Holy of holies.* Having here poured the incense upon the coals, he returned, took the blood of the bullock and the goat, and went again into the *Most* holy place.

With his finger he first sprinkled the blood of the bullock, and afterwards, of the goat upon the lid of the Ark of the Covenant, and seven times also he sprinkled it upon the floor before the Ark.

He then returned from the *Most* holy into the *Holy* place or Sanctuary, and besmeared the horns of the golden altar, which was there placed, with the blood of the bullock and the goat, and scattered the blood seven times over the surface of the ALTAR.

This was done, as we are informed, as an *expiation for the uncleanness and the sins of the children of Israel,* Lev. 16: 11—19.

The high priest then, going out into the COURT of the Tabernacle, placed both hands with great solemnity on the head of the *scape-goat* לַעֲזָאזֵל; a symbolic representation, that the animal was loaded with the sins of the people. It was then delivered to a man, who led it away into the wilderness, and let it go free, to signify the liberation of the Israelites from the punishment due to their sins. But the goat, which was *slain* for the sins of the people, and the bullock, slain for those of the high priest, were designed to signify, that they were guilty, and that they merited punishment; and were to be burnt whole, beyond the limits of the camp or the city, Lev. 16: 20—22, 26—28.

At length the high priest, putting off his white vestments, and assuming the splendid robes of his office, sacrificed a holocaust for himself and the people, and then offered another sin-offering, Lev. 16: 23—25. Num. 29: 7—11.

The Jews assert, that the high priest went into the Holy of holies a *third* time for the purpose of bringing away the censer, but this was not necessary, for he might have taken it away when he returned the *second* time with the blood. That he went into

the SANCTISSIMUM only *twice* is expressly asserted by Philo DE LEGAT. AD CAIUM. The assertion in Lev. 16: 34, and Exod. 30: 10, viz. that the high priest entered *once* has reference merely to the *one* day in the year, for it is evident, that he could not perform all the duties, which devolved upon him, by entering *once* only on that day.

§ 358. CONCERNING OTHER FASTS.

The Hebrews, in the earlier periods of their history, were in the habit of *fasting*, whenever they had met with any adverse occurrences, Judg. 20: 26. 1 Sam. 7: 6. 31: 13. 2 Sam. 3: 35. Is. 58: 3—12. But it was not till about the time of the Captivity, that they introduced *anniversary fast days*. The days, to which we allude, were, as follows :

I. The 17th day of the fourth month, viz. TAMMUZ or July. This fast was instituted, in memory of the capture of Jerusalem, Jer. 52: 6, 7. Zech. 8: 19.

II. The ninth day of the fifth month, AB or August, in memory of the burning of the Temple, Zech. 7: 3. 8: 19.

III. The third day of the seventh month, TISHRI or October, in memory of the death of Gedaliah, Jer. 40: 4. Zech. 7: 5. 8: 19.

IV. The tenth day of the tenth month, TEBETH, or January, in memory of the commencement of the attack on Jerusalem, Zech. 8: 19.

The prophet Zechariah, in reference to inquiries which were made of him, asserted, that these mournful occasions were, at some future time, to be converted into festivals of joy, but the Jews, notwithstanding, have ever continued to observe them, as fasts, Zech. 8: 19.

NOTE. It is yet a matter of uncertainty, what the meaning was of that effusion of waters on the fast-day, which is mentioned in 1 Sam. 7: 6, 7. Perhaps it was done, as a symbol, (a trace of which may still be considered, as current in the East, in the shape of certain tropical expressions,) to denote that fullness or over-flowing of heart, with which the Jews were now desirous of giving themselves up to God. Of the expressions, to which we refer, it will be sufficient to say in this connexion, " *that the offer-*

ing of water," etc. is used tropically to denote generosity, or a free, liberal-minded act or character.

§ 359. Of the Feast of Purim.

This festival was introduced by Mordecai in the reign of Xerxes, to commemorate the deliverance of the Jews from the cruel designs of Haman. It was celebrated on the 14th or 15th day of the last month, viz. Adar or March, and was called Purim, a Persian word, which signifies *lot;* because Haman ascertained in this way, (by lot,) the day, on which the Jews were to be destroyed, Est. 3: 7. 9: 26.

It was also called for reasons, which will be obvious to every one, *Mordecai's day*, *ἡ Μαρδοχαϊκὴ ἡμέρα*, 2 Macc. 15: 36.

It is stated by the Talmudists, that some of the Jews were opposed to the celebration of this festival, which will be easily credited, when it is remembered, that it resembled the festivals of Bacchus.

The Book of Esther was read in the synagogues on the occasion, and whenever the name of Haman occurred, all clapped their hands, and struck with their fists and with mallets on the benches, and cried out, "*Let his memory perish.*"

Anciently, the Jews, on the return of this festival, were in the habit of erecting crosses on their houses, in memory of Haman's crucifixion; but these having been interdicted, (*Cod. Theodos. Tit.* 12. c. 2.) they substituted some other sign in their stead. They send messes of meat to each other, etc. and spend the day in the utmost conviviality.

§ 360. On the Festival Encaenia, otherwise called the festival of the Purification of the Temple.

The Temple was profaned by Antiochus Epiphanes in the year 167, and was purified in the year 164 before Christ. Its dedication at the time of its being purified, was celebrated eight days with many sacrifices, beginning at the 25th of the month Kislev or December. This dedication was converted into an anniversary, which was called by various names, viz. encaenia, *ἐγκαίνια; the days of the dedication of the altar, αἱ ἡμέραι ἐγκαινισμοῦ τοῦ*

θυσιαστηρίου; and likewise *the purification of the temple, καθαρισμὸς τοῦ ἱεροῦ*, 1 Macc. 4: 52—59. 2 Macc. 10: 1—8. John 10: 22. It is mentioned by Josephus, Antiq. XII. 7, 6, 7. by the name *φῶτα,* because the Jews lighted their houses with many candles on those days, as indications of the return of peace and joy. Consult Josephus contra Apion. II. 39.

CHAPTER IV.

OF SACRED PERSONS.

§ 361. Of the Jews, considered as a Holy people.

The posterity of Abraham, Isaac, and Jacob were selected and set apart to preserve and transmit the true religion. They were, in this way, consecrated to God, and on this ground, were called *Holy* קְדוֹשִׁים, and were considered, as sustaining the relation of *priests* to the Supreme Being, and as being entitled to be called a *sacerdotal* nation or nation of priests, Exod. 19: 6. Lev. 11: 44, 45. 19: 2. 20: 26. Deut. 7: 6. 14: 2, 21. 26: 19. 28: 9.

Being thus set apart or sanctified, it was very frequently urged upon them to maintain a purity of heart and conduct, corresponding with their calling and the title which they bore, and as they were called a *Holy* people, to be the possessors of holiness. [Accordingly we find such exhortations addressed to them, as the following; *sanctify yourselves, therefore, and be ye holy, for I am the Lord, your God.* And ye shall keep *my statutes, and do them; I am the Lord, which sanctify you.*"] Lev. 19: 2. 20: 7, 8, 26. 11: 45. Exod. 20: 20, 21. etc.

But the more recent Jews, inflated with the title of *Holy* peo-

ple, despised and hated all other nations, and denominated them *profane* and *sinners*, Eph. 2: 14, 15. 1 Thess. 2: 15, 16. comp. Tacitus, Hist. V. 5. Matt. 9: 10, 11. Luke 5: 8. Gal. 2: 15—17.

The Holiness of the Jewish nation, as the word is to be understood in its original application, i. e. their separation and consecration to the worship of the true God, was a thing, that *continued* or was perpetual, although it was often the case, that there existed at the same time a great corruption of morals. This accounts for the fact, that the Rabbins sometimes denominate the most wicked of the Hebrew kings *holy*. That is to say, they give such a sense to the term, as to make the words *holy* and *Israelite* mean the same thing.

This appellation came at length into use among Christians, who are denominated by the Apostles, not only *disciples*, *μαθηταὶ*, not only *brethren*, *ἀδελφοί*, and *those who are in the same way*, i. e. partakers in the same religious feelings, but are likewise frequently denominated *holy* or *saints*, *ἅγιοι*, Acts 9: 41. 26: 10. Rom. 1: 7. 8: 17. 12: 13. 15: 25, 26. 16: 2, etc.

§ 362. Of Persons officially employed in discharging religious duties.

We have spoken, in another place, of the Levites, as being the servants of God in a civil or political capacity, i. e. the servants of God, considered, as the king or ruler of the state. We shall speak of them here, as his servants or ministers in the public ordinances of *religion*. The *Levites* were a class of persons, substituted in the place of the *first born*, who were originally priests by birth, but in the age of Moses yielded their right in this respect, and were ever after to be *redeemed* from serving at the altar, Num. 3: 5—13, 40—51. 8: 16—19.

From this TRIBE, (that of Levi,) *Aaron* and his posterity were consecrated to the *priesthood*, to whom a *nearer access* was given to the throne of God in the Holy of holies, which, in truth, is intimated in the usual name for *priests*, viz. כֹּהֵן, [a word, which is applied to men, who have access to the king, for instance to the sons of David, 2 Sam. 8: 18. comp. 1 Chron. 18: 17. etc.]

The rest of the Levites performed those religious duties, which were of an inferiour kind, but for the more menial em-

ployments, such as bringing water and splitting wood, they were allowed servants, who were assigned for the labours of the Sanctuary.

The *high priest* sustained the highest office in the tribe, and ranked, as the head both of priests and Levites. Separate duties were allotted to all these, viz. to the menial servants, the Levites, the priests, and the high priest, and the duties of one were not allowed to interfere with those of another.

§ 363. Of the Servants who were allotted to the Sanctuary.

With respect to the servants, who, subsequently to the time of Moses, were employed about the Sanctuary, and later still were occupied in performing the menial offices, connected with the Temple, it may be remarked, that they had their origin, as a separate class in the community, from a religious practice among the Hebrews, viz. of devoting by a vow themselves, a son, or a servant to services of such a kind. It was in reference to this practice, that the law was enacted, which is recorded in Lev. 27: 1—8, and which fixed the price, at which a person, who had thus devoted himself, might be redeemed.

In the time of Joshua, the number of the persons, who were employed in the capacity of servants in performing the religious ceremonies, was increased by the accession of the Gibeonites, the Beerothites, the Kephirites, and the inhabitants of Kirjath-jearim, who were compelled to labour in the same menial occupations, Jos. 9: 23—29. Their number was increased likewise in the age of David and Solomon.

After the Captivity they constituted a very considerable class of the people, and were called, (by an honourary name, that was anciently applied to the Levites,) Nethenims, נְתִינִים, (the same with נְתוּנִים,) a word, which signifies *given* or *devoted*, i. e. to the service of the Temple and Sanctuary, Num. 3: 9. 8: 17, 19. 18: 6. Their employment, however it may have been esteemed originally, was eventually considered so respectable, that we find them, after the Captivity, mentioned immediately after the Levites, and as it would seem, placed, in a measure, above the other Israelites, Ezra 2: 54, 58. 8: 20. Neh. 10: 29. 11: 3.

§ 364. Of the Consecration of the Levites.

The Levites were solemnly separated from the rest of the Israelites, and qualified for their official duties by a singular rite.

I. Having washed and shaved the whole body, they brought a bullock with a meal-offering and oil to the altar for a holocaust, and another bullock for a sin-offering.

II. They were then sprinkled with water by Moses.

III. The leading men of the Israelites laid their hands upon them, and by this ceremony substituted them in their own place, or in that of their first born.

IV. The Levites, in the presence of the priests, prostrated themselves before God or the sacred Tabernacle, in signification, that they offered themselves to his service.

V. Finally, they placed their hands upon the bullocks, and then slew them.

With these ceremonies, the Levites and their posterity were set apart to the service of God, of the priests, and of the tabernacle, Num. 8: 5—22. comp. Acts 13: 2, 3. They were not obliged by law to wear any particular sort of dress. There was this exception, however, viz. that the musicians and singers, in the time of David and Solomon, and also those, who bore the Ark of the Covenant, were clothed in a robe of white linen, 1 Chron. 15: 27. 2 Chron. 5: 12. comp. Josephus, Antiquities, VIII. 3. 8. XX. 9. 6.

§ 365. Of the Duties of the Levites.

It was the duty of the Levites, to render such assistance to the priests as was required, to keep guard round the tabernacle, and subsequently round the temple. In the journey through the Arabian wilderness, it fell to them to transport the different parts of the tabernacle, and the various sacred untensils, that pertained to it. It was their duty, furthermore, to see, that both the tabernacle and the temple were kept clean, and to prepare supplies for the Sanctuary, such as wine, oil, incense, etc. They had the care of the sacred revenues, and subsequently to the time of David, were required to sing in the temple and to play

upon instruments; and, in the more recent periods of the Jewish state, it fell to them likewise to slay the victims for the altar, in as much as the Hebrews having for a time discontinued it, had become unskilful in the performance of this service. There were also certain civil offices, which they were required to perform, but these do not come into consideration here.

The Levites, in consequence of their descent from the three sons of Levi, viz. Kohath, Gershon, and Merari, were divided into three families. These families bore separate and distinct parts of the tabernacle and of the furniture, which belonged to it, during the march of their countrymen through the Arabian desert. This laborious service was exacted from them, from the thirteenth to the fiftieth year of their age. But from twenty five to thirty, and subsequently to the fiftieth year, the employments, which they were expected to attend to, were of a less arduous nature, such as keeping watch, and the like, Num. 3: 1—36. 4: 1, 30, 35, 42, 46—49. 8: 23—26. It appears, that, in later times, they commenced the performance of the less difficult duties at a still earlier period, viz. at *twenty* years of age, 1 Chron. 23: 24, 27. 2 Chron. 31: 17. Ezra 3: 8.

After the erection of the temple in Palestine, as the Levites had much less to do than previously to that time, David divided the thirty eight thousand of them into four classes, as follows. Twenty four thousand were assigned as assistants to the priests, four thousand were employed as porters, four thousand were musicians, and six thousand judges and genealogists, 1 Chron. 23: 3—5, 24—32. 24: 20—31. 26: 1—28.

The *musicians*, who were subjected to a minor division into twenty four classes, performed the services, which were allotted to them alternately. One class was employed a week, and then its place was occupied by another.

The stations, that were guarded by the men, whose business it was to watch the temple, were not all occupied by the same number, some being guarded by six, some by four, and others by two persons only. They were relieved every sabbath day by others taking their place, 1 Chron. 26: 17—19. 2 Chron. 23: 4. 2 K. 11: 5. The different classes and ranks of Levites had their appropriate heads or overseers.

§ 366. Of the Priests.

The posterity of the sons of Aaron, viz. Eleazar and Ithamar, (Lev. 10: 1—5. 1 Chron. 24: 1, 2.) had so increased in number in the time of David, that they were divided into twenty four classes, which officiated a week at a time alternately. Sixteen classes were of the family of Eleazar, and eight of the family of Ithamar.

Each class obeyed its own prefect or ruler. The class Jojarib was the *first* in order, and the class Abia was the *eighth*, 1 Macc. 2: 1. Luke 1: 2. 1 Chron. 24: 3—19. This division of the priesthood was continued as a permanent arrangement, after the time of David, 2 Chron. 8: 14. 31: 2. 35: 4, 5. Indeed, although only four classes returned from the Captivity, the distinction between them, and also the ancient names were still retained, Ezra 2: 36—39. Neh. 7: 39—42. 12: 1. Josephus, de vita sua § 1. and Antiquities, VII. 14, 7.

The *first-born* succeeded Aaron in the high priesthood.

Josephus (Antiquitics, V. 11. 5. VIII. 1. 3.) asserts, that Eli, the high priest, was not of the posterity of Eleazar, the first-born of Aaron, but of the family of Ithamar, and that Solomon took this office away from Abiathar, a descendant of Ithamar, and conferred it upon Zadok, who descended from Eleazar, 1 K. 2: 26, 27. But it does not appear, whether the sources, from which Josephus drew his information, be entirely worthy of credit.

After the Captivity, the posterity of Eleazar succeeded to this office by hereditary right, till the time of Antiochus Epiphanes, who sold it to the highest bidder.

In the year 152 before Christ, Alexander, the king of Syria, conferred the office of high priest on the heroic general Jonathan, who belonged to the class Jojarib, 1 Macc. 10: 18—20; whose brother Simon was afterwards created by the Jews both prince and high priest, 1 Macc. 14: 35—47.

His posterity, who at the same time sustained the office of kings, occupied the station of high priest, till the time of Herod, who took the liberty to change the incumbents in that office at his pleasure; a liberty, which the Romans ever after exhibited no restraint in exercising.

A *vice*-high priest, (one, who might take his place on occasions,) is not mentioned in the Scriptures under the name, which is assigned to such a personage by the later Jews, viz. סָגָן, but is made known to us by the phrase כֹּהֵן הַמִּשְׁנֶה the *second priest*, Jer. 52: 24. comp. 1 K. 4: 4. It seems quite necessary in truth, when it is recollected, that it was incumbent on the high priest to enter, on the day of propitiation, into the *Holy of holies*, and to perform other duties, which it was not lawful for any other person to perform, that some one should he duly qualified to take his place in case of unexpected sickness or uncleanness, Josephus, Antiquities, XVII. 6. 4.

§ 367. The Consecration of the Priests and of the High-priest.

Aaron, *the High priest*, was set apart to his office by the same ceremonies, with which his sons, *the priests*, were, with this exception, that the former was clothed in his robes, and the sacred oil was poured upon his head, Exod. 29: 5—9. Lev. 8: 2. The other ceremonies were, as follows :

The priests, all of them, with their bodies washed, and clad in their appropriate dress, assembled before the altar ; where a bullock, two rams, unleavened bread, and wafers of two kinds in baskets, were in readiness.

When they had placed their hands upon the head of the bullock, he was slain by Moses, as a sin-offering. He besmeared the horns of the altar with the blood, poured the remainder of it round its base, and placed the parts, which were to compose the sacrifice, on its top. The remaining parts of the animal were all burnt without the camp, Exod. 29: 10—14. Lev. 8: 2—3, 14—17.

They, in like manner, placed their hands on the head of one of the rams, which was also slain by Moses for a whole burnt offering, the blood was sprinkled around the altar, and the parts of the ram were separated and burnt upon it, Exod. 29: 15—18. Lev. 8: 18—21. The other ram, when the priests had lain their hands upon him, was likewise slain by Moses, for the sacrifice of consecration. He besmeared with the blood the tip of the right ear of the priests, the thumb of the right hand, and the great toe of the

right foot. The rest of the blood he sprinkled in part upon the bottom of the altar, and a part he mingled with the consecrated oil, and sprinkled on the priests and their garments.

He anointed the *high priest*, by pouring a profusion of oil upon his head; whence he is called הַמָּשִׁיחַ the *anointed*, Lev. 4: 3, 5, 16. 6: 15. Ps. 133: 2. Certain parts of the sacrifice, viz. the fat, the kidneys, the haunches, "the caul above the liver," and the right shoulder, also one cake of unleavened bread, a cake of oiled bread, and a wafer were placed by Moses upon the hands of the priests, that they might offer them to God.

This ceremony was called "*filling the hands*;" an expression, which accordingly in a number of passages means the same, as *consecrating*. Consult Exod. 32: 29. Lev. 16: 32. 1 Chron. 29: 5. All the parts, which have been mentioned, as being placed in the hands of the priests, were at last burnt upon the altar. Of the remaining parts of the animal sacrificed, the breast was assigned to Moses, but the others, together with the unleavened bread and wafers, fell to the priests and were eaten in the Sanctuary. If any thing remained, it was burnt on the following day, Exod. 29: 19—34. Lev. 8: 22—36.

This ceremony, which continued for eight days, forever separated the priests from all the other Israelites, not excepting the Levites: so that there was subsequently no need of any further consecration, either for themselves, or their posterity, Exod. 29: 35—37. Lev. 10: 7, compare Rom. 1: 1. Eph. 3: 3. Acts 13: 2, 3.

That the ceremonies of inauguration or consecration, however, were practised at every new accession of an *high-priest* to his office, seems to be hinted in the following passages, viz. Exod. 29: 29. Lev. 16: 32. 21: 10. Num. 20: 26—28. 35: 25.

§ 368. Concerning the Dress of the Priests.

It was not customary for the priests to wear the sacerdotal dress, except when performing their official duties, Exod. 28: 4—43. Ezek. 42: 14. 44: 19. The description of the dress of the priests, which is given in the twenty eighth chapter of Exodus, is quite defective, as many things are passed in silence, apparently

for the reason, that they were at that time sufficiently well known, without being expressly stated.

Some additional information is communicated to us by Josephus, (Antiquities, III. 7. 1—3.) but the dress of the priests, as he describes it, may have been in some respects of recent origin. It was, as follows,

I. *A sort of hose, made of cotton or linen,* מִכְנְסֵי בַד, which was fastened round the loins, and extended down so as to cover the thighs, Lev. 6: 10. Ezek. 44: 18.

II. *A tunic of cotton,* כְּתֹנֶת שֵׁשׁ, which extended, in the days of Josephus, down to the ankles. It was furnished with sleeves, and was fabricated all of one piece, without being sewn, Exod. 28: 39, 41. 29: 5. Josephus, Antiquities, III. 7, 2. comp. John 19: 23.

III. *The girdle,* אַבְנֵט. According to Josephus, it was a hand's breadth in width, woven in such a manner as to exhibit the appearance of serpents' scales, and ornamented with embroidered flowers in purple, dark blue, scarlet, and white. It was worn a little below the breast, encircled the body twice, and was tied in a knot before. The extremities of the girdle hung down nearly to the ankle. The priest, when engaged in his sacred functions, in order to prevent his being impeded by them, threw them over his left shoulder, Exod. 39: 27—29.

IV. *The mitre or turban,* מִגְבָּעָה, was originally acuminated in its shape, was lofty, and was bound upon the head, Exod. 28: 8, 40. 29: 9. Lev. 8: 13. See § 126.

In the time of Josephus, the shape of the mitre had become somewhat altered; it was circular, was covered with a piece of fine linen, and sat so closely on the upper part of the head, for it did not cover the whole of the head, that it would not fall off, when the body was bent down. This kind of mitre was called in Hebrew, מִצְנֶפֶת.

The Hebrew priests, like those of Egypt and other nations, performed their sacred duties with naked feet; a symbol of reverence and veneration, Exod. 3: 5. Josh. 5: 15.

§ 369. Of the Duties of the Priests.

Not only a descent from the family of Aaron, (Ezra 2: 62. Neh. 7: 64. Life of Josephus § 1. Josephus against Apion 1. 7.) but also a freedom from all bodily defects, was requisite, in order to a person's being qualified for the exercise of the sacerdotal office. Lev. 21: 16, 17.

The priests were commanded to abstain, when performing the sacred duties, which devolved upon them, from wine and every inebriating drink, Lev. 10: 8—11.

In the ages, immediately succeeding their original consecration to God, the priests entered upon their office at thirty years of age, but in later periods, at twenty, Num. 4: 3. 2 Chron. 31: 17.

Each class assigned by lot to every *individual* of the class his duties for the day. One, for instance, burnt incense, another on the Sabbath day changed the Shew-bread, another tended the fire on the altar for burnt-offerings, etc. Luke 1: 9.

§ 370. Dress of the High Priest.

Some of the articles of dress, which were worn by the high-priest, were very simple; for we are informed, (Lev. 16: 4, 23.) that, when, on the day of propitiation, he entered the ***Holy of holies***, he was clad with a tunic, girdle, mitre, etc. made wholly of linen.

Other articles of his dress, which were as follows, were very splendid.

I. The meil, מְעִיל *(mantle* or *outer garment.)* This garment was likewise worn by the more wealthy of the laity. (See the 122d section.) The colour of this garment, when intended for the high priest, was blue, and the hem at the bottom was embroidered with pomegranates in purple and scarlet. Between the pomegranates, were suspended small bells of gold, which occasioned a tinkling sound, when the wearer of the mantle walked, Exod. 28: 31—35. 39: 5. comp. the Travels of Hasselquist, p. 55, 73.

II. The ephod, אֵפוֹד. This article of dress was worn by laymen also, as well as by the high priest. (See the 122d section.) The sacred Ephod, the one made for the high priest, differed from the others, in being fabricated of cotton, which was coloured

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with crimson, purple, and blue, and in being ornamented with gold. In the time of Josephus, it was a cubit of the larger size in length, and was furnished with sleeves. Where it crossed the shoulders, it was adorned, in conformity to the command of Moses, with two onyx stones, on which the names of the twelve tribes, (six on each,) were engraved, Exod. 28: 6, 7.

III. THE PECTORAL OR BREAST-PLATE, חֹשֶׁן. It was square, being about ten inches each way, and was made double in such a way, as to form inside a sort of bag or pouch, Exod. 39: 9. The external part of the Pectoral was set with four rows of precious stones, on which were seen the names of the twelve tribes. In the Ephod, (in which there was a square space left open, sufficiently large for the admission of the Pectoral,) were four rings of gold, to which four others at the four corners of the Pectoral corresponded. The Pectoral was confined to the Ephod by means of ribands of dark blue, which passed through these rings; and was suspended from the shoulders by chains of gold, which were fastened to the upper corners. It was confined to the body by the same girdle, which went round the Ephod.

SOME ACCOUNT OF URIM AND THUMMIM.

The URIM and THUMMIM, by the aid of which the *high priest* sought responses from God, was deposited in the Pectoral. But what the URIM and THUMMIM was, is, nevertheless, a matter of uncertainty, and has been the source of various conjectures from different learned men.

The ornament, called *Ἀλήθεια*, which was worn, suspended from the neck, by the presiding judge in Egypt, and which was adorned with gems, (*Diodor. Sic.* I. 75.) affords no light on the subject.

The most probable opinion is, that URIM and THUMMIM, [אוּרִים, וְתֻמִּים, *light* and *justice*, Septuag. *δήλωσις καὶ ἀλήθεια,*] was a sacred lot, 1 Sam. 14: 41, 42. There were employed perhaps, in determining this lot, three precious stones, on one of which was engraven כֵּן, *Yes;* on the other, לֹא, *No;* the third being destitute of any inscription. The question proposed, therefore, was always to be put in such a way, that the answer might be direct, either *Yes* or *No*, provided any answer was given at all. These stones were carried in the purse or bag, formed by the lining or inte-

riour of the Pectoral, and when the question was proposed, if the high-priest drew out the stone, which exhibited *Yes*, the answer was affirmative; if the one, on which *No* was written, the answer was negative; if the third, no answer was to be given, Josh. 7: 13—21. 1 Sam. 14: 40—43. 28: 6. The remarks, which are made in these passages respecting the *sacred lot*, are very concise. It would seem, from the expressions, which are employed in Exod. 28: 30. that URIM and THUMMIM was more ancient, than the time of Moses, and it appears, furthermore, that it was never resorted to, subsequently to the time of David.

IV. THE MITRE, מִצְנֶפֶת. The mitre of the high priest was the same, as far as respected its form, with that of the other priests, Exod. 28: 4, 40. 29: 5. There might perhaps have been a small difference to this effect, that the mitre of the former was a little *higher*, than that of the others, Exod. 39: 27, 28. In truth this agrees with what Josephus states, (Antiquities, III. 7. 6.) viz. that the mitre of the high priest was surmounted with something, which resembled a second mitre, the colour of which was purple and white intermixed.

Over the forehead of the high priest, *a plate of gold*, צִיץ הַזָּהָב was fastened to the mitre by a blue fillet. It was inscribed with the words, קֹדֶשׁ לַיהוָה, *holy to the Lord;* a device, which conveyed the symbolic instruction, that the high priest bore the iniquity of those, who were in any way deficient in their gifts and offerings, Exod. 28: 36—38. 29: 6. 39: 31.

Josephus informs us, that, in the time of our Saviour, the mitre was encircled with a triple crown of gold, which was added to it by the Maccabean priests, who were priests and *princes*, at the same time.

NOTE. REMARKS OF MICHAELIS ON URIM AND THUMMIM.

[" That in making distributions of property, and in cases of disputes relative to *meum* and *tuum*, recourse was had to the lot, in default of any other means of decision, will naturally be supposed. The whole land was partitioned by lot; and that, in aftertimes, the lot continued to be used, even in courts of justice, we see from Prov. 16: 33. 18: 18; where we are expressly taught to remember, that *it is Providence which maketh the choice*, and that therefore we ought to be satisfied with the decision of the lot, as the

will of God. It was for judicial purposes, in a particular manner, that the sacred lot, called *Urim* and *Thummim* was employed; and on this account, the costly embroidered pouch, in which the priest carried this sacred lot on his breast, was called the *judicial ornament.*

"I cannot here enter into a philological and antiquarian inquiry concerning *Urim* and *Thummim,* because it would be too extensive, particularly considering how much it has already been the subject of controversy. Those who wish to know my sentiments upon it, in a few words, will find them in my Note upon Exod. 28: 30; and the passage whence I have principally deduced the explanation there given, in 1 Sam. 14: 41. of the Hebrew original.

"But was this sacred lot used likewise in criminal trials? Yes; only to discover the guilty, not to *convict* them: for in the only two instances of its use in such cases, which occur in the whole Bible, viz. in Josh. 7: 14—18. and 1 Sam. 14: 37—45. we find the confessions of the two delinquents, Achan and Jonathan, annexed. It appears also, to have been used only in the case of an oath being transgressed, which the whole people had taken, or the leader of the host in their name; but not in the case of other crimes; for an unknown murder, for example, was not to be discovered by recourse to the sacred lot." Commentaries on the Laws of Moses, Art. 304.]

§ 371. On the question, whether Priests and Levites were public teachers.

The priests and Levites, while the government continued a theocracy, were ministers both to the church and the state, but they were not, like the priests under the Gospel, teachers of the people. Not being instructers of the people in the ordinary sense of the terms, they were not required to dwell in the cities and villages occupied by the rest of the community, but dwelt in cities of their own; a circumstance, which of itself proves, that they were not public instructers.

While we say, they were not teachers of the people in the ordinary sense of the terms, we are willing to admit, that they were their teachers in the following respect. They had the superintendence of the ceremonies and regulations, which respected the

instituted mode of worship; they appointed the festival days; guarded against sacrifices being offered to other gods than Jehovah; saw, that no unlawful victims were presented and no illegal ceremonies employed; determined what was clean and what unclean; and, furthermore, in the character of civil judges, decided what was agreeable to the *Law*, and what was *not*.

The passages, in which they are represented, as teaching the people, (for instance, Deut, 33: 10, and Mal. 2: 6—9,) have reference to such duties, as have now been hinted at. Compare Micah 3: 11. Hosea 4: 6, and 2 Chron. 15: 13.

If it be objected to the ground, which we take on this question, that king Jehoshaphat sent out on a certain time, Levites for the express purpose of teaching the people in religion, (2 Chron. 17: 7—9;) the answer is, it is true; but it was nevertheless, an extraordinary and solitary instance.

After the Captivity, we do indeed find them once called upon to render into the Aramaen dialect the passages of the Law, which had been publicly read in the Hebrew, but we do not find them addressing the people themselves, Neh. 8: 7. Respecting those, who sung Psalms in the Temple, it may be remarked, that they were in truth the instruments of communicating salutary instruction to their hearers, but they were very unlike the public teachers in the Church at the present time.

Furthermore, the *priests*, by the sacred ceremonies, which they performed, revived religious principles in the minds of the people, but this, certainly, did not constitute them public teachers of religion, in the customary sense of the words.

The prophets were much more like the pastors of churches or ministers of the present day, but still they differed from them in many respects. For instance,

I. They were the *immediate* messengers from God, and came with a more exalted authority.

II. They had the liberty of expressing their sentiments on *civil*, as well as on religious matters.

III. Their communications were made only to the more informed part of the people.

IV. They did not instruct at stated periods, but were teachers *extraordinary*, who taught according to the exigency of the times.

Those prophets, who collected assemblies on the Sabbaths and

New-moons, approached the nearest of any to the religious teachers under the Christian dispensation.

§ 372. Officers in the Synagogues.

The mode of conducting religious instruction and worship at the present day in Christian churches, is derived for the most part from the practices, which anciently prevailed in Synagogues. And still there were no regular teachers in them, who were *officially* qualified, to pronounce discourses before the people; although there were *interpreters*, מְתַרְגְּמָן, תֻּרְגְּמָן, who rendered into the vernacular tongue, viz. *the Hebraeo-aramean*, the sections, which had been publicly read in the Hebrew.

The *Synagogue preacher*, דָּרְשָׁן, whose business it is in consequence of his office to address the people, is an official personage, that has been introduced in later times; at least we find no mention of such an one in the New Testament. On the contrary, in the time of Christ, the person, who read the section for the Sabbath, or any other person, who was respectable for learning and had a readiness of speech, addressed the people, Luke 4: 16—21. Acts 13: 5, 15. 15: 21. Matt. 4: 23.

The other persons, who were employed in the services and government of the Synagogue, in addition to the one, who read the Scriptures, and the person, who rendered them into the vernacular tongue, were as follows,

I. *The ruler of the Synagogue*, *ἀρχισυνάγωγος*, רֹאשׁ הַכְּנֶסֶת, who presided over the assembly, and invited readers and speakers, unless some persons, who were acceptable, voluntarily offered themselves, Mark 5: 22, 35—38. Luke 8: 41. 13: 14, 15. Acts 13: 15.

II. *The elders of the Synagogue*, זְקֵנִים, *πρεσβύτεροι*. They appear to have been the counsellors of the Head or Ruler of the Synagogue, and were chosen from among the most powerful and learned of the people, and are hence called *ἀρχισυνάγωγοι*, Acts 13: 15. The council of Elders not only took a part in the management of the internal concerns of the Synagogue, but also punished transgressors of the public *Laws*, either by turning them out of the Synagogue, or decreeing the punishment of thirty-nine stripes, John 12: 42. 16: 2. 2 Cor. 11: 24.

III. *The collectors of alms,* גַּבָּאֵי צְדָקָה, *διάκονοι, deacons.* Although every thing, which is said of them by the Jews, was not true concerning them in the time of the Apostles, there can be no doubt, that there were such officers in the Synagogues at that time, Acts 6: 1, et seq.

IV. *The servants of the Synagogue,* חַזָּן, *ὑπηρέτης,* Luke 4: 20; whose business it was to reach the Book of the Law to the person, who was to read it, and to receive it back again, and to perform other services. The ceremonies, which prevail in the Synagogues at the present day, in presenting the Law, were not observed in the time of our Saviour.

V. *The messenger* or *legate of the Synagogue,* שְׁלִיחַ צִבּוּר. This was a person, who was sent from Synagogues abroad, to carry alms to Jerusalem, Philipp. 2: 25. 1 Cor. 16: 1—4. This name, (messenger of the Synagogue,) was applied likewise to any person,) who was commissioned by a Synagogue, and sent forth to propagate religious knowledge, Acts 14: 4. Rom. 16: 7. 2 Cor. 8: 23. The person likewise was denominated *the messenger, ἄγγελος, ἄγγελος τῆς ἐκκλησίας,* etc. who was selected by the assembly to recite for them the prayers; the same that is called by the Jews of modern times the *Synagogue-singer* or CANTILATOR, Rev. 2: 1, 8, 12, 18. 3: 1, 7, 14. Vitringa DE SYNAGOGA VET. LIB. III. P. I. c. 1, et. 2. P. II. 6. 1—3.

NOTE. The Jews anciently called those persons, who, from their superiour erudition, were capable of teaching in the Synagogue, פַּרְנָסִים, *shepherds* or *pastors.* They applied the same term, at least in more recent times, to the *elders of the Synagogue,* and also to the *collectors of alms* or *deacons.*

The ground of the application of this term in such a way, is as follows. The word פַּרְנַס is, without doubt, derived from the Greek word *πύρνος, bread* or a *fragment of bread,* and, as it is used in the Targums, it corresponds to the Hebrew verb רָעָה *to feed.* It is easy to see, therefore, how the word פַּרְנַס might be applied to persons, who sustained offices in the Synagogue in the same way that רָעָה is applied to kings, etc.

In the time of Christ, however, learned men *generally* were called by this name, (פַּרְנָסִים,) *pastors;* in allusion to the sentiment, which prevailed among the Stoics, viz. that wise or learned men alone were true kings. Comp. Philo DE AGRICULT. p. 150.

CHAPTER V.

OF SACRED THINGS.

§ 373. On the Question, What is a Sacrifice?

A sacrifice is that, which is offered directly to God, and is in some way destroyed or changed, which is done, as far as respects the flesh employed in the sacrifice, by *burning it,* and as far as concerns the libation, by *pouring it out.* [" It differs from an *oblation* in this; in a sacrifice, there must be a real change or destruction of the thing offered; whereas an oblation is but a simple offering or gift." Calmet.]

It is, accordingly, to be understood, that neither the wood necessary for cherishing the fire of the altar, nor any presents, which might at any time be offered for the use of the temple or sanctuary, are properly called sacrifices, but קָרְבָּן , מִנְחָה and תְּרוּמָה; words, which, it is true, are in some instances applied to sacrifices, but which are nevertheless, of broader signification, and comprehend every thing, that was in any way employed in, or offered for sacred purposes.

§ 374. On the Origin of Sacrifices.

Sacrifices, as it would seem, according to the accounts given us in Genesis, were coeval with the existence of the human race, Gen. 4: 3—5. 8: 20. 12: 7. 13: 4. 15: 9—21. 22: 13. Moses, therefore, merely fixed more definitely, than had hitherto been done, the ceremonies, which were to be employed, when sacrifices, which existed among all ancient nations, were offered. (Compare Lev. 1: 2.)

In respect to the *origin of sacrifices,* whether it was human or divine, it must be admitted, that they cannot be shown by clear and decisive arguments to have arisen originally from any com-

munications from God in regard to them, since no express divine command to this effect is recorded, and since their origin can perhaps be explained, by a reference to a principle of gratitude, which would prompt men to offer to God a portion of those gifts, which they had received.

On the other hand, it is by no means clear, that they were *not* of divine origin, since the accounts in the fragmentary documents, which compose the eleven first chapters of Genesis, are very concise, and it is possible, that the divine communications, from which they may have originated, are omitted in those accounts; the more so, when it is remembered, that God, in Gen. 15: 9. commands sacrifice to be offered, and in other places approves of this religious rite. If it should be objected, that in some passages sacrifices are represented, as not being approved of God, viz. in Is. 1: 11—18. Jer. 6: 20. Hos. 6: 6. Mal. 1: 10. the answer is, that the discourse in those passages is concerning sacrifices, as *mere* rites, or efficacious means of themselves, without taking into consideration the state of the mind. Furthermore, it has been clearly shown by Ernesti, (VINDICIAE ARBITRII DIVINI IN RELIGIONE CONSTITUENDA,) that it was not unworthy of God, and not at war with the equity of his character, to introduce arbitrary religious exercises or ceremonies of such a nature, that human reason itself could not object to them as improper, and which suited the infancy of our race.

In defence of the opinion, that sacrifices were of divine original, we observe further, that the supposition is hardly a reasonable one, that all external worship should have been left to the mere will of the earliest of our race, who were such children in knowledge. This remark is especially true, as far as concerns *bloody sacrifices*, or the slaying of animals in sacrifice, which was something evidently above the invention of those early periods.

It is not, therefore, improbable, although nothing is *expressly* said to this effect, that God taught our first parents by the death of animals, whose skins were used as clothing, not only what they themselves deserved on account of their sins, but also gave them to understand, that animals should be often slain, in order to remind them of guilt and punishment. Perhaps the idea occurred to them of itself, when first called upon to witness the sudden and violent death of animals.

If, however, these views be incorrect, if it were the fact, that sacrifices were of merely *human origin*, they, nevertheless, had a meaning. They, in this case, resulted from, and were the indications of a grateful and reverential state of the mind towards God, and were the means of acknowledging God in a solemn manner, as the great and universal ruler, and as the source and sustainer of life, as well as all other things.

§ 375. Of the Division or Kinds of Sacrifices.

The only sacrifices, which are mentioned previously to the time of Moses, are the whole burntoffering, the thankoffering, and the sacrifice, by which covenants were confirmed. No others are mentioned, and very little is said in respect to the ceremonies, which attended these.

Nothing is said, previously to that period, of sacrifices for sins and trespasses, of libations, of mealofferings, and the like.

Moses was the first among the descendants of the patriarchs, who reduced the subject of sacrifices to some system. He accommodated those, which had existed from the days of the fathers, to the circumstances of the times, in which *he* lived, and increased the number of the ceremonies, which were attendant upon them. His object in thus doing, was, to prevent the Hebrews from being led astray by the superiour pomp of the Gentiles on such occasions, (who had already made sacrifices a systematic part of their worship;) to impress their minds the more deeply, by a repetition of public religious exercises, with ideas of a religious nature; to excite in the people a spirit of gratitude towards God, and a disposition to maintain his commands. It may be added, that the new relation, which the people had now entered into by accepting God for their king, required an augmentation of the ceremonies, and an increase of the splendour of their religion.

Some of the sacrifices, that were authorized by the Mosaic ritual were *bloody*, (slain victims;) others were *not;* the latter consisted of cakes, wafers, meal, and libations of wine.

The bloody sacrifices were some of them *expiatory*, and some of them *thankofferings*.

The expiatory offerings were either holocausts, sacrifices for sin, or trespass-offerings. The holocausts and sacrifices for sin

were to be offered not only for individuals, but for the whole people. The expiatory sacrifices secured no expiation in a moral, but merely in a *civil* point of view, and were accepted of God not in his character of moral, but political ruler. Sacrifices of this kind were slain to the north of the altar, and were regarded, as *most holy*, קָדְשֵׁי קָדָשִׁים. The person, who brought the sacrifice, if it were an expiatory one, had no share in it himself, Lev. 6: 18, 22. 7: 1. 10: 17. 14: 13.

The *thankoffering* sacrifice was slain to the South of the altar, and when the parts, which were to be burnt, were placed upon the fire, and the portions, which pertained to them, were given to the priests, the rest of the parts were allotted to the person, who brought the sacrifice; with the exception to be made in the case of the *first-born* of animals, which, when offered, were given wholly to the priests.

NOTE. The division of sacrifices, which was made by the old scholastic theologians, viz. into those of adoration, supplication, thanks, and expiation, is not found in the laws of Moses.

§ 376. THE PLACE OF SACRIFICES.

Sacrifices, according to the laws of Moses, could not be offered, except by the priests; and at no other place, than on the altar of the tabernacle or the temple. Furthermore, they were not to be offered to idols, nor with any superstitious rites. See Lev. 17: 1—7. Deut. 12: 15, 16. Without these precautionary measures, the true religion would hardly have been secure.

If a different arrangement had been adopted, if the priests had been scattered about to various altars, without being subjected to the salutary restraint, which would result from a mutual observation of each other, they would no doubt some of them have willingly consented to the worship of idols, and others, in their separate situation, would not have been in a condition to resist the wishes of the multitude, had those wishes been wrong.

The necessity of sacrificing at one altar, (that of the tabernacle or temple,) is frequently and emphatically insisted on, Deut. 12: 13, 14; and all other altars are disapproved, Lev. 26: 30. comp. Josh. 22: 9—34. Notwithstanding this, it appears, that, subse-

quently to the time of Moses, especially in the days of the kings, altars were multiplied, but they fell under suspicions, although some of them were perhaps sacred to the worship of the true God. It is, nevertheless, true, that prophets, whose characters were above all suspicion, sacrificed, in some instances, in other places, than the one designated by the laws, 1 Sam. 13: 8—14. 16: 1—5. 1 K. 18: 21—40.

§ 377. Of bloody Sacrifices.

The victims, which alone could be offered in sacrifice, were animals of the *ox-kind, sheep*, and *goats*, הַצֹּאן, הַבָּקָר; also *turtle-doves*, and *young pigeons*, תּוֹרִים, בְּנֵי יוֹנָה. Lev. 1: 2. 5, 7. 12: 6—8. 15: 29. Num. 6: 10. In Lev. 14: 4—7, the young pigeons are spoken of under the word, which is usually applied to birds generally, צִפֳּרִים.

Some of these animals were sacrificed by Abraham, Gen. 15: 9; and some were worshipped, as deities, by the Egyptians, Exod. 8: 22. Lev. 17: 7. Herod. II. 41—46. *Wild beasts* were not to be sacrificed; a fact, which suggests an explanation of the proverbial expressions, "*to eat, even as thou eatest the roebuck and hart,*" Deut. 12: 15, 22.

The animals to be slain for the *holocaust* were males, with the exception of the turtledoves and pigeons, in respect to which there was no distinction made between males and females. In sacrifices for *sin*, bullocks, goats, sheep, and turtledoves or young pigeons were offered according to the ability of the person, who offered them, and the greater or less aggravation of the sin, he might have committed. In sacrifices for *trespass*, the same animals were employed, with the exception of bullocks.

In the *eucharistical* or thank-offering sacrifice, sheep, goats, and bullocks alone were slain, turtledoves, and young pigeons being excluded from them. All the victims, excepting the doves and pigeons, must not be less than eight days old, nor more than three years. The sheep and goats, which were immolated, were commonly a year old; the bullocks three years old.

All animals, that had any defect, the blind, lame, emasculated, or sick, were judged unfit to be sacrificed, because they indicated

a mind in the person, who brought them, not sufficiently reverential to God, Lev. 22: 20—24. Mal. 1: 8.

§ 378. Ceremonies at the Offering of Sacrifices.

The ceremonies on such occasions were as follows;

1. The person, who offered the victim, presented it before God, i. e. led it before the altar in the COURT, with its head turned towards the door of the sanctuary הֵבִיא לִפְנֵי, הִקְרִיב לִפְנֵי יְהוָֹה אֹהֶל מוֹעֵד, *παραστῆσαι τῷ θεῷ*, Lev. 1: 3—9. 3: 1. 4: 14. comp. Rom. 12: 1.

II. The offerer placed his hand upon the head of the victim; a ceremony, which was practised by their rulers in behalf of the people generally, when the latter had committed any sin, which required an expiation by sacrifice. This ceremony, however, it is proper to remark, was omitted in respect to the turtledoves, and the young pigeons, Num. 27: 18, 23. Lev. 4: 15. 16: 21. comp. 2 Chron. 29: 23. The victim, by imposition of hands in this way, was *substituted* in the place of the person, who brought it to the altar, and suffered, (such was the symbolic meaning of the rite,) that punishment, which said person already deserved or would deserve, in case of transgression. That such was the meaning of this rite, viz. *substitution*, is manifest, not only in the case of him, who placed his hand upon the victim and confessed his sin, or trespass, over it; not only in respect to the high priest, who transferred the sins of the people to the scape-goat by a like imposition of hands; but the ceremony evidently possessed the same significancy, when the Israelites placed their hands upon the Levites, by way of consecrating them to their sacred office.

The apostles retained the custom of laying on hands in the consecration of ministers to the service of the church, signifying thereby the separation of such persons from the mass of the people, and their substitution in their own place.

III. The victims, which were sacrificed for the people generally, were slain by the priests and Levites; those which were sacrificed for individuals, were slain in ancient times by the persons, who brought them, but, in more recent periods, by the Levites, Lev. 1: 5. 2 Chron. 29: 24, 34. Ezek. 46: 24. They were slain in the same place, where they stood, when hands were laid

upon them, viz. the holocaust, and the sacrifices for sin and trespass, to the North, and the others, to the South of the altar.

IV. The blood of the victim was received by the priest in a vessel for that purpose, called מִזְרָק, and was scattered at the foot and on the sides of the altar. The blood of sin-offerings was likewise placed upon the horns of the altar, and if they were offered for the whole people or for the high priest, it was sprinkled towards the veil of the *holy of holies*, and, on the day of propitiation, on the lid of the *ark*, and likewise on the floor before the *ark*. The blood was also placed upon the horns of the altar of incense; a ceremony, which was termed by the more ancient Jews כִּפֶּר *expiation*, but by those of later times, נְתִינָה, *a gift*, Lev. 4: 7. 8: 15, 16. Zech. 9: 15. Num. 18: 17.

V. Anciently, the person, who brought the victim, when he had slain it, proceeded further, to flay, and to cut it in pieces, but, in later times, this was done, as has been already intimated, by the priests and Levites. In the time of Josephus, there were tables of marble, and columns in the temple, expressly adapted to all the purposes of slaying and sacrificing. It should be remarked here, that the sacrifices for sin, and the holocaust for the people and the high priest, with the exception of those parts destined to be burnt upon the altar, were burnt WHOLE, (i. e. without being cut up or the skin being taken off,) *out of the city*, in the place where it was permitted, and was the practice to heap ashes together.

VI. Some victims were offered to God, sometimes before and sometimes after being slain, with certain ceremonies of a singular nature, which ceremonies at times were observed also at the presentation of the sacred loaves and wafers, and other consecrated gifts. One of the ceremonies, to which we allude, was denominated *heaving*, הֵרִים תְּרוּמָה; the other *waving*, הֵנִיף תְּנוּפָה; [and the offerings, which were presented in this way, were, accordingly, named either *heave*-offerings or *wave*-offerings,] Exod. 29: 24, 27, 28. Lev. 7: 30, 32, 34. 8: 27. 9: 21. 10: 15. 14: 12. 23: 20. Num. 5: 25.

It is difficult to say precisely, what these ceremonies were, or whether, indeed, there was any difference at all between them, since the words, which express them, are sometimes interchang-

ed with each other, Exod. 29: 24. comp. Exod. 29: 27. Exod. 29: 28. comp. Lev. 9: 21.

It is most probable, that תְּרוּמָה means *elevation*, and that תְּנוּפָה, on the contrary, means laying down or placing on the earth. But as what was elevated must have been let down again, these words may have been reciprocally used, for that reason, in a sense so broad as to express, each of them, at times, the same ceremony. The ceremony of heaving or waving, whatever might have been its precise nature, seems to have signified, that the gift or sacrifice was *thereby presented*, and was expressive likewise of a desire that it might be acceptable to God.

VII. Meanwhile the priest heaped the wood upon the altar, placed it in order, and set it on fire. Other priests presently brought, and placed upon the burning fuel, the parts of the victim, which were to be burnt, viz. the *whole* of the burnt offering, when it was brought by an individual, but in case it was a burnt-offering for the people and the high priest, or any other sacrifice, except the one just mentioned, only *the fat, which covers the intestines,* הַחֵלֶב אֲשֶׁר מְכַסֶּה אֶת־הַקֶּרֶב; *the fat, which is above the intestines,* הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב; *the two kidneys with the fat adhering to them,* הַכְּלָיוֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶם; *the smaller lobe of the liver,* (?) הַיֹּתֶרֶת אֲשֶׁר עַל הַכָּבֵד; and the *fat tail* of the sheep, (?) Ex. 29: 13, 22. Lev. 3: 4, 10, 15. 4: 9. 7: 3, 4. 8: 26. 9: 9, 10, 19. All these parts of the sacrifice were prepared with pure salt, Exod. 30: 25. Lev. 2: 13. comp. Mark 9: 49.

VIII. The rest of the flesh, when the sacrifice was a *thank-offering*, was given back to the offerer, who was expected to make a feast of it. With this exception, however, that the right shoulder which was made a *heave*-offering, and the breast which was made a *wave*-offering, were assigned to the *priests*.

When the sacrifices were *sin* or *trespass* offerings, and were not made for the people, as a collective body, nor for the high priest, the flesh belonged to the priests, who ate it in the *court* of the tabernacle or temple, Num. 18: 10, 11, 18. Lev. 10: 14.

§ 379. Of Holocausts or whole burnt-offerings.

Holocausts, עוֹלוֹת, עֹלָה, were sacrifices, in which the victims where wholly consumed. They were expiatory, were more ancient than any others, and were for that reason, held in special honour. It was in consideration of these circumstances, that Moses gave precepts in regard to this kind of sacrifices *first*, Lev. 1: 3. Philo DE VICT. p. 838.

Holocausts might be offered by means of the Hebrew priests when brought by the *heathen* or those who had originated from another nation, such persons being unable to offer sin or trespass offerings, since this sort of sacrifices had particular reference to some neglect or violation of the Mosaic Law, by whose authority they did not acknowledge themselves bound.

It was remarked at the beginning of the section, that holocausts were expiatory, and we accordingly find, that they were offered, sometimes, for the whole people, for instance, the morning and the evening sacrifices; and, sometimes, by an individulal for himself alone, either from the impulse of his feelings, or in fulfilment of a vow, Ps. 51: 19. 66: 13, 14. They were required to be offered under certain combinations of circumstances, pointed out in the Mosaic laws, viz. by a Nazarite, who had been unexpectedly rendered unclean, or who had completed the days of his separation, Num. 6: 11—16; by those who had been healed of leprosy; and by women after child-birth, Lev. 12: 6, 8.

The victims immolated at a holocaust were bullocks of three years old, goats and lambs of a year old, turtle-doves, and young pigeons. Not only the parts, which were expressly destined for the altar, but also the other parts of the victims were burnt as was stated at § 378. V. VII. A libation of wine was poured out upon the altar. It was the practice among the Gentile nations, (an allusion to which occurs in Philip. 2: 17 and 2 Tim. 4: 6.) to pour the wine out between the horns of the victims, which they immolated to their idols. The priest partially wrung or cut off the heads of the turtle-doves and young pigeons, sprinkled the blood on the side of the altar, plucked out the feathers, and the crop, and cast them to the East of the altar into the place for the reception of ashes, and placed the remainder, after having cleft or broken the wings, upon the fire, Lev. 1: 3—17.

§ 380. Of Sin-Offerings.

We have already, in section 252, spoken of the distinction between sins and trespasses, and the sacrifices, which were appropriate to each, as far as the subject was connected with the civil laws. We shall, therefore, be concise, and merely state a few things more, which have reference to the ceremonies on such occasions.

The victims, selected for the sin-offerings, (which, it may be remarked here, are expressed in Hebrew by the words, which usually signify *sins*, viz. חַטָּאוֹת, חַטָּאת,) were different according to the different situation and circumstances of the person, who made the sacrifice. A *bullock* פַּר בֶּן בָּקָר, was immolated for the high priest, and also for the people, and a goat for the civil magistrate.

With a part of the blood, the priests besmeared the horns of the altar of burnt offerings, but the remainder was poured down at its side, Lev. 4: 22—26. Persons in a private station presented for a sin-offering a kid or a lamb, but the ceremonies were the same, as just mentioned, Lev. 4: 27—35. Other particulars are stated in section 378.

Sin-offerings were required;

I. Of mothers at childbirth. If the child were a son, it was forty, if a daughter, eighty days, before the completion of the time of her purification. She then presented, as her sin-offering, a turtledove and a young pigeon, also a lamb for a burnt-offering; and in case of poverty, another dove and pigeon, as a burnt-offering instead of the lamb, Lev. 12: 6, 8. comp. Luke 2: 24.

II. They were required of lepers, when healed, who generally offered a goat, but in case of poverty a dove or young pigeon, Lev. 14: 13, 19, 22, 30, 31.

III. Likewise of Nazarites unexpectedly contaminated, viz. a dove or young pigeon, Num. 6: 10, 11.

§ 381. Of Trespass-Offerings.

Trespass-offerings, אָשָׁם אֲשָׁמוֹת, were not required of the people as a body. They were to be offered by individuals, who, through ignorance, mistake, or want of reflection, had neglected some of the ceremonial precepts of Moses, or some of those natural laws, which had been introduced into his code, and sanctioned with the penalty of death; and who were subsequently conscious of their errour.

In Lev. 5: 17. where the contrary is asserted, [i. e. where trespasses are represented as errours of *commission* instead of *omission*, which is understood to be the most probable distinction in the Mosaic laws between sins and trespasses,] there is no doubt, that the negative particle לֹא is transposed, and that the reading should be, וְלֹא עָשְׂתָה אַחַת מִכָּל מִצְוֹת יְהוָֹה אֲשֶׁר תֵּעָשֶׂינָה. The trespasses, which could be expiated by sacrifices, are enumerated in Lev. 4: 1—16. 5: 1—19.

I. The person, who, being sworn as a witness, concealed the truth, by keeping silent; the man, who, having become contaminated without knowing it, had omitted purification, but had afterwards become acquainted with the fact; the person, who had rashly sworn to do a thing, and had not done it; all these delinquents offered a lamb or kid, or, in case of poverty, two doves, or young pigeons, the one for a trespass, the other for a sin-offering. In case the person was unusually poor, he was required to offer merely the tenth part of the ephah of fine meal without oil or frankincense, Lev. 5: 1—16.

II. Whoever appropriated to himself any thing consecrated, or any thing that was promised, or found, or stollen, or deposited in his possession for keeping; whoever swore falsely, or omitted to restore the goods, that belonged to another, or injured him in any other way, presented for his trespass a ram, which had been submitted to the estimation of the priest, and not only made restitution, but allowed an additional amount of a fifth part, by way of indemnification.

III. He, who had committed fornication with a betrothed bondmaid, previously to her being redeemed from servitude, offered a ram for the trespass, Lev. 19: 20—22.

IV. *Nazarites*, who had been unexpectedly rendered unclean, presented a lamb of a year old, Num. 6: 11.

V. Finally, *lepers*, when restored to health, and purified, sacrificed a ram, Lev. 14: 10—14. The ceremonies were the same, as in the sin-offerings.

§ 382. Peace and Thank Offerings, שְׁלָמִים, זִבְחֵי תוֹדָה.

Sometimes we find these offerings, in addition to the terms at the head of this section, expressed by the word זְבָחִים merely, Lev. 17: 8. Num. 15: 3. Bullocks, heifers, goats, rams, and sheep were the only animals sacrificed on these occasions, as already stated in § 378, Lev. 3: 1—17. 7: 23—27. These sacrifices, which were offered, לְתוֹדָה *as an indication of gratitude*, were accompanied with *unleavened cakes*, חַלּוֹת מַצּוֹת, covered with oil by pouring it upon them; with thin cakes or *wafers*, likewise *unleavened*, רְקִיקֵי מַצּוֹת, and besmeared with oil; also with another kind of cakes, made of fine meal and kneaded with oil, in Hebrew, מַצּוֹת סֹלֶת מֻרְבֶּכֶת. The priest, who sprinkled the blood, presented one of each of these kinds of cakes, as an offering, Lev. 7: 11—14, 28—35.

The remainder of the animal substance and of the cakes was converted by the person, who made the offering, into an entertainment, to which widows, orphans, the poor, slaves, and Levites were invited. What was not eaten on the day of the offering might be reserved, till the succeeding, but that, which remained till the third, was to be burnt, (a regulation, which was made, in order to prevent the omission or putting off of this season of benevolence and joy,) Lev. 7: 15—21. Deut. 12: 18. This feast could be celebrated beyond the limits of the tabernacle or temple, but not beyond the city.

§ 383. Of Covenant Sacrifices.

The sacrifices, by means of which covenants were confirmed, were not a separate class of offerings, but belonged rather to the peace or thank-offerings. The custom of confirming covenants in this way, (which is the ground of our giving the subject a separate consideration,) was derived from a practice among the

Chaldeans. The practice, to which we allude, was this. Those, who were about to confirm an agreement, slew and divided the victims, and placed the parts opposite to each other. They then passed through the parts thus divided, saying at the same time, "*Let it not thus be done to us*," Ephrem Syrus, T. I. p. 161.

Such a confirmation of his covenant, God afforded in a vision to Abraham, by causing a flame and a smoke to pass between the parts of the victims, Gen. 15: 8, 9, 17, 18. And by this ceremony, the Hebrews not only confirmed their covenant with God, (Deut. 29: 11,) but also with king Zedekiah, Jer. 34: 18, 19.

There can hardly be a doubt, therefore, that other covenants on other occasions were confirmed in like manner, Exod. 24: 4—8. Josh. 24: 25. 1 Sam. 11: 15. 1 K. 1: 9 et seq. 2 Chron. 29: 10. 34: 31, 32. Ps. 50: 5. This hypothesis, viz. its being a customary thing to confirm agreements, etc. by sacrifices, accounts for it, that, in 2 Chron. 6: 22, mention is made of the oath before the altar, i. e. before the victims, slain upon it.

And it may be observed, furthermore, that this was the practice not only in Judea, but likewise in almost all the other nations of antiquity, of which we have a proof in the words and phrases, used on such subjects.

For instance, בְּרִית, *a covenant*, is from בָּרָה, *to dissect* or *cut up*, and literally means *a dissection* or *cutting up*, viz. of the victims, that were sacrificed, when the covenant was confirmed. The Latin FOEDUS, *covenant*, in like manner, according to the etymology given by Servius, (Aen. VIII. 641.) is derived, (A FOEDIS VULNERIBUS SACRIFICII,) from the epithet, which was used to express the appearance of the wounds of the victims then slain. This statement of Servius accounts for certain expressions, which were in common use among the Romans, such as the following, FOEDUS ICERE, PERCUTIRE, FERIRE, SANCIRE. The Greeks had a corresponding phrase, viz. *ὅρκια τέμνειν*; the Hebrews likewise, viz. כָּרַת בְּרִית *to cut*, i. e. to confirm, *a covenant* or *oath*. The Hebrew word נִשְׁבַּע *to swear*, means originally to swear by *seven*, i. e. by seven victims. Comp. Gen. 21: 24.

These victims were symbols of the punishment, which was to fall upon the violator of the covenant, and which those, who passed through the victims, imprecated on their own heads, in case of such violation.

In that great covenant, which God made with the Hebrews, (Exod. 24: 3—8.) it is added, that Moses sprinkled with the blood of the victims the altar, the book of the covenant, and the whole people, saying, "*This is the blood of the covenant, which Jehovah makes with you, that you may observe all His commands.*" This signified to the Hebrews, that, if they did not keep his commands, they would be accounted worthy to have *their* blood scattered in the same manner.

§ 384. On the meaning of Sacrifices.

From what has been said, it is sufficiently clear, what significancy or meaning we ought to attach to sacrifices. For, if it were the case, that the Hebrews, subsequently to the time of Abraham, were accustomed to indicate in an emblematic manner the punishment due to the violators of a covenant by the sacrifices of said covenant, there can be no doubt, that they likewise attached a symbolical or emblematic meaning to sacrifices on other occasions. For instance, such a symbolic meaning was conveyed by the whole burnt offerings or holocausts, which were understood both by Noah and Abraham, from what God himself had communicated to them, (Gen. 8: 20. 15: 9—18.) to be a confirmation, on the part of God, of his promises. In regard to holocausts, it may be remarked, that an additional significancy was attached to them by Moses, who introduced the ceremony of imposition of hands, which was a symbolical indication, that punishment was due to the person, who offered the sacrifice, in case he failed in the fulfilment of *his* promises.

The circumstance, that holocausts were symbols in confirmation of divine *promises*, was the reason, that they were burnt *whole*, and that they were held in such particular estimation, in as much as *promises* were at the foundation of the whole Jewish polity. The reason also, that sacrifices of this kind might be offered by Gentiles, who had so far left their old systems, as to acknowledge the true God, was the fact, that, in offering such sacrifices, they were understood to make correspondent promises, of which the sacrifices were a confirmation. They possessed likewise an *expiatory* significancy, because they indicated that God would be firm

in the fulfilment of his part of the covenant, whatever might be the delinquencies of men.

The victims for sins and trespasses, which were new kinds of *expiations*, introduced by Moses, signified the punishment, which was due to the persons, who had thus erred, and showed, at the same time, that God would not fail of what he had said in reference to them.

Finally, those sacrifices, which are denominated peace-offerings, and eucharistical offerings, had a symbolic meaning, as well as others; being indications of the punishment, which threatened the Hebrews, if they should neglect to walk in that religious way, which they had promised. In other words, the meaning of them was as much as if they had said; "*It shall not be so with us, as with these* sacrifices, *for we will adhere to our promises.*" Hence, being confirmed anew on these occasions, in their resolutions, they felt themselves at liberty to indulge in conviviality.

The sacrifices, therefore, in which animals were slain, were all *symbolical* or had a meaning.

The divine promises were confirmed by them, and the Hebrews, on the other hand, imparted, in this way, new sacredness to the engagements, which they had made, to continue true to their religion: and were thus excited to new desires after piety of feeling and rectitude of conduct.

If very many of the Hebrews were disposed to go further than this, and to attribute an inherent efficacy to the sacrifices in themselves considered, and to trust in the multitude of victims with whatever mind they might be offered, this is nothing against the truth of our statement, especially as this errour is very frequently condemned, and in very decided terms, Ps. 50: 8—13. 40: 5, 6. Is. 1: 11—15. comp. 1 Sam. 15: 22. Hos. 6: 6. Mic. 6: 6, 8. Mal. 2: 1—9.

That these symbolic substitutions, however, of victims in place of transgressors, prefigured a true substitution in the person of Jesus Christ, seems to have been known but to very few of the prophets, Is. LIII. Still this obscurity in respect to the prospective import of sacrifices is no more proof against the actual existence of such an import, than a kindred obscurity, in another case is against the existence of prophecies, some of which the prophets themselves confess they did not understand. But, although

the people did not originally understand this particular meaning of the sacrifices, they were prepared to perceive it at last.

Hence the death of violence, which *Jesus* suffered, is every where termed in the New Testament a SACRIFICE ; for expressions of this kind are not mere allusions, such as occur in Rom. 12: 1. 15: 16. Philip. 2: 17. 2 Tim. 4: 6. Heb. 13: 15, 16 ; but they indicate a *real* sacrifice in the person of Christ, which the sacrifices of the Old Testament prefigured, as is expressly stated in Heb. 9: 3—28. 10: 10—14, 18. comp. Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 11: 24, 25. Heb. 12: 24. 1 Pet. 1: 2. comp. Exod. 24: 8. John 1: 29, 36. 19: 36, 37. 1 Cor. 5: 7. 1 Pet. 2: 24. comp. Is. 53: 5—12. 2 Cor. 5: 21. Eph. 5: 2. Rom. 3: 23—25. 7: 25. 1 John 2: 2. 4: 10.

§ 385. Of Bloodless Sacrifices.

Bloodless sacrifices consisted, some of wine, and some of fine wheat flour. To this general remark, there was this exception, that the sacrifice of this sort on the second day of the passover was a sheaf of *barley*, and that the trespass-offering of a suspected wife was of *barley-meal.* The flour was offered sometimes *with*, and sometimes *without* preparation. It was salted, sometimes oil was poured upon it ; sometimes it was kneaded with oil and afterwards besmeared with it, and by some persons was offered with frankincense.

Honey and leaven were not used, Lev. 2: 10, 12. excepting, however, in the two leavened cakes on the feast of Pentecost, and the cakes of the eucharistical and peace-offerings, and, indeed, these were not to be placed upon the altar, Lev. 7: 13. 23: 17. 2: 11. The sacrifices, of which we have been speaking, accompanied the bloody sacrifices, and were in addition to them. To this remark, there are the following exceptions.

I. *The twelve loaves* of shewbread in the sanctuary, which were changed every sabbath, which were esteemed peculiarly holy, and were to be eaten by the priests, either in the tabernacle or the temple, Lev. 24: 5—9. 1 Sam. 21: 3—6. comp. Mark 2: 26.

II. *The sheaf of barley*, offered on the second day of the passover, Lev. 23: 10.

III. *The loaf*, which, on the day of Pentecost, was offered, as the first fruits, Lev. 23: 17—20.

IV. *The sin-offering, consisting of flour merely*, brought by a poor man, who was unable to bring turtle-doves or young pigeons, Lev. 5: 1—4, 11—13. In all other cases, the cakes and the flour were considered, as a part of the sacrifice, in addition to the victims, which were slain. To the *bullock* were assigned three tenths of an ephah of the finest wheat flour, and a half an hin of oil; to the ram two tenths of an ephah of flour, and a third of an hin of oil; to a sheep or lamb a tenth part of an ephah of flour, and a fourth part of an hin of oil, Num. 15: 3—12. 28: 7—29.

A libation of wine was added, the same in quantity with the oil, Num. 15: 3—12. 28: 7—29; but it was not poured out, as the Rabbins assert on the horns of the altar, but round about it. See Josephus, Antiquities, III. 9, 4.

§ 386. On the Purification of the Unclean.

Uncleanness, with the exception of those, which were expressly interdicted, and those, by means of which the high priest and Nazarites were contaminated, from whom all such defilements were to be removed, were not accounted sins; but the *neglect of purification*, when uncleanness had happened, was an errour, (technically a trespass or a sin,) which resulted in exclusion from intercourse with the rest of the people.

The most of the instances of uncleanness ceased of themselves after the expiration of a certain period of time, provided that the unclean person, at the expiration of said time, washed his body and his clothes. But in other instances, unclean persons were unable to free themselves from the stain of their defilement, until they had first gone through certain ceremonies of purification, prescribed in the ritual.

For instance, a person who had been rendered unclean by the touch of a dead body, of a sepulchre, or the *bones* of a dead person, was sprinkled on the third and seventh day, by a clean person with hyssop, dipped in water mixed with the ashes of a red heifer. When this was done, he washed his body and clothes, and on the seventh day was clean.

Tents, houses, and furniture, contaminated by the dead, were to be purified in the same way, Num. 19: 11—21.

Of the Red Heifer.

The ashes of the *heifer* here mentioned were prepared in a singular manner. The animal, which was to be one of a *red* or rather yellowish colour, inclining to a brown, free from all defect, and which had never submitted to the yoke, was led to the priest. She was then conducted out of the city or the encampment, as the case might be, by some other person, and slain. The priest, who had accompanied, dipped his finger in the blood, and sprinkled it seven times towards the Sanctuary.

Presently the heifer was burnt whole in the same place, the priest, in the meanwhile, heaping upon the altar piles of wood, and throwing into it, at the same time, hyssop and scarlet thread. The persons who performed the various offices of leading out, slaying and burning the heifer, and of carrying away the ashes, also the priest, who officiated, were unclean until the evening, Num. 19: 6, 8, 10, 21. There seems to have been no improper superstition, connected with this rite.

§ 387. Purification of leprous Persons.

The man, who had been healed of leprosy, underwent an examination from a priest, beyond the limits of the encampment, while the Israelites were in the wilderness, but subsequently, without the boundaries of the city, Lev. 14: 1—7. Matt. 8: 4. Mark 1: 44. If found perfectly restored, he obtained another man to bring two living birds, (doves or young pigeons,) cedar wood, scarlet, and hyssop. One of the birds was slain and the blood received into an earthen vessel, partly filled with water.

Into this, the priest dipped the other bird alive, the cedar wood, the scarlet, and hyssop; sprinkled the once leprous man seven times; and let the living bird go free, as a symbol of his liberation from the leprosy, Lev. 14: 1—7. (This ceremony was observed likewise in the purification of a leprous house, Lev. 14: 48—53.) The subject of these ceremonies, having then washed his body and his clothes, and shaved himself, was accounted *clean*, but was not permitted to enter the encampment or the city, until

the seventh day from this time. On that day, he shaved off not only the beard and eyebrows, but the hair from every part of the body, washed again his body and his clothes, and was then esteemed perfectly purified, Lev. 14: 8, 9.

He brought also on the same day two rams of a year old, and a sheep of the same age, into the Tabernacle or Temple, also the customary quantity of flour overspread with oil, and a Log of oil in addition. The priest then presented the leper and the animals before God. He slew one ram, as a trespass offering, and offered the Log of oil to God, (PER תְּנוּפָה,) as a *wave-offering*. He then put some of the blood of the trespass offering on the tip of the right ear of the recovered leper, on the thumb of his right hand, and the great toe of his right foot.

He scattered of the oil, moreover, which was poured out into his palm, seven times towards the Sanctuary with the finger of his right hand, besmeared with it, as he had done before with the blood, the thumb of the right hand and the great toe of the leper's right foot, and poured the remainder of it upon his head, Lev. 14: 10—18. He then slew the sheep for a sin offering and the other ram for a burnt offering. In case of poverty, two turtle doves and two young pigeons could be substituted in place of the sheep and the second ram, Lev. 14: 19—32. comp. Luke 17: 12—14. Matt. 8: 2—4. Mark 1: 40—44.

§ 388. Of the First-born.

The first-born, בְּכוֹרִים, both of men and animals, were to be consecrated to God. The first-born children were to be presented before the Lord, and to be redeemed according to the estimation of a priest, but the amount of the sum paid in this redemption could not exceed five shekels. They could not be redeemed before the age of a month, and, for the most part, were not so, till the ceremony of purification for child birth, Num. 18: 14—16. Exod. 13: 13. Luke 2: 22.

The first-born of cattle, of goats and sheep, from eight days to a year old, were to be offered in sacrifice, and the parts designated being burnt, the remainder was left to the priests, Num. 18: 17, 18. Lev. 27: 26. Even in case there was any defect in the goats, sheep, or bullocks, so that they could not be legally of-

fered in sacrifice, they were, nevertheless, allotted for the use of the priests, the same as before, Deut. 15: 19—23.

The first-born of other animals, of which in Exod. 13: 13, the ass is given as an example, were to be slain, although they could not be offered in sacrifice, unless they were redeemed by offering a lamb in their stead, or by the payment of a certain sum, fixed by the estimation of the priest, said estimation being increased by the addition of a fifth, Lev. 27: 13.

If they were not redeemed, they were sold, and the price was given to the priests. It was in this way, that the Hebrews exhibited their gratitude to God, who preserved their first-born in Egypt from impending destruction, Exod. 13: 2, 11—16. Num. 3: 12, 13.

In respect to the first born sons, there was an additional reason for the regulations, of which we have been speaking; since they were by birth *priests*, and were to be redeemed from serving at the altar, Num. 3: 20—51.

It may be argued from Deut. 12: 6, 7. 14: 23. 15: 19, 23, that there was what may be called an *after first-born*, and that the second-born of goats, sheep, and the ox-kind, were brought to the Tabernacle or Temple, and converted into eucharistical or thanksgiving offerings, which could not be done with the first-born, *properly so called.* But it was permitted to the owner if there were blemishes in them, to slay them at home, and to employ them, as food, in the usual way.

§ 389. Of the First-fruits, רֵאשִׁית, *πρωτογεννήματα.*

In speaking on the subject of first-fruits, it may be remarked here, that a division of them into two kinds cannot be established from the passages generally supposed, viz. Num. 18: 12, 13. Neh. 10: 36—38. This alone follows from them, that the first fruits were offered, (PER תְּרוּמָה,) as a *heave-offering.*

The first sheaf of barley, on the second day of the Passover, and the first loaves, on the feast of the Pentecost, were offered in the name of the *people.* But *individuals* also were bound to offer the first fruits of the vine, of fruit trees, of their grain, honey and wool, by means of which offerings they exhibited that gratitude, which was due to God, for the country he had given them, Exod. 23: 19. Lev. 2: 12. Num. 15: 17—21. 18: 11—13. Deut. 26: 1—11.

The offerings thus made became the property of the priests, Num. 18: 11—13. Deut. 18: 4.

Some suppose, that it was not necessary for those first fruits, which, before being presented, underwent some previous preparation, such as the loaves on the Pentecost, to be brought to the *Temple*, but that they could be offered to any priest in any place; in the same way, that every Hebrew was bound to offer to some priest the *shoulder* זְרוֹעַ, the *cheeks* לְחָיַיִן, and the *maw* קֵבָה, *ἤνυστρον*, OMASUM, of the animals, which he sacrificed at home. Consult Deut. 18: 3. Josephus, Antiquities, IV. 4, 4, and Philo DE SACERDOTUM HONORIBUS et PRAEMIIS p. 832.

It appears from Deut. 26: 1—11, that what are denominated the *second first fruits* were appropriated to the eucharistical sacrifices, and were consumed in the feasts, which were made from them; and, accordingly, every Hebrew was commanded, when he brought his basket to the Tabernacle or the Temple, to set it down before the altar, and return thanks with a loud voice to God, who had given to his undeserving countrymen so rich an inheritance.

§ 390. Of Tythes.

TYTHES are very ancient, and were exacted, in the earliest times, among almost all nations, Herod. I. 5, 77. Pausan. Eliac. 1. c. 10. Phocic. c. 11. Diodor. Sic. XX. 14.

Abraham offered the tythes of his spoils to Melchisedec, priest of the most high God, Gen. 14: 20. Jacob vowed unto God the tenth of all his income; a vow, which was observed both by himself and his posterity, Gen. 28: 22.

Tything is mentioned, as a practice well known and of ancient standing, in Deut. 12: 11, 17—19. 14: 22, 23; and the precepts, which are there given in respect to it, aim at this point merely, viz. that the tythes should be presented at the Tabernacle for a thank-offering, with the exception, that, on every third year, the people might make a feast of them at their own houses, for the servants, widows, orphans, the poor, and the Levites, Deut. 14: 28, 29. 26: 12—15.

But before the tythes, which have now been mentioned, and which were denominated the *second*, were taken from the yearly

increase, there was another taken called the *first*, Tobit 1: 7. The latter belonged to God, as the ruler of the state, and was assigned by Him as a sort of salary, to the *Levites*, for their services both sacred and civil, Lev. 27: 30. Num. 18: 20—24. Deut. 14: 22, 23. Neh. 13: 5, 12. The tythe of the fruits of the earth could be redeemed, in case a fifth part of the estimated value was added to the whole amount; in as much as the redeemer was thereby freed from the expense of transportation. But this liberty was not given in respect to the tythe of sheep, goats, and cattle, Lev. 27: 31.

The tenth of the fruit and grain was easily estimated. In regard to animals, the ceremony was this. They passed one by one before a servant, who numbered them, and designated every tenth one by a rod, which he held in his hand. If another was afterwards substituted in place of the one then designated, they both fell to the Levites, Lev. 27: 32, 33. comp. Jer. 33: 13. Ezek. 20: 37, 38.

The Levites made a subsequent division of the tythes, and gave a tenth of them to the priests, Num. 18: 25—32. Neh. 10: 28. 13: 10—14. Mal. 3: 8—10. comp. Heb. 7: 5—7.

§ 391. OF THE SACRED OIL.

THE SACRED OIL, with which the Tabernacle, the Ark of the Covenant, the golden candlestick, the table, the altar of incense, the altar of burnt-offerings, the laver, and all the sacred untensils, and indeed the priests themselves were anointed, was composed of an hin of the oil of olives, of the richest *myrrh*, מַר דְּרֹר בֹּשֶׂם; of *cassia*, קִדָּה of *cinnamon*, קִנְּמָן בָּשָׂם; and of sweet *calamus* קְנֵה בָּשָׂם. The proportions of the mixture were five hundred parts of the myrrh and cassia, and two hundred and fifty of the cinnamon and calamus. This ointment, which could not be applied in any other way than those mentioned at the head of this section under penalty of excision from the people, conferred an honour on the persons and things anointed with it. Exod. 30: 20—33.

§ 392. OF OATHS, שְׁבוּעָה , שְׁבֻעוֹת .

The person, who confirmed his assertion by a voluntary oath, pronounced the same, with his right hand elevated. Sometimes the swearer omitted the *imprecation*, as if he were afraid, and shuddered to utter it, although it was, from other sources, sufficiently well understood, Gen. 14: 22, 23. Ps. 106: 26. 80: 18. Ezek. 17: 18.

Sometimes the imprecation was, as follows; "*This and more than this may God do to me*," 2 Sam. 3: 9, 35. Ruth 1: 17. 1 K. 2: 23. 2 K. 6: 31. Sometimes the swearer merely said; "*Let God be a witness*;" and sometimes affirmed saying; "*As surely as God liveth*," Jer. 42: 5. Ruth 3: 13. 1 Sam. 14: 45. 20: 3, 21.

It is to be recollected, that the remarks which have now been made, apply to the person, who uttered the oath himself of his own accord. When an oath was *exacted*, whether by a judge or another, the person, who exacted it, put the oath in form; and the person, to whom it was put, responded by saying, אָמֵן , אָמֵן, *so let it be;* or gave his response in other expressions of like import, such as σὺ εἶπας, Num. 5: 19—22. Lev. 5: 1. Prov. 29: 24. 1 K. 22: 16. Deut. 27: 15—26.

Sometimes the exacter of the oath merely used the following adjuration, viz. *I adjure you by the living God to answer, whether the thing be so or not.* And the person sworn accordingly made answer to the point inquired of, Num. 5: 22. Matt. 26: 63. It should be remarked here, though the formulary of assent on the part of the respondent to an oath was frequently AMEN, AMEN, that this formulary did not always imply an oath, but, in some instances, was merely a protestation. We see from the nature of these adjurations, why the Niphal form of the verb is used, viz. נִשְׁבַּע , *to swear*, properly *to be sworn.*

As the oath was an appeal to God, (Lev. 19: 12. Deut. 6: 13.) the taking of a false oath was deemed a heinous crime, and perjury, accordingly, was forbidden in those words, *Thou shalt not take the name of the Lord thy God in vain*, i. e. shalt not call God to witness in pretended confirmation of a falsehood, Exod. 20: 6.

It was a common thing in Egypt in the time of Joseph, to swear by the *life of the king*, Gen. 42: 15; and this practice pre-

vailed subsequently among the Hebrews, 1 Sam. 25: 26. 2 Sam. 11: 11. 14: 19. comp. Ps. 63: 11.

The Hebrews also swore by cities and consecrated places, such as Hebron, Shilo, and Jerusalem. A person sometimes swore *by himself* and sometimes by the life of the person before whom he spoke, viz. בִּי *by myself*, חֵי נַפְשְׁךָ *by thee* or *by thy life*, 1 Sam. 1: 26. 2 K. 2: 2. Gen. 43: 20. 44: 18. Exod. 4: 10, 13. Num. 12: 11. Josh. 7: 8. Judg. 6: 13, 15. 1 K. 3: 17, 26.

In some instances, persons adjured others by the beasts of the field, (*Canticles* 2, 7.) a sort of adjuration, which, to the present day makes its appearance in the writings of the Arabian poets. Consult the Koran, *Sura* 85. 1—3. 86: 1, 11—13. 89: 1—4. 9: 1—4. 91: 1—8, *etc.*

The Jews, in the time of Christ, were in the habit of swearing by the *altar*, by *Jerusalem*, by *heaven*, by the *earth*, by *themselves*, by their *heads*, by the *gold of the Temple*, by *sacrifices*, etc. Because the name of God was not mentioned in these oaths, they considered them, as imposing but small, if *any* obligation, Martialis, EPIGRAMAT. XI. 95. And we, accordingly, find, that the Saviour takes occasion to inveigh, in decided terms, against such arts of deception, Matt. 5: 33—37. 23: 16—22. It is against oaths of this kind, and *these alone*, (not against an oath uttered in sincerity) that he expresses his displeasure, and prohibits them. This is clear, since he himself consented to take upon him the solemnity of an oath, Matt. 26: 63; and since Paul himself, in more than one instance, utters an adjuration. Compare Rom. 9: 1. 2 Cor. 1: 23.

In the primitive periods of their history, the Hebrews religiously observed an oath, (Josh. 9: 14, 15.) but we find, that in later times, they were often accused by the prophets of perjury. After the Captivity, the Jews became again celebrated for the scrupulous observance of what they had sworn to, but corruption soon increased among them; they revived the old forms, the words without the meaning; and acquired among all nations the reputation of perjurers.

§ 393. Of vows. נֶדֶר , נְדָרִים .

Vows, which were not of divine appointment, but originated with men themselves, were solemn promises, made by persons to consecrate something to God, or to do something in his service and to his honour, which, without such promises, they did not feel themselves bound to do. The design of these vows was, in some cases, to express the thankfulness of those, who made them, to God; in others, to obtain favour and mercy from Him.

The earliest vow, of which we have any account in the Scriptures, is that of Jacob, mentioned in Genesis, 28: 22; and since it was observed by his posterity, it was of no little use in preserving the true knowledge of God. Other vows, it may well be supposed, cherished and increased pious feelings.

Moses, for religious purposes, confirmed the vows, which had been made in ancient times, and which having been observed in subsequent ages, had acquired a sort of prescriptive authority. But the making of new vows by individuals, he does not appear to have encouraged, although he insisted on a scrupulous fulfilment of them when made, Deut. 23: 23, 24. It should be observed, however, that he permitted, in certain cases, the *redemption* of a vow, (Lev. 27: 1—25.) and conferred the power on the father and the husband of annulling the vows of a daughter, or a wife, Num. 30: 2—17.

Vows were uttered audibly, and as appears, from Num. 30: 3, 11, 14, were confirmed by an oath. Compare Deut. 24: 23. Judg. 11: 35, 36. Ps. 66: 14. Matt. 15: 5.

Vows were either (1) *affirmative*, נְדָרִים strictly so called, by which property of various kinds, and men themselves might be consecrated to God, and which were capable of redemption, (with the exception of what was devoted by the vow, called in Hebrew חֵרֶם and of animals proper for sacrifices;) or (2) *negative*, by which abstinence was promised from certain things in themselves lawful, and which were denominated אֱסָר עַל נֶפֶשׁ, *a restraint on the appetite*. The principal among this last class of vows was that of the Nazarites.

§ 394. Of Affirmative Vows.

By Vows of this kind, not only property of various descriptions, as money, lands, houses, and animals clean and unclean, but servants also, sons, and the person himself, who made the vow, might be consecrated to God. These are all mentioned under a name common to any sacred gift, viz. קָרְבָּן, Josephus, Antiquities, IV. 4, 4. Mark 7: 11.

Animals, which were fit for sacrifices and which were devoted to God by this vow, were to be sacrificed, but those, which were excluded from the altar, were to be sold according to the valuation of a priest; they could be *redeemed,* however, by the additional payment of a fifth part of the valuation. The men, who were thus devoted, became servants in the tabernacle or temple, unless they were redeemed.

Money, lands, and houses, which had been made the subjects of this vow, became the property of the tabernacle or the temple; excepting that the *land* might be redeemed before the year of Jubilee, Lev. 27: 1—24.

Of the vow called Cherem.

The vow, called חֵרֶם, i. e. the *accursed thing,* was not introduced by Moses *de novo,* but was an ancient custom which he thought proper to retain, in order that he might not deprive himself of the good, which at times might be expected to arise from giving an example of formidable severity, Exod. 17: 14. Num. 21: 2. Deut. 2: 32, 34. 3: 1—8. 13: 14, 15. comp. Judg. 20: 47, 48. If the vow of *Cherem* were uttered in respect to an enemy, it implied the widest destruction, and it was sacrilege for the conquering army to appropriate to itself any of the plunder, Josh. 6: 17—19. 7: 1, 26. In a few instances, it appears, that the flocks and some other of the spoils were not destroyed, Deut. 2: 32, 34. 3: 1—8. Josh. 8: 2. By the vow of *Cherem,* otherwise called the irrevocable curse, sometimes fields, animals, and individuals of the human species were devoted. It was designed, in its operation upon men, to bear only upon the wicked, who were thereby made an example to others. Compare 1 Sam. 14, 24, et seq. Jephtha,

therefore, in slaying his daughter in conformity with his rash vow, violated at least the spirit of the Mosaic Laws, Judg. 11: 30—39.

§ 395. Of Negative Vows, the Nazarite, etc.

A negative vow, as has already been stated, was a promise to abstain from certain things, admissible by law. Josephus says, (Jewish War, II. 15, 1.) that in *his* day, there were many, particularly those, who had been oppressed by sickness or by adverse fortunes, who vowed to abstain from wine, to go with the head shaven, and to spend the time in prayer for thirty days previous to their offering sacrifices. Compare Acts 18: 18.

But the Nazarite, on the contrary, vowed to let the hair grow, to abstain not only from wine and all inebriating drink, but from vinegar likewise, to eat no clusters, and to beware of any contamination from corpses, bones and sepulchres. In some instances, the parents bound the child by the vow of a Nazarite, even before its birth. This was the case in respect to Samson and John the Baptist, Judg. 13: 2—5, 12—23. Luke 1: 13—15. This vow sometimes lasted through life, but, for the most part was limited in its operation to a definite period. The customs relative to the Nazarite prevailed before the days of Moses, who in Lev. 25: 25. borrowed expressions from them, before the publication of his Law on the subject in Num. VI.

If the Nazarite, whether male or female, (נָזִיר, נְזִירָה,) for the vow might be made by either, was unexpectedly contaminated he was to be purified, not only in the manner already mentioned, but was required to shave off his hair, to offer, on the seventh day, two turtle doves or two young pigeons, the one for a sin, the other for a burnt offering, also a lamb of a year old for a trespass-offering, and to commence anew his Nazariteship, Num. 6: 9—12.

When the time specified in the vow was completed, he offered a ram of a year old for a burnt-offering, a sheep of the same age for a sin-offering, a ram for a thank-offering, a basket of unleavened cakes, some of which were kneaded with oil, and some covered with oil; also a libation of wine. His hair was shaven off before the gate of the sanctuary, and cast into the fire, where the thank-offering was burning. He offered, as a wave-

offering to God, the shoulders of the thank-offering, and two cakes, one of each kind, which were both given to the priest.

He at length indulged himself once more in drinking wine at the feast, which was prepared from the thank-offering. As, in some instances, the Nazarites had not sufficient property to enable them to meet the whole expense of the offerings, other persons, who possessed more, became sharers in it, and in this way were made parties to the vow, ***Bereshith Rabba*** 90. ***Koheleth Rabba*** 7. Acts 21: 23, 24.

§ 396. OF PRAYERS.

Prayers, in the childhood of the human race, were nothing more than the mere unspoken emotions, which were naturally inspired by reverence towards God, by fear, or by gratitude. It was not, till a subsequent period, that they were embodied in language, and that *supplications* were added to the exercise of these simple emotions, Gen 12: 8. 21: 33. 24: 26, 48. 26: 25. 32: 9—12.

Moses left the subject of prayer to the feelings of every individual, and made no arrangements in regard to it, further than to prescribe the benediction to be pronounced by the priest, Num. 6: 24, 25; and a formulary, according to which the Hebrews, in their presentation of the first fruits, were to return thanks to God for the possession of the land of Canaan, Deut. 26: 3—10, 13—15.

Our Lord's prayer, (Matt. 6: 9—13.) is a selection of the most devotional and appropriate sentiments from the Jewish formularies, extant in his time. Compare VESTSTENII Nov. Test. at Matt. 6: 9—13. T. I. p. 323—326. The pious Hebrews, when they offered their sacrifices, returned thanks to God in the words given them by Moses, and thereby kept alive in their bosoms the feelings of piety and devotion.

Hymns were sung on particular occasions, accompanied with sacred dances and instruments of music, Exod. xv. Judg. v. Nothing is said of any other *public* devotional exercises, which may be called prayers, except in the following passages, 1 K. 8: 14—21. 23—53. Ps. 72: 20. Neh. 8: 6, and a few others, in which mention is made of the singing of Psalms in the Temple.

Individuals, who prayed alone *in private*, uttered themselves aloud, as may be gathered from 1 Sam. 1 : 12—15, compared

with Luke 18: 10—14. The Hebrews prayed in the attitude of standing, an attitude, which was observed in the Synagogue and in the ancient Christian church, and is to this day among oriental christians. It appears, that they sometimes kneeled likewise, 1 K. 8: 54. 2 Chron. 6: 13. comp. 1 K. 19: 18. Dan. 6: 10. Ezra 9: 5. Luke 22: 41. Acts 7: 60; and sometimes prostrated themselves at full length on the ground, Exod. 34: 8. 2 Chron. 29: 29. Ps. 95: 6. Matt. 26: 39.

They raised their hands to heaven, 1 K. 8: 2. 2 Chron. 6: 13. Is. 1: 15; and sometimes smote upon their breasts, Luke 18: 13.

Elijah, in a certain instance, inclined his body so much when he prayed, that his head touched his knees. Probably he was in a sitting posture with his knees bent, 1 K. 18: 42. The Orientals of the present day do not, when in the exercise of prayer, confine themselves to one position, but often vary it. They are especially careful, however, when at prayers, to turn the face in a particular direction; viz. the Jews and Christians towards Jerusalem, and the Mohammedans towards Mecca.

The Mohammedans call this direction قِبْلَة KEBLA or the *front*; the Jews call it (viz. the direction towards Jerusalem,) דְּבִירָה, דְּבִיר, i. e. the *hind part;* because the Sanctuary, towards which they turned themselves, was in the western or hind part of the Tabernacle and Temple. Compare 1 K. 8: 38. 42: 44, 48. 2 Chron. 6: 34, 38. Dan. 6: 11, 14.

The KEBLA for the *Mehestani* or followers of Zoroaster, i. e. the *front* or point of the compass, towards which they turned themselves when they worshipped, was the East. Compare Ezek. 8: 16.

Anciently there were no fixed hours for prayer. An argument can hardly be drawn from Ps. 57: 17, that three definite periods in a day were assigned to this duty. It is true, however, that Daniel, at a somewhat recent period, prayed three times a day, without doubt at the third, sixth, and ninth hours, i. e. according to our reckoning at nine, twelve, and three, which hours, it appears, were consecrated to prayer in the time of the Apostles, Acts 2: 15. 3: 1. 10: 9.

§ 397. Of the Worship in the Synagogues.

We do not find mention made of public worship in the Synagogues, except on the Sabbath, Matt. 12: 10. Mark 1: 21. 3: 1. 6: 2. Luke 4: 16, 32, 33. 6: 6. 13: 10. Acts 13: 14. 15: 21. 16: 13—25. 17: 2. 18: 4. What is said of Paul's hiring the school of one Tyrannus at Ephesus and teaching in it daily, is a peculiar instance, Acts 19: 9, 10. Yet there can be no doubt, that those Jews, who were unable to go to Jerusalem, attended worship on their festival days, as well as on the Sabbath, in their own Synagogues.

Individuals sometimes offered their private prayers in the Synagogue. When an assembly was collected together for worship, the services began, after the customary greeting, with a *doxology.* A section was then read from the Mosaic Law. Then followed, after the singing of a second doxology, the reading of a portion from the Prophets, Acts 15: 21. Luke 4: 16. The person, whose duty it was to perform the *reading*, placed upon his head, as is done at the present day, a covering called *Tallith*, to which Paul alludes, 2 Cor. 3: 15. The sections, which had been read in the Hebrew, were rendered by an interpreter into the vernacular tongue, and the reader or some other one then addressed the people, Luke 4: 16. Acts 13: 15.

It was on such occasions, as these, that Jesus, and afterwards the Apostles, taught the gospel. The meeting, as far as the religious exercises were concerned, was ended with a prayer, to which the people responded AMEN, when a collection was taken for the poor.

The customs, which prevail at the present day, and which Vitringa has treated of, (DE SYNAGOGA VETERI, p. 946—1050.) were not all of them practised in ancient times. The *readers*, for instance, were not then, as they are at the present day, *called upon* to perform, but presented themselves *voluntarily*, Luke 4: 16; the persons also, who addressed the people, were not Rabbins, expressly appointed for that purpose, but were either *invited* from those present, or offered themselves, Acts 13: 15. Luke 4: 16.

The parts to be publicly read likewise, do not appear to have been previously pointed out, although the *book* was selected by

the ruler of the Synagogue, Luke 4: 16 et seq. Furthermore, the forms of prayer, that are used by the Jews at the present time, do not appear to have been in existence, in the time of Christ; unless this may perhaps have been the case in respect to the substance of some of them, especially the one called KRI SHMA, קְרִי שְׁמַע, concerning which the Talmudists, at a very early period, gave many precepts and of which also something remains to be said by us.

The name is borrowed from the first word, which occurs in the fourth verse of the sixth chapter of Deuteronomy, viz, שְׁמַע; but this formulary of supplication embraced not only this passage, viz. Deut. 6: 4—9, but also 11: 13—21, and Num. 15: 37—41; in which passages, it is inculcated on the Hebrews, to retain the law of God perpetually in mind, to meditate upon it, to apply it to themselves, and to reduce it to practice.

It was a precept among the Rabbins, that every Jew was bound in duty, having first furnished himself with Phylacteries and having placed the Tallith on his head, to repeat these passages on the Sabbath, and on Monday and Thursday; in the morning, with *three*, and in the evening, with *four* doxologies. This was to be done in the Synagogue. But when this could not be the case, he was to recite the passages, wherever he might be, standing either in the streets or the public square. It was the practice among the Pharisees in the time of Christ to visit the corners of the streets, at the hours when these supplications were uttered, so that it might be seen from more than one direction, with how much devotion they recited the passages in question, Matt. 6: 5. Vitringa DE SYNAGOGA, pp. 1051—1060.

It was an observation among the Jews, that the recitation of these passages and of the doxologies excited or produced in their minds the *kingdom of God* or of *heaven*. (See Wetstein's New Testament at Matt. 6: 5. T. I. p. 256.) The meaning of this remark, as is evident from an attentive consideration of the facts, that may be brought in reference to it, is nothing more than this, that these exercises excited within them devotional or religious feelings, which they expressed by the phrase *kingdom of God* or *of heaven*.

The phrases, the *kingdom of God*, and the *kingdom of heaven* are sometimes used in the New Testament for the gospel dispensation, or the reign of the Messiah, because it was expected, that religious feelings, practice, and joys would be consummated in

Him. It is also used for the state or residence of the blessed after death; because Messiah's kingdom endures beyond the grave, and receives its final consummation in another world.

§ 398. The Language in which the Service was performed in the Synagogues.

The object of the erection of the Synagogues was the instruction of the people in moral and religious truths, which evidently could not have been secured, had not the services been partly at least in the dialect, understood by the people generally. There is no doubt, therefore, that the prelections in Hebrew were rendered by an interpreter into the vernacular tongue; and this is the statement of the Talmud on the subject.

In the Synagogues of the Hellenists, the Alexandrine Version was read, as Tertullian, (Apol. 18,) testifies. Hence very many of the Talmudists make mention of this version in very honourable terms. The more recent of them, however, observing, that the Christians, in their attacks on the Jews, drew their most efficient weapons from this Version, became hostile to it, and strove to exclude it from the Synagogues, but their attempts in this respect were defeated by the emperor Justinian.

The doxologies and prayers were also, for the reason above given, recited in the language, which prevailed among the people. Some Hebrew words, it is true, were retained, viz. AMEN, אָמֵן, HALLELUJAH, הַלְלוּ יָהּ, SABAOTH, צְבָאוֹת, which are retained in common use at the present day in Christian churches, and which occur also in the New Testament. The dialect in popular use, in which the services of the Jewish Synagogues were performed, was the *Aramean*. As instances, see Mark 15: 34. *ἐλωΐ, ἐλωΐ, λαμμᾶ σαβαχθανί*, אלהוי אלהוי למא שבקתני, also Mark 7: 34, *εφφαθα*, the same with the Aramean אֶתְפַּתַּח, *be thou opened.*

§ 399. Mode of Worship practised by the Apostles.

It was by ministering in synagogues, that the apostles gathered the first Churches. They retained also essentially the *same mode* of worship with that of the Synagogues, excepting that the

Lord's Supper was made an additional institution, agreeably to the example of Christ, Acts 2: 42. 20: 7—11. 1 Cor. 11 : 17—34. They were at length excluded from the Synagogues, and assembled at evening at the house of some Christian, which was lighted for the purpose with lamps, Acts 20: 7: 11.

The Apostle with the Elders, when engaged in public worship, took a position, where they would be most likely to be heard by all. The first service was merely a salutation or blessing, viz. *the Lord be with you*, or *peace be with you*. Then followed the doxologies and prelections, the same as in the Synagogues. The Apostle then addressed the people on the subject of religion and urged upon them that purity of life, which it required. Prayer succeeded, which was followed by the commemoration of the Saviour's death in the breaking and distribution of bread. The meeting was ended by taking a collection for the poor, especially those at Jerusalem, 2 Cor. 9: 1—15. comp. Justini Apolog. I.

Those, who held some office in the Church, were the regularly qualified instructers in these religious meetings ; and yet laymen had liberty to address their brethren on these occasions the same as in the Synagogues, also to sing hymns, and to pray, which, in truth, many of them did, especially those, who were supernaturally gifted, not excepting the women. Those females, who were not under a supernatural influence, were forbidden by the Apostle Paul to make an address on such occasions, or to propose questions, and it was enjoined on those, who *did* speak, not to lay aside their veils, 1 Cor. 11: 5. 14: 34—40.

The reader and the speaker stood ; the others sat ; all arose in the time of prayer. Whatever was stated in a foreign tongue, was immediately rendered by an interpreter into the speech in common use. This was so necessary, that Paul enjoined silence on a person, who was even endowed with supernatural gifts, provided an interpreter was not at hand, 1 Cor. 14: 1—33.

It was the practice among the Greek christians, to uncover their heads, when attending divine service, 1 Cor. 11: 11—16. But in the East, the ancient custom of worshipping with the head covered, was retained. Indeed, it is the practice among the Oriental christians to the present day, not to uncover their heads in their religious meetings, except when they receive the Eucharist.

Their stated public religious meetings were held by the Apostles on the first day of the week, i. e. *Sunday*, or, as it is called in the Apocalypse, the *Lord's day*, Rev. 1: 10. Unless, indeed, we are to understand from what is said in Acts 20: 6, 7, that the *first day of the week* means the evening of Saturday, at which time, (in the evening,) the Jews began to reckon their days.

CHAPTER VI.

CONCERNING IDOLATRY.

§ 400. Of Idol Deities.

That the knowledge of the existence and character of God, as taught in the Bible, was derived from divine Revelation, may, independently of other considerations, be reasonably inferred from this, viz. that men, left to themselves, do not appear to have been able, at the time when the early parts of the Scriptures were written, to form such an idea of the Supreme Being, as is therein communicated. In truth, the history of mankind enables us to assert with confidence, that no nation whatever of *itself* ever attained to such a sublime idea.

Even the Greek philosophers, after having wandered in the mazes of errour for more than two hundred years, acknowledged him indeed, as the framer or architect of the world, the being, that gave to it its form and symmetry, but did not acknowledge him, as its *creator*, much less widen the range of their thoughts to the conception of Him, as the *creator* and *governour* of the *universe*. Furthermore, they do not appear to have had any true

notion of Him, as the ruler and judge of men, and were the victims of such a mental blindness, as not to see the vanity and nothingness of all other deities.

But if these gifted and scrutinizing men, who so well understood so many things, pertaining to the natural sciences, did not acknowledge God, as the creator and governour of the universe, and the judge of the human race, who is represented as such in the most ancient parts of the Bible, who then will say, that Abraham, Noah, Enoch, and Adam, or if it please, Samuel, David, Asaph, and Nathan, so much inferiour to these philosophers, in point of scientific knowledge, could, *without the intervention of Revelation*, have possessed that full and pure idea of a God, which we know they *did* possess? If the knowledge of God had been a matter so very obvious and easy, certainly the Hebrews, at least after the time of David, would not have failed to show themselves his constant worshippers; at least, the most literary of the Jews in the time of Antiochus Epiphanes, would not have laid a plan to introduce idolatry again among their countrymen. Compare Meiner's HISTORIA DOCTRINAE DE VERO DEO, 1780.

Those persons, who maintain, that the primitive worship was that of animals and idols, reason A PRIORI on the subject, and take it for granted, that men always *ascend*, and never *descend* in knowledge. But this position is refuted by all history, especially that of religion, which has experienced very many reverses, and often seen its Hebrew votaries relapsing back to idolatry.

A relapse or descent of this kind happened previously to the deluge, when multitudes rejected the revealed knowledge of God, and the divine admonitions, and gave themselves up to every sort of wickedness. Such a relapse took place in the time of Abraham, when men, becoming the dupes of superstition, transformed into deities, and worshipped, animals, the earth, the sea, winds, rivers, fire, stones, plants, the sun, moon, and stars; in the progress of time also, they deified and worshipped abstract qualities, as fame, concord, piety, faith, to which they erected altars. See Cicero DE NAT. DEOR. L. III. 16—23, 24. DE LEG. II. 8. They also worshipped physical evils, as fevers, evil fortune, and moral ones, as imprudence, defamation, etc. Pliny, NAT. HIST. II. 5.

In very ancient times those men, who excelled others in strength, in power, and in prudence, and who, in consequence, be-

came the instruments of great good or of great evil, were reckoned among the gods, when they were dead ; so that the majority, if not the whole, of the Greek and Latin deities migrated to heaven from among the children of men, Herod. I. 131, 144. Cicero Tuscul. Quaest. I. 12, 13. de Nat. Deor. I. 42. III. 15—23. Diod. Sic. V. 74—80. Josephus, Antiq. IX. 4, 5. Hence the gods are said in Scripture to be *dead*, an expression, which is also applied to vain idols, that were destitute of life. God, on the contrary, is called the *living* God.

In a more recent age, although the study of philosophy flourished, the most wicked of heathen kings and generals while yet living, not waiting till *after death* to be canonized, obtained temples, and procured priests to adore them with the offering up of sacrifices.

Many nations believed, that there were cruel and malignant deities. The Egyptians had their Typho, and the Mehestani their Ahrimanius and innumerable other demons of a like character, that were subject to him, which, however, being taught by Zoroaster, they did not worship, but resisted. The *good* deities also were frequently enraged, not so much indeed on account of the sins and the corruption of men, as through a failure in the worship they expected, and through mere petulence, and accordingly persecuted some men without any cause, as may be seen in Homer. (Consult Valerius Max. Lib. I. I. p. 38—42.) Hence the justice of Jehovah is often celebrated in the Bible.

Every nation and city had its own gods, (Pliny II. 5. comp. 2 K. 17: 24—34. Jer. 2: 28.) which at first had acquired some celebrity by the worship of some particular family merely, but were at length worshipped by the other families of that town or nation, yet each family had its separate household or tutelary gods. No one felt himself bound to worship every God, but paid his honours, as he chose, to those he deemed most propitious or most powerful. But still he did not think it advisable wholly to neglect other gods, lest, perchance, thinking themselves contemned by such neglect, they should revenge themselves by sending some evil retribution. The gods of those states and cities, which had become illustrious by wealth at home, and successful war abroad, were accounted great and powerful; but those, on the other hand, of weak and conquered nations, were considered weak and impo-

tent, not being able to defend their own votaries. Hence their idols were carried away by the victors, as marks of the triumph, Hos. 10: 5. Is. 46: 1. Jer. 48: 7. 1 K. 20: 23, 28.

In conformity with these sentiments, Cicero, in his oration for *Flaccus* 28, exclaims, in respect to the conquest of the Jewish nation, " *Quam cara diis immortalibus esset, docuit, quod est victa, quod elocata, quod servata.*" And hence in the Bible Jehovah is so often represented, as all-powerful. Their deities, in the estimation of the heathen, could be compelled to regard the prayers of their supplicants by certain incantations; they were thought, moreover, to sleep, to rest, and to approach to the sacrifices offered to them, as to a banquet, Iliad I, 423, 424, 609—611, Lucian DE SACRIFICIIS, 1 K. 18: 27, 28. These deities were of both sexes, lived in matrimony, committed adultery, and even polluted themselves by intercourse with mortals.

§ 401. Altars, Statues, Temples, Groves.

To the false deities, of which we have spoken in the preceding section, were erected,

I. *Altars*, Deut. 7: 5. 12: 2. The Mehestani alone had nothing but fire-hearths, since they offered to the superiour powers, which they worshipped, only the life or spirit of the animal, and consumed the body themselves. The Greeks erected to their celestial gods altars (*βωμοὶ*, בָּמוֹת,) of twenty two cubits in height. To the Earth, the Sea, and to Vesta, they erected altars of less altitude; and to the heroes, whom they had canonized, those, which were still lower. They sacrificed to the infernal deities, and to Nymphs, in caves and various subterranean recesses. (See Potter's Greek Antiquities, Part. I. p. 467—472.)

As an accompaniment to the altars, there were added;

II. *The images of the gods.* These images were at first misshapen blocks of wood or stone, the remains of which were denominated in latter periods *Bethels*, *βαιτύλια*, *βαιτύλιοι*. The stones were mostly small, of a black colour, sometimes conical, sometimes cylindrical, and sometimes round. The largest of them were either square or conical, and all of them were supposed to possess an inherent efficacy of more than an earthly nature. The name *βαιτύλια*, as every one will see, originated in a misap-

plication of the Hebrew בֵּית אֵל. See Gen. 28: 17, 22, and Rambach on Potter's Antiquities, Part I. p. 463.

In the progress of time, it became the practice to expend much labour and art upon images, some of which were made of colossal stature. At first, they were made of wood, but afterwards of stone and ivory, and finally of metal. But those made of wood and stone were either covered with laminae of silver and gold, or were clothed in precious vests, Num. 33: 52. Deut. 4: 28. 5: 8. 7: 5. 12: 3. 29: 17. Judg. 17: 4. Jer. 10: 9.

These images were seen, in the time of Moses, in the form of men, women, quadrupeds, birds, insects, fishes, the sun, moon, and stars, Exod. 20: 4, 5. Deut. 4: 16—18. 5: 8, 9. Some were compound forms, partly human, partly animal; for instance, the Egyptian Anubis, which had the head of a dog, the Osiris, which had the head of a bird, and the Dagon of the Philistines, which, with a human form above, terminated below, in the shape of a fish. The images or statues, of which we have now spoken, were believed to be, if not the gods themselves, at least the abodes, into which they could be forced by certain religious ceremonies and incantations; and hence it came to be believed, that they were subject to the ordinary passions of men, Curtius, IV. 11. Diodor. Siculus XVII. 46. Plin. Natural History, XXXVIII.

III. *Idol images* were originally protected against the injuries of the weather by a roof, supported on columns. Afterwards walls were erected, and in this way arose a small Temple. In progress of time, the small Temple became a large and magnificent one, for the most part square, sometimes oblong. It had no windows, and the columns, on which the roof formerly rested, being retained as an ornament, were so arranged, and increased in number, as to form a cloister or covered walk round the main building. The Temples were divided into two apartments, the Sanctuary and the shrine, and were surrounded with a large open COURT, in which was the altar, and in which the people assembled, Stieglitz, Archaeol. der Baukunst II. 1—14. tab.

Temples were made the repositories of treasures, and some of them in oriental countries were protected in ancient times by a tower, Judg. 9: 4, 46. Altars were sometimes erected without reference to any Temple, and the names of the deities, to which they were dedicated, were inscribed upon them. There were

certain altars at Athens, which bore the inscription, *αγνωστοις θεοις, to the unknown gods*, Pausanias IN ATTICIS, I. 1. IN ELIACIS V. 14. Diogenes Laertius I. 10, 3.

Paul (Acts 17: 23.(has given this inscription in the singular number, viz. *αγνώστῳ θεῷ*; as Jerome, (EPIST. AD MAGN. EPISC. ET COMMENT. AD TIT. III.) has remarked. As God was originally worshipped by his creatures under the open sky, it afterwards came to be the case, as was very natural, to select shady groves for the purposes of devotion. Hence it eventually happened, that,

IV. Groves were planted around the heathen Temples, especially if the deities were believed to patronize immodesty and prostitution, Horace Lib. I. Ode 12. Hence it is forbidden, (Deut. 12: 2. 16: 21.) to plant trees near the Sanctuary, and the Hebrews are commanded, (Deut. 7: 5. 12: 3.) to cut down and burn the groves of the Canaanites.

V. Priests and priestesses performed the duties of these Temples. Their heads were bound with fillets. The victims and the altars were adorned in the same manner. The priests made known to the people what services were to be performed on their part, and gave responses, Potter's Antiquities, Part I. p. 503. Acts 14: 13.

§ 402. SACRIFICES, PRAYERS, FESTIVALS, PURIFICATIONS, MYSTERIES.

It was by no means the tendency of the worship of these deities to produce in their votaries moral integrity and innocence of life. They were resorted to, and supplications were offered, for the purpose of obtaining some external good or eliciting some response, and it was for these, that thanks were returned to them.

The MEHESTANI alone, whose idolatry was of a more refined kind, prayed with many supplications for purity of thought, word and deed, but what this purity was, we are not told. Like other Gentiles, they mingled with their worship many absurd ceremonies, and attributed a superstitious efficacy to certain forms of prayer. They believed, that the guilt of the most atrocious crimes might be done away by expiatory sacrifices, though the moral character, at the same time, remained the same. They even made the commission of crimes a part of the divine wor-

ship, and it is no wonder, for it was an article of their creed, that their *gods* were not free from vice.

The principal parts of idol worship were,

I. *Sacrifices*, viz. victims, salt cakes, libations, honey, and incense. It was necessary, that the person who offered them, should be washed, be clad in newly-washed garments, and be *pure*, i. e. have abstained from sexual intercourse. The victims were different according to the different deities; they were to be free from all defect, and omens were gathered from them by an inspection of the internal parts, especially the liver. Not only animals, but human beings also were immolated by almost all the nations to their gods, Eusebius, PRAEP. EVANG. L. IV. c. 16. p. 155—161. Pliny, HIST. Nat. XXVIII. 3. Diodor. Siculus V. 32.

By the Canaanites especially, the most promising of their offspring were sacrificed, Lev. 18: 21. 20: 1—9. Deut. 18: 9—14. Libations of wine were poured out between the horns of the victim, Ovid, METAMORPHOSES, VII. 59: 3; but when no victims were slain, they were poured upon the earth.

II. *Prayers*. The worshippers, in the intervals of time between the offering of the successive supplications, were accustomed to employ themselves in kissing or embracing the hands and knees of the idols. Great care was taken, in respect to the formularies of supplication, that nothing might be omitted or improperly uttered, and that no title of honour should be passed by, for any thing of this kind rendered the prayers, to which the persuasive power was attributed, inefficacious, Pliny, HIST. NAT. XXVIII. 3. Valerius Maximus XIII. 1, 5. In consequence of these feelings on the subject, their prayers were uttered syllable for syllable, and both syllables and words were often repeated; a practice, which is condemned by our Saviour, Matt. 6: 7. When they prayed, they often wounded their bodies, or shouted and leaped around the altar, 1 K. 18: 26—29. Strabo. p. 801. Lucian DE SALT. Athenaeus SYMPOS, LIB. II. 1.

III. *Festivals* were celebrated by the heathen in honour of their false deities; on which occasions sacrifices were offered, feasts were held, there were various sports and exercises; and solemn processions, in representation of their mythological history, proceeded through the streets. To the *Mysteries*, which were celebrated on certain of these festivals, no one had access, but

those, who were initiated; and still it does not appear, that any more correct religious notions were taught in them, than on other occasions. On the contrary, Cicero, (DE NAT. DEORUM LIB. I. 42.) remarks, that they were occupied rather with an explication of the nature of things, than of the science of the gods; but he makes a further remark, however, in his Tusculan Questions, Bk. II. 1, that the doctrine prevailed in them, that the gods were formerly men.

IV. *Purifications.* These were performed by water, blood, fire, sulphur, and among the Mehestani, by the urine of oxen also; by which all impurity was taken away, and as they believed expiation could be made for any crime whatever, Zend-Avesta, P. II p. 340—342. 343—378. P. III. p. 209—220.

V. A part of the worship in question consisted in the prostitution of females and boys; and in Egypt *bestiality* likewise made a part of it, Herodot. 1. 93. 182. 199. Valerius Maximus III. 6, 15. Athenaeus SYMPOS. XIII. Strabo. p. 272. In the temple of Venus at Corinth, there were more than a thousand prostitutes, Strabo. 378. comp. 1 Cor. 5: 9—11. 6: 9, 13, 18. 2 Cor. 12: 21.

§ 403. CONCERNING DIVINATIONS, ETC.

In the early ages of antiquity, numerous divinations and sleights of hand were practised, and the imposters, who understood them, were held in distinguished honour.

I. As early as the time of Joseph, there appeared in Egypt persons of this description, called חַרְטֻמִּים, in the Egyptian dialect CHERTOM, i. e. *workers of miracles*, otherwise called *ἱερογραμματεις,* or *those skilled in the interpretation of hieroglyphical characters.* We find, that, in the history of the patriarch just alluded to, these persons were held in much honour, as interpreters of dreams, Gen. 41: 8. and in the history of Moses, we find them making attempts at miracles, Exod. 7: 11—18. Two of these workers of wonders, the Jews agree in calling *Jannes* and *Jambres*, 2 Tim. 3: 8. comp. Jabloniskii OPUSC. I. 401. Eichhorn's Repert. XIII. 18. The astrologers, who are mentioned, Dan. 1: 20. 2: 2, 10. 4: 4—6. 5: 11. and are denominated חַרְטֻמִּים, do not appear to have been the same with those in Egypt, although they professed to interpret dreams. Perhaps, in order to ascertain the

true meaning of the term, by which they are designated in these instances, we ought to compare the Chaldee word חַרְטֹם with the Persian word خردمند Dhardamand, i. e. *one skilled in science.*

II. *Necromancers,* אוֹבוֹת, יִדְּעֹנִים, were very numerous. It was one of the Laws of Moses, that persons of this description should be put to death by stoning; for those, who attributed to the dead a knowledge of future events, which belongs to God alone, virtually disclaimed his allegiance, Lev. 20: 26. The Hebrew words above quoted properly signify the *spirits of the dead,* and are applied to Necromancers by *metonymy;* for the Arabic Ain Vav verb آب, which is the root of אוֹב, means to *return,* so that we may consider the strict meaning of the derivative to be a spirit *returned,* i. e. from the dead; while the other word יִדְּעֹנִים, (from יָדַע *to know*) means *those that know,* i. e. the spirits of the dead, who were supposed to reveal the events of the future. In the same way, the Greek *δαίμων* is derived from *δαίω,* the Latin disco, Lev. 19: 31. 20: 27. Deut. 18: 11. 1 Sam. 28: 3—10. 2 K. 21: 6. 23: 24. The impostors, who bore the name of *Necromancers,* and who were designated in the Hebrew by the words, upon which we have now remarked, pretended, that they were able by their incantations to summon back *departed spirits* from their abodes; and hence we find, that they are coupled in the same passage (Deut. 18: 11.) with *enchanters,* חֹבֵר חָבֶר. They themselves uttered the communications, which they pretended to receive from the dead. They doled them out syllable by syllable, sometimes muttering in a low tone, and sometimes peeping like a chicken. Hence they are denominated in Isaiah מְהַגִּים וּמְצַפְצְפִים *those that mutter and peep,* Is. 8: 19. 29: 4. The *ventriloquists,* אִטִּים, mentioned in Is. 19: 3, do not appear to have been essentially different from these.

III. Other sorts of diviners were, (1) those, who drew their auspices from the *clouds,* denominated in Hebrew עֹנְנִים, מְעוֹנְנִים; (2) those, who founded their predictions on the condition of the internal parts of animals, and are called קוֹסְמִים; (3) those, who drew their omens from serpents, called מְנַחֲשִׁים; (4) the *astrologers* properly so called, כַּשָּׁפִים, מְכַשְּׁפִים. The latter class were, at a late period, known to the Romans by the name of *Chaldeans.*

The Hebrew words, however, which are found not only in the books of Moses, but in all parts of the Old Testament Scriptures, are much broader in signification, than the term used by the Romans. (5) There was another class of persons, who pretended, that they could render serpents innocuous by their incantations. If the serpent happened to bite, notwithstanding the skill of the charmer, they said, he was *deaf*, Ps. 58: 4, 5. Jer. 8: 17. Eccles. 10: 11. Pliny, Hist. Nat. XVIII. 4. XXVIII. 6. These persons, who are very well known by the name of Psylli, are found at the present day in the East.

IV. Omens and prodigies were noticed by all nations, especially by the Romans; hence they are carefully mentioned by their historians. We have to reckon among these prodigies not only monsters, comets, eclipses of the sun and moon, meteors, showers of blood or stones, and the speeches of cows and oxen; but also others, which occurred every day, as the flight of birds, the sneezing of men, cross or squinting eyes, a ringing in the ears, words spoken in one sense and understood in another, the casual meeting of certain men and animals, for instance a negro, a cat, and a hare. But they were none of them supposed to be attended with any injurious effect, provided they were *not seen*, Valerius Max. I. 4—7. Suetonius in Augusto § 92. Pliny, XXVIII. 5. 7. Arrianus, Exped. Alexandri, VII. 24. Jer. 10: 2.

There was also a sort of divination or lot practised among the inhabitants of the East, by means of arrows of different colours, to which custom one may notice a reference in the signification of a number of Arabic words, Hos. 4: 12. Ezek. 21: 21, 22. (Comp. Jerome's Commentary on these passages.) Dreams also were considered in all places, as possessing an ominous significancy, Judg. 7: 13, 15. Deut. 13: 2, 3. Jer. 23: 32. Macrobius de Somnio Scipionis, I. 3. Valerius Max. I. 7.

V. Oracles were consulted previously to any transactions of great moment, especially before the commencement of warlike expeditions, but not without the presentation of gifts. Croesus, before engaging in war with Cyrus, interrogated almost all the Oracles, but received nothing but ambiguous responses, Herodot. I. 46—55. 90, 91. Is. 41: 21—24. 44: 7. The Oracle of Beelzebub was in the city of Accaron. He, who consulted the Oracle, was first obliged to purify himself. He then offered up

sacrifices. In many temples, especially those of Esculapius, Isis, Osiris, and Horus, he slept on the skin of the victim through the night, with the expectation of obtaining some information by a dream respecting the means and medicines, by which his disease might be cured; or of hearing some response purporting to come from the Oracle, but produced in reality by the deceitful machination of the priests. Virgil, accordingly, uses the following expressions, "*Pellibus incubuit stratis, somnosque petivit,*" Aeneid, VII. 59. comp. Plautus IN CURCUL. Act. I. Sc. I. 2. 61. The cures, that took place, were inscribed on tables for that purpose, and preserved in the temple, in order that the priests might produce them in confirmation and proof of the power of their idol deities, Diodorus Sic. I. 25. Is. 65: 4. Amos 2: 8.

§ 404. STATE OF IDOLATRY IN THE TIME OF CHRIST.

In the time of Christ, many of the practices, marked for their enormity, and others equally distinguished for folly, which had prevailed in the worship of the heathen deities, had gone into general desuetude, although they were not wholly abolished. That the cruel enormities, to which we allude, were not wholly done away, is evident from the fact, that at Rome as late as the time of Nero or Vespasian, a Greek, a Grecian lady, and some others of the enemies of the Romans, were buried alive for the purpose of appeasing the anger of the gods. The victims, offered for this purpose, were called *καθάρματα*, Pliny XXVIII. 3. Indeed so late as the second century, human beings were sometimes immolated in this metropolis of the world, Eusebius, PRAEP. EVANG. IV. 16.

The heathen Oracles had, in a measure, lost their authority, but not altogether, and the old deceptions were still practised in the temples of Esculapius, Isis, Osiris, and Horus, Strabo, p. 801. Omens and prodigies were also accounted of less weight than formerly, but they still continued to be carefully observed, and are frequently mentioned by Livy, Suetonius, Tacitus, and Dion Cassius. Manners and morals grew worse and worse. Deities increased in number, and the APOTHEOSIS of vicious emperors was not unfrequent. About these things, the Epicurean sect cared nothing, the disciples of the Academy did not pretend to affirm much one way or the

other, while those of the Porch explained the whole on their system of Pantheism. The Philosophers indeed disputed with much subtlety respecting the *architect* of the universe, but they knew nothing about the CREATOR, *the all-wise, and all-powerful Judge of men.*

They worshipped the gods themselves, and threw no obstacles in the way of others rendering them the same worship; but they had understanding enough at the same time on the subject to condemn the vices, which had been attributed to them, and to give them an allegorical interpretation. They still left to them the government of the world and of men; but they exploded the idea of the existence of TARTARUS or the *Infernal Regions;* although they failed, as it is remarked by Polybius, (Hist. VI. 6.) to substitute any thing better in its place. The doctrine, which some of them advanced, respecting the existence of the soul after death, they found themselves unable to maintain by such arguments, as would be considered *proof;* and they overlooked altogether the subject of the difference of allotment to the good and evil, when this life is over, Cicero, TUSC. QUAES. LIB. I. 11.

The good principles, which some advanced, were controverted and denied by others, and the people, not being in a condition to pass an opinion on disputes of this nature, followed the authority of the priests. If indeed, any tenets of the philosophers obtained circulation among the populace, they were only those of the worst kind; such as the simultaneous death of the soul and the body, and the denial of a divine Providence, Pliny, HIST. NAT. Lib. II. 2. VII. 56.

As respects some of the moral duties, the philosophers may have made some advance, as to correctness, on former opinions; but how deficient they were after all, will be seen, when it is remarked, that they made the honour, utility, and propriety of actions the rule of their moral merit or demerit, and permitted the practice of fornication, the prostitution of boys, the exposure of children, and the hatred of enemies. The Stoics defended the practice of suicide, insisted on the sternest apathy, and joined with the Platonist in recommending a contemplative life. As such a life did not suit with the feelings and practice of the great bulk of mankind, the philosophers indulged only in intercourse with one another. But even if they had been unanimous, in teaching a

system of morals, which might be considered perfect, there would have been a want of something still; there would have been a want of *motives*, of incitements, to influence them and their disciples, to put it into practice. Whence Cicero complains, that the doctrines of these philosophers were rather the ostentation of learning, than the prompter and law of their conduct, TUSCUL. QUAEST. Lib. II. 4.

§ 405. OF IMAGES MADE FOR SACRED PURPOSES.

Two kinds of these images are mentioned in the Bible, viz. those of Jehovah and those of the false deities; which, especially in the history of the kingdom of Israel, (2 K. 10: 29. 13: 2, 11. 14: 24.) are carefully distinguished from each other. Both were interdicted to the Hebrews, for they were considered as being in danger of attributing some inherent efficacy to those of Jehovah, as well as of the other deities, Exod. 32: 4. Deut. 13: 2, 3. 4: 12—20.

The images of Jehovah were,

I. The *Calf*, mentioned in Exod. 32: 4, 5; and the two calves erected by Jeroboam in the cities of Dan and Bethel. They were made in imitation of the two celebrated living bulls in Egypt, viz. *Apis* at Memphis and *Mnevis* at Heliopolis. These calves are said to be gold in the same sense, that the Table and Altar are said to be so, i. e. covered with gold.

II. *The Ephod of Gideon.* This certainly was not the sacerdotal garment, called an Ephod; for such a garment could not have been made of gold, which is represented to have been the case with the Ephod in question, Judg. 6: 25—33. 8: 24—27. It was a piece of wood, sculptured in the likeness of an Ephod, and covered with gold. In confirmation of this view, it may be observed, that the word אֲפֻדָּה is used, (Is. 30: 22,) for a covering or superfices of gold.

III. *The image of Micah* in mount Ephraim; which is expressly said to be an image of Jehovah, Judg. 17: 3—13. 18: 3, 6, 15–31.

Idols, properly so called, occur under different names, which are sometimes interchanged with each other. The words סֶמֶל and תְּמוּנָה, *an image* or *effigy* are general terms, which are applied to idols and effigies for sacred purposes of any kind; the words

פֶּסֶל and פְּסִיל mean properly a *sculptured* image; מַצֵּבָה may mean any *monument whatever;* especially one for superstitious purposes. The word מַסֵּכָה means a covering of silver and gold, and by synecdoche, the idol itself, which is thus covered; the terms עָצָב and עֹצֶב from the Arabic عَضَبَ *to cut out* or *hew*, signify an idol, as the etymology of the words intimates, which is hewn out or sculptured.

Idols are sometimes denominated גִּלּוּלִים. The word does not appear to be from the Arabic جَلَّ, *to be large*, but from the Hebrew גָּלַל *to roll*, because the trunks of these idols could be easily rolled; with a contemptuous allusion, at the same time, to the round and voluble excrements of certain brute animals. We also find other contemptuous names for idols, viz. שִׁקּוּץ *an abomination* and אֱלִילִים, an appellation applied to idols, on account of their weakness. Jehovah, on the contrary, is termed אַבִּיר *the Mighty*, אֲבִיר יַעֲקֹב *the Mighty one of Jacob*, and אֲבִיר יִשְׂרָאֵל *the mighty one of Israel*, Gen. 49: 24. Is. 49: 26. 60: 16. Ps. 132: 2, 5.

§ 406. Of the Host or Army of Heaven.

The Host of Heaven, צְבָא הַשָּׁמַיִם, which are represented as being made the objects of worship, are the *stars*. As early as the time of Moses, we find, that these heavenly bodies were not only worshipped themselves, but also images of them, Exod. 20: 4. Deut. 17: 3. Hence, through a failure of distinguishing between second and original causes, or what may be termed the permission of God[1] in his Providence and his immediate agency, which is common among Oriental writers, the stars are said in Deut. 4: 19, to be distributed among the nations, as objects of their worship, while God has selected the people of Israel for his own, that they might worship *Him*. The Mehestani, (the disciples of Zoroaster,) not only worshipped the stars, but paid their homage likewise to the innumerable spirits, with which, in their opinion, they were peopled. These spirits they believed to be their guardian defenders against the evil Ahrimanius and his demons, Dan. 4: 23.

Notwithstanding the worship of the stars, a practice, which was very widely spread, was interdicted to the Hebrews, they

very often, especially during the seventy years immediately preceding the Captivity, adored them, erected altars, and burnt incense to them in their houses, 1 K. 22: 19. 2 Chron. 18: 18. 33: 3. 2 K. 17: 16. 21: 3. 23: 4, 5. Jer. 8: 2. 19: 13. Zeph. 1: 5.

NOTE. The phrase, יְהוָֹה צְבָאוֹת, *Jehovah of hosts*, or rather when fully written, יְהוָֹה אֱלֹהֵי צְבָאוֹת *Jehovah, the Lord of hosts*, which occurs first in the book of Psalms and the books of Samuel, is not to be rendered the God of the stars nor the God of the gods; for, however frequently the singular צָבָא may be thus used, it is certain that the plural, viz. צְבָאוֹת, is never employed in reference to the stars. Nor is another rendering, which is sometimes given, viz. the God of *armies*, a correct one. It is true, that, at a very ancient period, the Hebrews were denominated the *armies* or *hosts of Jehovah*, צִבְאוֹת יְהוָֹה; but we never find, at the early period to which we allude, the converse of these expressions, viz. יְהוָֹה צְבָאוֹת *the God of armies*. We prefer, therefore, the rendering of the Septuagint, which translates the phrase in question, *παντοκράτωρ, the ruler of all things* or the *omnipotent*. Indeed both the singular צָבָא and the plural צְבָאוֹת, which are from the verb צָבָא *to arise*, are applied to every thing, which arises or makes its appearance either in earth or heaven, Gen. 2: 1.

§ 407. OF THE SUN, AND THE GOD BAAL.

The *Sun*, הַשֶּׁמֶשׁ, as an object of worship, is always mentioned by Moses, in connexion with the moon and stars, to all of which, as it would seem from his representations, effigies or images were erected, Exod. 20: 4. Deut. 4: 19. 17: 13. The sect of the Arabians, called *Nabataeans*, erected altars to the Sun, on the tops of houses, and worshipped him with libations and with the burning of incense, Strabo, p. 784. comp. Jer. 19: 13. Zeph. 1: 5. We find, that a city was consecrated to the Sun in Egypt, in the time of Joseph, and that men of distinguished rank were set apart to his service, Gen. 41: 45, 50. 46: 20. The city, to which we allude, viz. *Heliopolis*, (in Hebrew אוֹן and אֹן,) was a place of note, so late as the time of Jeremiah, (see chap. 43: 13,) in consequence of the *obelisks*, מַצְּבוֹת בֵּית שֶׁמֶשׁ, which were erected in honour of

that luminary. One of these obelisks is still remaining upon its base; the others are prostrated and broken, Niebuhr's Tavels, I. 98, 99. Strabo, p. 805. Abdollatif in Jahn's Arabic Chrestomathy, p. 139 et seq.

It is these monuments of superstition, *(obelisks,)* although perhaps smaller in size, which are meant by the word חַמָּנִים, and which, although they were interdicted by Moses, (Lev. 26: 30.) were, notwithstanding, at a subsequent period erected by his countrymen, Is. 17: 8. 27: 9. Ezek. 6: 4, 6. 2 Chron. 14: 5.

We learn from 2 Chron. 34: 4—7, that these obelisks were erected on the altars of Baal; they were of course consecrated to the Sun, since Baal, especially when it is read in connexion with Astarte or Ashtaroth, i. e. the *moon*, means the sun, for instance in Judg. 2: 13. 10: 6. 1 Sam. 7: 4. 12: 10. also in 2 K. 23: 5. where the expressions בַּעַל שֶׁמֶשׁ, *the sun Baal*, are coupled together. *Baal Gad*, בַּעַל גָּד, moreover, which is mentioned, Josh. 11: 17. 12: 7. 13: 5. is evidently the same with the *City of the sun*, which formerly existed in Syria, and was called by the Greeks HELIOPOLIS; where at this day amid its ruins, which now bear the name of Baalbek, are found the remains of a most magnificent temple.

Baal Samen, a deity of the Phenicians, eulogized in the fragments of Sanconiathon, is no other than בַּעַל שָׁמַיִם *the Lord of heaven*, i. e. the sun. It is stated by Macrobius, (Saturnal. I, 23.) that the Sun in his character of deity was represented, in the cities named Heliopolis both in Syria and Egypt, by the image of an unbearded youth. His right hand, like that of a charioteer, was in an elevated posture, and sustained a whip; his left hand grasped the thunderbolt. This idolatrous effigy was covered throughout with gold.

The hieroglyphical characters, which can be traced on the obelisks, of which we have already spoken, and likewise on the remains of other ancient monuments in Egypt, are denominated, in the writings of Moses, אֶבֶן מַשְׂכִּית, also מַשְׂכִּיּוֹת; and are forbidden by him, on account of their having been made objects of superstitious worship, Lev. 26: 1. Num. 33: 52. comp. Ezek. 8: 7—13.

There is no doubt, that the men, mentioned in Ezek. 8: 7—13. worshipped hieroglyphical representations.

The Mehestani considered the Sun to be the eye of Ormuz,

and next to the Amschaspands, the greatest of all the divinities; indeed they supposed him to be the body or residence of one of them, Zend Avesta, P. II. p. 231. They described the chariot of the sun, as being of a white colour, and wreathed with garlands of flowers. The sacred horses were white also, of the Nisean breed, and four in number. The tongue of the chariot, to which they were fastened, was covered with gold, Xenophon, CYROPAED. VIII. 3, 6. Zend Avesta, P. II. p. 264.

Amon and Manasses, the predecessors of king Josiah, who lived between 699—642 before Christ, and consequently before the time of Zoroaster, placed a chariot of this kind before the gate of the Temple at Jerusalem; which was burnt by the order of Josiah, their successor, 2 K. 23: 11. Such was the religious veneration of the Mehestani for the sun, that they did not pray without turning their face towards him. They saluted his rising beams with songs of praise, holding in their hands, at the same time, a BARSOM, i. e. a bundle of branches, taken from the pomegranate tree, the tamarisk, and the palm. Compare Ezek. 8: 16, 17.

§ 408. OF OTHER BAALS OR BAALIM.

The word *Baal*, בַּעַל, properly signifies a master, lord, or husband. It sometimes occurred, in the popular mode of speech, for Jehovah himself, Hos. 2: 16. But it is in general the name of the sun, as appeared in the preceding section, or of other false deities; and we accordingly, find it in the plural form, viz. *Baalim*, בְּעָלִים, Judg. 2: 11. 3: 7. 8: 33. 10: 6. 10. 1 Sam. 7: 4. 12: 10, etc. comp. 1 Cor. 8: 5. Many cities were distinguished by bearing the name of some idol deity, that was thus called; for instance, *Baal*-Phrazim not far from Jerusalem; *Baal*-Hazor in the tribe of Ephraim; *Baal*-Thamar in that of Benjamin; *Baal*-Hermon beyond the Jordan.

Who the *Baals* were, from whom these cities were named, and what was their character, cannot now in all instances be determined. *Baal*-Zephon, בַּעַל צְפוֹן, however, mentioned in Exod. 14: 2, situated on the boundaries of Egypt, derived its additional name from Typhon. The letter Tsade is changed into Tav; in the same way that צֹעַן becomes TANIS by a change of the same letters. The place in question seems to have been no other than

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Heroopolis, where Typhon is said to have been struck dead with lightning. This Baal then was *Typhon.* As respects the others, although they are involved in obscurity, we may perhaps come to the following conclusions.

I. *Baal*-Peor, בַּעַל פְּעֹר. This was a god of the Moabites. The men bound their temples with garlands in his honour; and it was at the shrine of this corrupt deity, that the Moabitish women, in order to do him reverence, parted with their virtue, Num. 25: 1—9. Baal-Peor then was another Priapus. The name פָּעַר, *to open*, seems to be an allusion to the corrupt practices, which were patronized by him. An account of the exceeding abominations, which prevailed at the shrines of those deities, who, like Priapus, were the patrons of carnal gratification, may be seen in Augustine's book DE CIVITATE DEI IV. 10. VI. 9. VII. 21, comp. Bayer's ADDITAMENTA AD SELDENI SYNTAGMA V. DE DIIS SYRIS p. 235. Whether the idol of the Moabites, called כְּמוֹשׁ *Chamosh* or *Chemosh*, (Num. 21: 29. Jer. 48: 7, 13,) be the same with Baal-Peor cannot now be positively determined.

II. בַּעַל בְּרִית *Baal-Berith*, i. e. the lord of the Covenant. The Shechemites, it appears, built a Temple to this God, Judg. 8: 33. 9: 4. He was the tutelary god of Covenants, answering in a certain sense to the JUPITER FIDIUS of the Romans.

III. *Baal-Zebub*, בַּעַל זְבוּב. This god had a Temple of some note in the city of Ekron, 2 K. 1: 2. He was the tutelary deity, that protected the people from the infestations of gnats. The inhabitants of Olympia and Elis had, in like manner, their *ζύες απόμυος*; The Trojans their Apollo *σμίνθιος*, so called from his having destroyed *mice;* the inhabitants of Mount Oeta their Hercules *κορνοπίων,* to protect them from the locusts; and the Erythreans their Hercules *ιπυκτόνος,* who destroyed vermin, Pausanias in ELIAC. pr. c. 14. p. 55. Strabo p. 613. But, as the gods, which have now been mentioned did not, by any means, assume the form of the animals or insects, from which they were supposed to defend the people, we have good reason for supposing, that Baal-Zebub, although we are unable to say precisely what his form was, did not take the shape of a gnat. Baal-Zebub is not to be confounded with Beel- Zebul, *βεελζεβούλ, the lord of the dwelling,* habitation, or region, (viz. of the air or visible firmament,) of whom we have spoken in another place.

IV. *The Baal of Jezebel;* i. e. the Baal, whom Jezebel, the wife of king Ahab and daughter of Ethbaal, king of the Sidonians, introduced into the kingdom of Israel and clothed with so great authority, and whom their daughter Athaliah, the wife of Jehoram, introduced to so great authority in the kingdom of Judah, that he had both at Samaria and Jerusalem, temples, altars, and priests. This deity was evidently the Hercules of the Phenicians. (See 1 K. 16: 31. 18: 19—29. 21: 5—15, 23—25. 2 K. 10: 18—27. 8: 18. 11. 18. 2 Chron. 23: 17.) *This* Hercules, (for there were no less than six of that name, Cicero DE NAT. DEOR. III. 16.) was worshipped chiefly at Tyre in a very ancient temple, and at Tartessus in Spain. It was in honour of this god, that the Carthaginians, for a long time, annually sent the tenth of their income to Tyre, Arrian DE EXPED. ALEXANDRI II. 16. Herodotus II. 44. comp. 2 Macc. 4: 18—20. He is said to have been the son of Jupiter and Asteria. The account of the Baal of Jezebel and Athaliah agrees with that of this Hercules; since the representation of Scripture (1 K. 19: 18.) is the same with that of Diodorus Siculus XX. 14. viz. that human sacrifices were not offered to him, and with that of Cicero IN VERREM Lib. IV. 43, viz. that the Tyrian Hercules was worshipped by kissing. This mode of adoration, however, was not withheld from other deities, Hos. 13: 2. Job 31: 26, 27.

V. *Bel*, בֵּל. This word appears to be contracted from בַּעַל or בְּעֵל; and the deity signified by it is probably the heathen god, called by Cicero the Indian Hercules. (See NAT. DEORUM III. 16.) Herodotus (I. 181—183.) gives a description of a magnificent temple, erected to this god in Babylon. It resembled in its construction seven towers built one upon another. In the upper tower or story was the *shrine* or the most sacred part of the temple, which was furnished with a bed and table of gold. A female dwelt here during the night, at which time the god Baal was supposed to pay his visitations to it. In the lower story, there was a very large image, also a table and a throne of gold, the weight of which, as the priests informed Herodotus, was eight hundred talents.

In the open COURT, there was an altar of gold, upon which milk only was offered, and another, upon which frankincense and sheep were offered. Herodotus was informed, that Xerxes took away from this temple a golden statue twelve cubits high. The temple was still standing in the time of Strabo.

§ 409. Of Astarte, Ashtaroth or the Moon, as an object of Worship.

As the Sun was called the lord or the king, so the moon was called the *queen* of heaven, מְלֶכֶת הַשָּׁמַיִם; to whom the Hebrews (Jer. 7: 18. 44: 17, 19.) offered *cakes*, כַּוָּנִים, poured out libations, and burnt incense. It is this queen, that is termed, (1 K. 11: 5, 33. 2 K. 23: 13, 14,) the *goddess of the Zidonians*, also עַשְׁתֹּרֶת *Ashtoreth*, and in Judg. 2: 13. 10: 6. 1 Sam. 7: 3, 4. 12: 10. is named עַשְׁתָּרוֹת *Astaroth.*

The Moon, as an object of worship, being connected with *Baal* or the Sun, she is thence called *βαλθις*, a word answering to בַּעֲלְתָּא, Eusebius, Praep. evang. I. 10. Hesychius on the word *βηλθης*, Selden de diis Syris, Syntagm. II. p. 245, 246.

As the word אֲשֵׁרוֹת, which properly means *groves*, occurs in Judg. 3: 7. for עַשְׁתָּרוֹת, and in Judg. 2: 13. is found in connexion with *Baalim*, the conclusion is a very clear one, that *groves*, were consecrated to this goddess; and she is, accordingly, denominated (2 K. 21: 7. 23: 6, 7.) פֶּסֶל אֲשֵׁרָה, *the image* or *idol of the groves*, and likewise אֲשֵׁרָה merely. Wherever, therefore, a grove, or Ashtaroth is mentioned in connexion with Baal, Baalim, or the Host of heaven, we have reason for concluding, that reference is had to the moon, as an object of worship, Judg. 6: 23—28. 1 K. 16: 33. 2 K. 13: 6. 18: 4. It is the moon, otherwise called Ashtaroth, which appears to be meant in 1 K. 15: 13. 18: 19. 2 Chron. 15: 16. by the word מִפְלֶצֶת, i. e. *fear* or *terrour;* in the same way that פַּחַד, (Gen. 31: 42.) and the Aramean word דַּחְלְתָּא, both of which mean *fear*, are put for the object of fear or reverence, viz. the Deity.

The worship of this goddess, as well as of the god Baal, was common in Palestine before its occupation by Moses. Hence the command to cut down the groves, Exod. 34: 13. Deut. 7: 5.

The Greeks and Romans were acquainted with the goddess in question under the name of *Astarte*, and sometimes made her, in their representations, the same with Juno, and, at other times, the same with Diana or Venus; but Lucian, or whoever wrote the book concerning the Syrian goddess, considers her to be the *moon*, and says, that a very celebrated temple was erected for her worship in Phenicia. Perhaps there were many *Astartes*, as

there were many *Baals*. The temple, which Herodotus (I. 105.) found at Ascalon, and which he reckons among the fanes of Venus, was undoubtedly a temple of Astarte or Ashtaroth, 1 Sam. 30: 10. The fact of groves being mentioned in connexion with the goddess is in itself a circumstance, calculated to excite a suspicion, that her worship was impure; and in 2 K. 23: 6, 7, we have a very clear intimation indeed, that such was the case. Compare Hos. 4: 13, 14. Is. 57: 7. Ezek. 6: 13.

Sanconiathon, or if it be preferred, Philo Biblius remarks indeed in Eusebius (PRAEP. EVANG. I. 10.) that Astarte was the *Venus* of the Phenicians; and adds further, that the effigy of the goddess was the head of an ox with horns probably in resemblance of the crescent. This statement throws some light on the expressions עַשְׁתְּרוֹת קַרְנַיִם *Ashtaroth of horns*, Gen. 14: 5. Deut. 1: 4. The Syrians also called Venus עַסְתְּרוֹת, which is merely a word altered from עַשְׁתְּרוֹת.

The Arabians before the time of Mohammed worshipped the planet Venus, or the morning and evening star so called. This accounts for their making Venus' day or Friday a festival, although there is no command respecting it in the Koran. But the *moon* likewise was worshipped by them, and made a separate object of their adoration, as may very well be inferred from their propensity to make images of the moon, which is mentioned Judg. 8: 21—26. These images were crescents, hung upon the necks of the camels. Compare Selden DE DIIS SYRIS, SYNTAGMA, II. p. 291.

§ 410. OF TAMMUZ AND ADONIS.

In progress of time, various fables were invented relative to the Sun and Moon in their character of deities, one of which was the story of *Adonis*. The name of Adonis, אֲדֹנִי i. e. *my lord*, is in itself an intimation, that the Sun is implied under it. The stories concerning him, though not always consistent with themselves, agree in this, that he was an object of love to Venus, Astarte, or the moon, that he was afterwards slain by a boar, and that it was at length permitted him, to spend his time alternately and at equal intervals, as a *shade*, in the realms of Proserpine, and in his original form, on the earth. (Compare the large German edition of this work, P. III. § 133.)

The Egyptians had a fable, that their god Osiris was shut up

in a box by Typhon and thrown into the Nile, was found by Isis at Byblos in Syria, was finally slain by Typhon, his body cut to pieces and his limbs scattered in every direction. Isis, however, collected his limbs together and buried them. These stories, respecting Osiris and Adonis, although quite dissimilar, were at last connected together. For in Syria the women spent the anniversary of Adonis' death in much grief, while the Egyptian women spent that of Osiris in the same manner, and in both cases, the period of mourning was followed by a festival of joy; in Syria for Adonis returned to life, and in Egypt for the limbs of the dismembered Osiris collected and buried. The Egyptians were in the habit on this occasion of writing an epistle, enclosing it in a box of the Papyrus, and throwing it into the sea. The account, enclosed therein, which was said to be wafted by water to Byblos, concerned the discovery and burial of the limbs of Osiris, but the inhabitants of Byblos interpreted it of the restoration of Adonis to life.

In Syria this festival was held in the month TAMMUZ or *July*, at which time the torrent of Adonis, having contracted a red colour from the earth, was thought to be tinged with the blood of Adonis, and at that time the grief of the women began. When this colour in the water was no longer perceivable, the return of Adonis to life was announced, and sorrow was converted into joy. The women when they mourned for Adonis were expected to shave their heads; in failure of which, they were bound to prostitute themselves to some stranger, and pay the price to the temple of Venus. This is the festival, which is spoken of in Ezekiel 8: 14, for Adonis in Syriac is called Tammuz.

§ 411. MOLOC, MOLEC, MALCOM, MILCOM.

Planets were worshipped under the name מַזָּלוֹת: for we find them in 2 Kings 23: 5, spoken of in connexion with the sun and moon, and the horses and chariots, which were assigned to the Sun by the Mehestani. So that there is no doubt, that the seven planets are meant; which, in the Zend Avesta, P. III. *Dun-Dehesh* § 5. p. 66, are represented, as being stationed for guards or watches.

Of these planets, Saturn, more than any others, was made an

object of worship; in regard to whom a mythological story was prevalent, that he devoured his own offspring; a circumstance, of which indeed we have an intimation in the custom of offering to him children in sacrifice, which existed among the Canaanites, Phenicians, and Carthaginians, among which nations he was known under the various names of Moloc, Molec, Malcom, and Milcom, Eusebius, PRAEP. EVANG. IV. c. 16.

This monster of a deity was represented by a statue of brass, with arms extended, but declining towards the earth. The children to be offered to the god were placed upon his arms, and as their declination was considerable, the victims readily rolled off from them into a furnace placed below, and glowing with fire, Diodorus Sic. XX. 14. The offering up of children in this manner was very early forbidden by Moses, but they were sacrificed after his time, notwithstanding his injunctions on the subject, by Ahaz and by Manasseh.

The word הֶעֱבִיר *to cause to pass through*, and the phrase הֶעֱבִיר בָּאֵשׁ *to cause to pass through the fire*, are used in respect to human sacrifices in Deut. 12: 31. 18: 10. 2 Kgs. 16: 3. 21: 6. 2 Chron. 28: 3. 33: 6. These words are not to be considered, as meaning in these instances literally to pass through, and that alone. They are rather synonymous with שָׂרַף *to burn*, and זָבַח *to immolate*, with which they are interchanged, as may be seen by an examination of Jer. 7: 31. 19: 5. Ezek. 16: 20, 21. Ps. 106: 38.

In the later periods of the Jewish kingdom, this idol was erected in the valley south of Jerusalem, viz. גֵּי הִנּוֹם or גֵּי בֶן הִנֹּם, *in the valley of Hinnom*, and in the part of said valley called *Tophet*, תֹּפֶת, so named from the *drums* תֹּף, תֻּפִּים which were beaten to prevent the groans and cries of children sacrificed, from being heard, Jer. 7: 31, 32. 19: 6—14. Is. 30: 33. 2 K. 23: 10. The place was so abhorrent to the minds of the more recent Jews, that they applied the name *Ge Hinnom* or *Gehenna* to the place of torments in a future life. The word GEHENNA is used in this way, (viz. for the place of punishment beyond the grave,) very frequently in Oriental writers, as far as India. Compare Wetstein's New Testament at Matt. 5: 22.

§ 412. CONCERNING CHIUN AND REMPHAN.

The god CHIUN, כִּיּוּן, whose small Tabernacles, (resembling perhaps the small shrines of Diana mentioned Acts 19: 24.) were secretly carried about with them by the Hebrews in their journey through the Arabian wilderness, (Amos 5: 26.) were no other than Saturn. As a confirmation of this, we observe, that the Arabic and Persian word for Saturn is كَيْوَان; the Syriac is כֵּאוֹן; the Chaldaic is כֵּיוָן, which means *just;* for the reign of Saturn was celebrated for the exercise of justice.

The Alexandrine interpreter has rendered the Hebrew word *Chiun* by the word *Ρεμφαν, Ρεφαν, Ραιφαν*, which in the Coptic dialect, is the name for Saturn, Della Valle's Travels, P. I. p. 125. The Prophet Amos calls this god both a *star* and a *king;* as in fact Saturn was both a planet, and the king or idol-deity, who was otherwise called MOLEC, MOLOC, MILCOM, and MALCOM. This double character of Saturn, as a star in heaven and a monarch on earth, may perhaps be recognized in the Hebrew words עֲנַמֶּלֶךְ and אַדְרַמֶּלֶךְ *Annamelech* and *Adrammelech,* (2 K. 17: 31.) since it appears, that both of the deities thus named were worshipped by the offering up to them of human sacrifices.

The Egyptians consecrated to Saturn the seventh day of the week; hence Saturn is denominated by the Jews, שַׁבְּתַי, שַׁבְּתָאי. A CAABA is said to have been formerly consecrated to him at Mecca, Pococke, SPECIMEN HIST. ARAB. p. 140.

§ 413. OF TERAPHIM, תְּרָפִים.

That Teraphim were images, sculptured in imitation of the human form, is evident from 1 Sam. 19: 13; and that they were household gods is clear also from Gen. 31: 19, 34, 35. 1 Sam. 19: 13—17. 2 K. 23: 24. It appears from Ezekiel (ch. 21: 21,) that responses were sought from them, the same as from Oracles. Compare Zech. 10: 2. Judg. 17: 5. 18: 5, 6, 14—20. Hosea 3: 4. This is confirmed by 1 Sam. 15: 23, where Teraphim are spoken of in connexion with the arts of divination.

The etymology of the word coincides with the statement, for תָּרַף according to Bar Bahlul means an *inquirer*, one, who asks. The name of this idol, when we consider, that it was first brought from Mesopotamia, Gen. 31: 19, is derived more naturally from

תְּרַף, a Syriac word, than from the Arabic ترف Greek τρυφάω, which is the derivation, proposed by Michaelis, who would make the Teraphim the same as the Sileni.

He rests his hypothesis chiefly on Lev. 17: 7. The word שְׂעִירִים *hairy*, which is there used, he supposes, is not to be rendered *goats*, which in other places are denominated שְׂעִירֵי עִזִּים, but SILENI, i. e. *apes* or *Satyrs*, and for this reason more especially, that the Hebrews, as is evident from other sources, would not of course have sacrificed he-goats to she-goats. But granting that the word in question should be rendered in the way he proposes, still its identity with Teraphim is something, which is by no means evident. On the contrary, it is evident,

I. That in the district of Mendusium in Egypt, both she-goats and he-goats were considered sacred, and that a certain species of the he-goat was worshipped with divine honours, Herodot. II. 46. Strabo, p. 802. comp. Jablonsky PANTHEON EGYPTI p. 279.

II. In Leviticus 17: 3, it is not said, that the Hebrews sacrificed she-goats to the שְׂעִרִים, as Michaelis seems to imagine; nor is this passage to be compared necessarily with 17: 7, where there is nothing said about she-goats, as sacrifices.

III. Goats do not only appear under the unqualified Hebrew word שְׂעִרִים, in Lev. 16: 9, 18, 20, as Michaelis himself has admitted, but also in Lev. 4: 24. 9: 15. 2 Chron. 11: 15. Dan. 8: 21.

IV. That Teraphim were found only among barren women, which is maintained by Michaelis, and brought in favor of his argument, is refuted by many passages, which have been already adduced. Further, the Teraphim mentioned Gen. 31: 19, 34, did not belong to the unfruitful Rachel, but to Laban. Michal is the only barren woman mentioned, as possessing Teraphim, 1 Sam. 19: 13.

§ 414. DAGON.

The sculptured image or representation of DAGON דָּגוֹן (from דָּג *a fish*) exhibited, as may still be seen on ancient coins, the appearance of a woman above, but of a fish below. (Compare the original German edition of this Work, P. III. tab. XII. No. III.) This figure of the idol agrees quite well with what is said of it in 1 Sam. 5: 4, 5, comp. Zeph. 1: 9; since it lost in its fall upon the ground the head and hands; and only the stump, דָּגוֹן or *fish*, was remaining.

Dagon was the God of the Philistines, Judg. 16: 23—26. 1 Sam. 5: 1—5. 1 Macc. 10: 83. Temples were erected in honour of this deity at Gaza, at Azotus, at Ascalon, as is clear both from Diodor. Sic. II. 4. Herodotus I. 105. and from ancient coins; (see Michaelis *alte Or. Bibl.* VI. *Th. S.* 86—99.) and perhaps in some other cities of the Philistines, who formerly emigrated from Egypt, where certain fishes were worshipped with divine honours. This deity is not to be confounded with the Ashtaroth, in whose temple the Philistines (1 Sam. 31: 10) deposited the armour of Saul. It is true, that in the parallel passage in 1 Chron. 10: 10, the Hebrew is בֵּית אֱלֹהֵיהֶם, *the temple of their god,* but, though the noun be masculine, it may be applied to Ashtaroth, i. e. Ashtaroth may be considered as being meant here, since the Hebrew has no separate termination in this instance for the feminine.

Dagon also was of the feminine gender, and Herodotus, who says, she was worshipped at Ascalon, compares her to Venus, I. 105. This idol is likewise called Derketo, Athara, and Atargatis, Strabo, p. 748, 785. Lucian DE DEA SYRA. That the name Derketo is Syriac, the termination *to* is itself an indication. Indeed Diodorus Siculus (I. 4.) expressly says, that the goddess worshipped at Ascalon was called by the Syrians, *Derketo.*

The origin of the name was this. A very large temple was erected to her at Mabug or Hierapolis in Syria, where she was worshipped, and where her statue was a female form throughout. Within this temple was a chasm or fissure in the earth, (*χάσμα*,) into which the worshippers on certain days poured water. Hence the goddess was denominated by the Syrians תַּרְעתָא, i. e. *a fissure,* which at length appeared under the altered form of *Derketo,* Jacob Surug IN ASSEMANI BIBLIOTH. ORIENT. T. I. p. 327, 328, and T. II. IN INDICE GEOGRAPH.

The mythological story in respect to Derketo, is, that she fell in love with a youth through the arts of Venus, and that the fruit of their embraces was Semiramis, who being exposed, but found and educated by shepherds afterwards became queen of Assyria, while Derketo herself was transformed into a fish.

It is stated, however, in the work already alluded to, (Lucian DE DEA SYRA,) that many supposed the Temple, erected at Hierapolis, belonged to Juno, and that it was built by Deucalion after his escape from the waters of the flood, in memory of the fact,

that the waters of the deluge had escaped through that aperture in the earth, already spoken of, over which the Temple was built. Something in corroboration of this view of the subject may be inferred from the representations on the coins of the city of Ascalon, which exhibit on one side a figure of Derketo, and on the other, a ship with seven, eight, or nine men. So that the mythology of the goddess in question, which is sufficiently wonderful, appears to have been founded, partly on the traditionary accounts of the Deluge, and partly on the opinions which were prevalent among the ancients respecting either the mermaid, or that animal of the ocean, denominated by Linnaeus TRICHECUS MANATUS, (*sea-cow.*) Compare Donat. in Scheuchzer's PHYSICA SACRA, P. II. p. 281.

§ 415. OF OTHER DEITIES.

The character of some of the heathen deities mentioned in the Bible, for instance, Apollo, Diana, Castor and Pollux, may be learnt from the records of profane antiquity ; but in regard to that of some others, we are left in great ignorance, for instance,

I. SHEDIM, שֵׁדִים, Deut. 32: 17. Ps. 106: 37. It appears, that children were sacrificed to the deities thus named ; that they were considered to be of an angry nature, and inimical to the human race ; and that the object of the homage rendered to them, was to avert calamities. The name שֵׁדִים may signify either *lord* or *master*, or any thing that is *black;* it being derived from an Arabic *Ain Vav* verb, viz. سَاَن *to be black*, or *to be master*. If it had been derived from שָׁדַד, it would have been pointed שְׁדִים or שֲׁדִים. The Mehestani named one of the evil spirits SHED; but it was at length changed into light by Ormuz, i. e. made a *good* spirit, and was confined to the planet Venus, Zend Avesta, P. III. *Bun-Dehesh* p. 66. It might be said, if any one chose to take that ground, that the persons, who introduced the present system of punctuation into the Hebrew text, pointed the word, in reference to the SHED of the Mehestani, שֵׁדִם instead of שְׁדִים or שֲׁדִים ; or that the Mehestani, in the recent book of *Bun-Dehesh*, had borrowed the name from the Hebrew. The Syriac word שִׁידָא appears to be adopted from the Hebrew.

II. NEBO, נְבוֹ, Is. 46: 1, *a deity of Babylon*, worshipped by the

Chaldeans properly so called, the name of which is found in the first syllable of the proper Chaldaic word נְבוּכַדְנֶאצַּר NEBUCHADNEZZAR. Perhaps the term may be explained by a comparison of the Slavonian word NEBO *heaven;* since the last syllable of the word צַּר *Tszar*, is still found in the Russian language.

III. GAD and MENI, גַּד and מְנִי, Is. 65: 11. The Hebrews set tables in honour of the deities, and furnished them with food and beverage. Jerome, in his remarks on the passage here quoted, observes, that it was the custom so late as his time in all cities, especially in Egypt, to set tables, and furnish them with various luxurious articles of food, and with goblets containing a mixture of new wine, on the last day of the month and of the year, and that the people drew omens from them in respect to the fruitfulness of the year; but in honour of what god these things were done, he does not state. Perhaps גַּד is the goddess of *fortune*, for this word in the Syriac dialect means *fortune*, and מְנִי is *fate*, from מָנָה, to *number*, to *define*, or perhaps the idol known under the Arabic word مناة, which was formerly worshipped by the tribes Hudeil and Choraa between Mecca and Medina, Golius' Arabic Lexicon, col. 2270.

IV. RIMMON, רִמּוֹן, an idol of the Assyrians, 2 K. 5: 18. perhaps the tutelary deity of pomegranates; NISROC, נִסְרֹךְ, a god of the Assyrians, 2 K. 19: 37. Is. 37: 38; and the deities of the colonies sent by the king of Assyria into Samaria, viz. NERGAL נֵרְגַל, ASHIMA, אֲשִׁימָה, NIBCHAZ, נִבְחַז, and TARTAK, תַּרְתָּק, 2 K. 17: 30, 31, are altogether unknown.

V. NANAEA, *ναναία*, otherwise called ANAIS, ANAITIS, ANEITIS, and TANAIS, a goddess, to whom a very splendid temple was consecrated in Elymais, 2 Macc. 1: 13, 14. comp. 1 Macc. 6: 1, 2. The worship, rendered by the Mehestani to this goddess, was the prostitution of virgins; so that she seems to have agreed in character very much with the Babylonish deity MYLLITTA, מוֹלַדְתָּא in whose honour every woman of Babylon was bound once during her life, to commit prostitution, Herodot. I. 199. comp. Strabo. p. 512, 532, 533, 559.

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Chap. verse.	Section.
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Chap. verse.	Section.
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END.

